THE LIBRARY OF CONGRESS
SERIAL RECORD
JUL 21
Order Number
19237
Copy

RELIGIO-PHILOSOPHICAL JOURNAL.

HARMONIAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE, DEVOTED TO SPIRITUAL PHILOSOPHY ROMANCE AND GENERAL REFORM.

$3.00 PER YEAR IN ADVANCE.] Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing. [SINGLE COPIES EIGHT CENTS.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

CHICAGO, JUNE 2, 1866. VOL. II.—NO. 10.

For the Religio-Philosophical Journal.

Words of Cheer!

BY SARAH MURRAY.

If the heart grows weary, waiting,
Waiting for the dawn of day;
If in toiling, striving, waiting,
Still your fondest hopes decay,
Oh! remember that each sorrow
Is a pure, a sparkling gem,
That in heaven's great to-morrow,
Forms the spirit's diadem!

If from earthly friends you're parted,
Parted while 'tis early day;
If alone, and weary-hearted,
Down life's rugged path you stray,—
Oh! remember that to-morrow
Will each cherished one restore,
And more blest for knowing sorrow,
Glad you'll walk the golden shore!

If within our Father's vineyard,
You in darkest path must toil—
If with heart-drawn sighs and tear-drops,
You must force the stubborn soil;
Oh! remember as you follow
In the footsteps of the Lord,
In the glorious to-morrow,
You will reap your sure reward!

If upon life's surging billows,
Tempest-tost your bark is thrown;
If the mad'ning, surging billows
Mock your soul's despairing moan,
Oh! remember 'mid your anguish,
Holy Love the tempest gave;
Infinite and Omnipresent,
Boundless Love rules every wave!

Boonville, N. Y.

SEQUEL TO ETHEREALISM.

(Concluded.)

NUMBER THREE.

No mere man could in his individuality construct a motive power such as is now contemplated. He cannot with ease explain his own mechanism. Two persons then are requisite. Each explains the other. Neither could two persons of the masculine or of the feminine gender explain themselves, the sexes being differently organized for different purposes. Examining each other, the organs may be modelized. The face of each differs; one is soft and exhibits only a slight down; the other is harder, more marked, and exhibits a somewhat wiry substance, corresponding somewhat to the bristles of the swine. The swine is impregnative; seeks for its food on and within the earth. Man in some respects corresponds to that animal, and it will be observed that the wiry hairs tend downward, and take a hold of things of earth. They correspond somewhat to the trunk of the elephant; give a masculinity, a strength to certain parts of the structure; and this strength, masculine vitality, flowing in harmony to the feminine, gives her a strength which would not otherwise be so happily obtained. Thus mother nature has made certain provisions economic, which, when comprehended, will aid both the masculine and feminine. Corn and all the grains have their beards or their hairs corresponding unto the human structure. The earth sends up its hairs, tubes, flowers, trees, branches, leaves. These again answer to the human hairs, and these not only catch the moistures, but they gather hydrogen, oxygen, and other finer substances, and as an offering of gratitude when they have used them, send them through their roots to the earth. Thus the earth gives, thus it receives. The infant comes forth perfect, having within itself all the properties needful to constitute it an infant. The hairs are exhibited. Even there, in its windowless house, the hair does attract certain elements which go to sustain its embryonic life. Clearly, then, it will be perceived that in constructing a thing of life there must be some fine arrangements corresponding to this human want. In pursuing physiologic inquiries it is noticed that beneath the skin is a very fine network; that each hair is connected with this, and that the hairs, as well as inhalation, do contribute to the vital forces of the person. The more hairs the better for the purpose now aimed at. In proceeding with this work it is noticed that there are particular sections of the structure where the hairs are most abundant. Mother nature always works with a purpose. The human mind throws off vitality with great force. There must be supply. Hairs are located with reference to that state. The arms, hands, must be much used—a large amount of hand labor is expected. Mother nature has arranged, suitably, tufts of hair, and thus these useful appendages to the human body can execute with great ease, rapidity. Seeing then that the hairs are arranged, located in wisdom and in goodness, the mind will grow to a state when it will perceive that a motive power must have attractors multitudinous to gather and hold the electric and magnetic forces. A car rushing forward at the rate of a hundred miles in sixty minutes would require nearly double the power of the car traveling but fifty miles in that time. Persons, then, who are led to a consideration of this subject will be led to a study of two departments of animated life. First, to the exterior hairs; the microscope showing that they are tubes, that they branch out at their terminal points somewhat like the opened flower. It will also be perceived that when persons are in the recumbent posture, when they sleep, as it were, the hairs lie down and go to rest; shutting off sound, also the more positive or active forces, and as a sequence repose is obtained. Often when persons are first awakened, there is weakness; but a little activity arouses these attractors and usual strength appears. Mother nature makes provision for this condition, and the person yearns or yawns, the arms are extended, and vitality is attained; or there is provision of an inhalatory character, hence, the person opens the mouth and a stream of vitality enters the being. But there is a second condition of animated nature, which is the scale. Instead of the hairs the aqueous tribes exhibit the fin and scale. These are so arranged that, when in their native element immersed, they can hold the electric forces, and thus there is material for propulsive purposes, and these tribes move onward and assume various antics with great ease. Here, then, are two provisions; the hairs and the scales. Both of these must needs be constructed for purposes exterior and for marine purposes, so that when the marine engine, the dredging machine, diving bell or similar constructions are required, there can be adaptation. A motive power to be truly useful must be applicable to all the various wants of the human mind. Of course many minds will be requisite for the many labors. On the seashore one naturalist may be studying the habits, forms of the finny tribes. Others may be studying the offices of the mosses on the rocks and shrubberies; yet others may be diving into the critical field of hairology; and these persons at work may never look each other in the face. It will be found that some of these labors will be going forward in the wilds of Africa; others among the savage weavers; yet others will be exploring the crystal world; yet others the mineral worlds, as they relate to animated life. But when the time shall come for the appearance of the Gatherer, with magic wand he can sweep over the planet and bring the germs of these thoughts to a focal mind, deposit there, and the tree will appear. Thus there is a useful individuality which, nearly or remotely, is to contribute to a centrality. And having collected these there is strength; new, grand and lofty motives to action; and the sluggish who said, "A little more sleep and a little more slumber," can be awakened, and it will be seen that while the many have slept, the few have labored. As, then, these elements can be brought together in their true proportions, these can be elaborated and miniaturized, and a living working mechanism can be constructed which shall not be farther below man than the animals which roam upon the earth. In correspondence it shall be like man, but in sober fact inferior, as the external must always fall below the internal or ideal. Before this paper shall have terminated, the offices of the ideals and actuals will be so distinctly brought out that a mathematic mind will be able to make a tolerably correct estimate of the time requisite to carry an ideal forward to an actual. This labor, then, begins where all useful researches should commence, at the center. And as that is perfect in its action, will it beget the outer. There are certain feminines who fail to actualize. They have the normal desires, but there is a lack of power to take up and hold germinal matter a sufficient length of time to enable mother nature to do her earliest central work. Hence, these persons are mere women—do not arrive at the higher condition of maternity. So on the other hand are certain masculines whose secretive organs are not sufficiently capacious to attract, to hold, to distil, and to perfect certain important matter; hence they do not beget life; hence there is a certain amount of want and frequently disharmony. A new motive power must be so constructed that it shall meet these wants, and be able correspondentially to bear offspring. The external machine may be constructed. A living mechanism is supposed to have got into being. This living mechanism will have the power to impart its electric forces to any number of machines of its caliber. But this view of reproductive and recuperative thought cannot be pursued at this moment.

NUMBER FOUR.

In proceeding with the more critical, attractive and protective labors, it will be needful to enter at large into the porous world. This world has never been explored by any person in this mortal sphere. Owing to a lack of crystals sufficiently fine, it has been difficult to inspect this world with any degree of accuracy. Here are three stages: First, the hairs; secondly, the scales; thirdly, the pores. Although each one of these has a distinct office, yet they contribute to the comfort, promote the health and happiness of each other. The inhalatory processes help to receive many of the coarser vital fluids. The gastronomic processes are essential to the direct reception of foods; the absorbents take up such portions of these foods as are needed, and the secretives seize upon them and deposit them for present or prospective uses, the balance being speedily dislodged from the person. It would be exceedingly interesting to the student of mind if there were opportunity to discourse upon the subject of retention; to show how an overheated mind did attract to itself certain matter which were it not for this heat would proceed to its natural channel, causing by this retention pains, wrenchings, vomitings and other disagreeables. But passing this matter, it may be observed that the pores are numberless; that over these pores are a kind of scales which may be lifted up or shut down. When the latter condition is, there is a lack of vitality and often irritation. But when these are open, all glutinous matter being removed, then through these countless pores there are absorptions. A person in a good state may absorb the coarser electricity, the finer magnetisms or the yet finer ether, and as a sequence there are what is called good spirits, activity, elasticity of motion. These hints have led the constructors of the motive power to consider the whole subject of aperturelism for two purposes—first, to gather when there is a paucity of the currents; secondly, when there is an overplus, that, as it were, there can be escape when the power is too great for an occasion; and thus a safety valve will be constructed with reference to these two considerations. In proceeding with the model in its infantile form, certain plates were deemed important of an interchanging character, whereby the currents could be caught and kept in reserve. In harmony with this thought were the absorbents. These gathered, and as the currents sought to escape, they reached the pendents and excitement must of necessity there appear. But this matter of absorption from the atmosphere can be carried to great length and the jar can easily and happily be used. In this paper it is not proposed to detail but it is to give a sketch or to programmize the thoughts which lie upon the table for transmission. At a future time when the subject of aperturelism can be considered, it will be shown that matter can be poured into the person very much as the water is poured from the well. That matter going through a distillative process, partaking of the characteristics of the person, gushes out in words or in acts; and hence a person may speak or write in a language foreign to himself, or be made to do things quite distasteful, disagreeable. But the pores having been used for that purpose, this matter must find vent in some one or more directions, else disaster must follow. Now leading communicating minds are often prepared for certain specific labors. If from any cause there be obstruction, ventilation is not, evacuation irregular, then the matter retained must be discharged, or the cancer or some other unfavorable result will appear. Precisely so in constructing the new motive power. The elements used must be let off, else corrosion will appear. Persons who have not considered the subject know nothing of oxides. Metals can be eaten with as much ease as a person can eat a mutton chop, and in carrying forward these works it will be necessary to observe great particularity in the cleansing and burnishing departments. The pores or evacuatives being closed, a machine which would work seven years might be consumed in three. It will become necessary to enwrap these in oil silk that the coarser currents may not approach the machine, and that corrosion may not appear. The materials for burnishing and cleansing, and instructions for, as it were, garmentizing, will be unfolded in due season. This paper is designed to excite inquiry with the hope and expectation that some talented electricians may catch and elaborate some of these suggestions. The woods have their pores, the earth its; so each metal with all the glasses has its pores. There is, therefore, no strictly opaque body, but get a light fine enough and it will do its penetrative work when the metal has greatly attenuated. But the finer metals can and do forbid electricity to pass, while ether and light do escape. Each leaf has its aperture, but the apertures are so small that the globules of dew or rain cannot pass through, hence they are conducted to their destination. So the human body has its countless apertures which can only receive certain conditions of matter. One takes the hand of another. There is entrance through its pores. Disease, disharmony, joy or health may be obtained. So the tongue has its pores and hence taste. Thus much, with a great deal of brevity, of a subject which has rarely been considered by the ablest metaphysicians, but which must be dwelt upon ere a working model can be brought to any tolerable degree of perfection.

NUMBER FIVE.

"It moves," said a persecuted one. Up to that time it was supposed that the earth was in a state of inactivity; built, as it were, upon a firm, immovable basis; yet philosophers have not undertaken to discourse at length of internal motion as acting upon external. The pot boils; there is motion, but beneath that is heat, without which the motion could not be. So there are centripetal and centrifugal motions; but whence spring these motions? Is there heat at some center, and are these orbs seeking to escape from that heat as the water in the pot? The hand of man moves. Whence that motion? In this case no caloric is exhibited, as in the illustration above. One walks. There is motion. Is there something before that person which attracts, or something in the rear which propels? The apple is loosed from the branch and a form of motion denominated gravity is exhibited. But the boy strings his kite, and, altogether unlike the apple, it ascends. The dial exhibits motion. Day after day and year after year the hands move in their orbits. Here is what is called skill. Some one induced a state of things which caused motion. Not so with the apple, or kite, or orb. There are then two sorts of motion; one normal, the other artificial. But there is a diversity of action. The kite by its lightness ascends; the apple by its weight descends. But neither of these conditions help to an acquaintance with motion, as exhibited in the animal kingdom. But here is a diversity of gift. Some forsooth must travel on terra firma, others with as much ease in the air. Man belongs to the former class, though he can construct his electric car, jump in, ascend. But ordinarily he travels on the earth of which he is a product. He bears then a certain specific relation to the earth. He is seated in his chair; thinks, resolves, arises, walks. Thus is mental action thrown into the locomotives. 'Tis a sufficient amount of will to answer a given purpose. But observe; the person walks a certain distance and is weary. Whence this state of things? Answer—The nerve aura on which the will has acted is gone, and the locomotives being, as it were, deficient of the motific power, the body pauses. But that person seats himself leisurely, and then the locomotives obey the will—that is, a sufficient amount of material has been gathered in the person to excite the locomotives. This is the plain, unvarnished statement in respect to motion ordinarily; but more, yea much more, may be said of this form of activity. Joseph resides in New York; Mary lives in Philadelphia. These parties have made what is called acquaintance—correspondence may be; desire is, and Mary by her magnetic will power may draw Joseph from New York to Philadelphia. The two are together. This is certainly a very curious feature of locomotion; but, mark you, if Joseph be magnetically stronger, then Mary approaches Joseph. 'Tis the mightier which causes this peculiar motion. These illustrations help the mind to an important thought, viz: That a person may live in two worlds—the lower mundane, the higher spiritual; and the stronger attraction will lead to the living in the stronger more than in the weaker. There will be an overcoming of gravitation, and an ascent to a higher plane. Whoever looks at the cumbrous machinery of to-day must perceive that nearly all the power is expended in moving these ponderous bodies. The earth attracts these metals to itself. They belong to her; are a part of her, and this gravitation will continue until the currents are cut off and the avenue is fully charged. When that work comes to be considered by avenueists, the surprise will be that a thought so simple had not before entered the mind. Mary at Philadelphia is an illustration. She draws Joseph to her person. There is a motive which prompts to that action. It is, so far as Joseph is concerned, a power; obey it he must, obey it he does. Every thought which in any way affects the human structure is to be incorporated into the new mechanism. As man can be taken up and made lighter than the surrounding atmosphere, so there will come to be a leverology which shall raise heavy bodies by forces hereafter to be explained. Motion then may be reversed, and Mary may be precisely in that state when Joseph arrives that he will be glad to scamper back to New York. There is a new condition, and he who ran to now runs from. How often is this witnessed in the conjugal relations—two persons loving like angels and hating like demons. These facts go to show that a car might be put upon the road from New York to Philadelphia, and without seen hand could be drawn to the city of brotherly love, and be made to scamper back by simple inversion. But a subject so suggestive must not and cannot be pursued in a paper designed as an outline. Of course, in contemplating motion, the whole subject of the use of cars on inclined planes will flash upon the mind; and these cars can be made to ascend and descend with as much ease as one passes up and down an eminence. But to teach of these subjects the mind must be, as it were, loadstoneized, and then that power which lies in the earth's bowels will be more perfectly comprehended; and there is an abundance of that matter to be exhumed for all practical purposes, for at least the next half century, when a finer power will be brought before the public mind.

For the Religio-Philosophical Journal.

Improved and Increased Education the Great Want of the Age.

Of all the religious theories with which we are cognizant, the growth of Spiritualism is without a parallel. Disseminated unlike most others, without force, and as an exception to all, without organized effort, it has in a few years grown from the smallest beginnings, until its votaries are counted by millions.

In regard to numbers it is already more than respectable; ever active in the dissemination of startling theories, it shocks fossilized opinions, and as a destroyer of prejudice has proved itself an element of irresistable power.

So far as simple negation to established modes of thought is concerned, it proves sufficient for every emergency; but should we ask what is it doing towards rendering itself a positive constructionalist, a practical engine for the reconstruction of society, the answer is not readily apparent.

Yet if judged by its own teachings, the amount of organized effort required of its advocates is immense, infinitely greater than that demanded of any previous association; not less from the fact of its intensely radical positions than from the scope of its relations, embracing not religion alone, but every department of social, educational, governmental and practical life as well. Underlying all these questions it has also taught the fundamental idea that no true or considerable progress can be reached except through the understanding and application of scientific principles.

While the thinking portion of Spiritualists attaches so much importance to scientific education as a principal means for the growth of correct thought and healthy action, still the question recurs, what are we doing practically to advance and sustain such education?

Perhaps it may be urged that a majority of its speakers decidedly approve of scientific training, and in a general way are constantly proclaiming its necessity; but if we seek among them for the detailed explanation of such principles, we do so almost in vain. True, an occasional exception exists, like that of Wm. Denton in the geological field; but when compared with the whole, this specific style of teaching is as rare as the solitary oasis in the midst of a Sahara. If every lecturer in the spiritual ranks were thus to descend to detailed illustration, the aggregate would be as nothing towards supplying this great want of the age. Other means must be devised to meet the necessity. If the morning of reason is to dawn, if it is ever to expand into full day, then must reformers of every name unite—unite, not so much to explode the errors of the past, as to indelibly photograph the principles of causation upon the minds of the coming age.

How is this to be accomplished, except by constructing from science a key with which to unlock the storehouse of nature? This admitted, and what avails the promulgation of its generalities, while little or nothing is practically known of its alphabet, or of the thousand intricate and nice relations that go to make up its harmonious language? Investigation details facts—and the principles resulting therefrom, the acquisition of which can alone be attained by patient and intense study, are the great agencies indispensable to the elevation of any liberal people to the rank of discriminating reformers. How except by the systematic presentation of such facts well authenticated, can they successfully appeal to those whose stock of mental food is made up of unquestioned authoritative teachings? How else is the thoroughly practical mind as distinguished from the spiritual one, to receive correct direction? How else is the best intentioned liberalist to understand and obey law?

Our past bitter experiences should make us keenly comprehend the truth of the maxim, "an ounce of prevention is worth a pound of cure." If our perceptions are yet dull in this direction, then should we investigate the philosophy of past teachings and their consequences — degradation and misery. Comparisons between the victims of theological bigotry and those whose every action is governed by reason, cannot be barren of results. If such investigations should not prove sufficiently startling, then have we little hope of being awakened to any enormity; if the facts disclosed by a close inspection of the lanes and alleys of our large cities, where ignorance and crime are the rule instead of the exception, where deep dyed misery is confined neither to age or sex, where every tendency is towards receding civilization and advancing barbarism, if a close investigation of these living lessons does not awaken us to practical sympathy—if this does not grow and fruit in systematic and collossal action, then may it well be questioned, what is the value of our philosophy?

If it is but to minister to our selfish wants, pleasures or mentality, wherein will its practical results be greatly superior to those of the slavery we have so loudly denounced, and suffered so much to abolish? The truth is apparently this, that so long as the representative men of this or any country are more willing to appropriate the labors of others than to impart of their own, so long will the theory of self-government in that country remain a fatal delusion. It matters little how intellectual or refined may be one-half of any community, so long as the other is the victim of oppression and ignorance. Like the plague or the cholera, generated by neglect of the physical conditions, ever returning to devastate the dwellings of wealth and respectability, so must this malaria of immorality ever neutralize and defeat the labors of those who strive for purity and progress.

This truth, that the happiness of every individual is necessary to that of the whole, is the greatest one now striving for recognition. As well might the harmony of the solar system be maintained with one planet constantly appropriating the forces of others, as that any nation or community can be permanently prosperous while converting the physical toil of one portion of its citizens into mental and moral qualifications for the ornamentation of another. This violation of the societary equilibrium is evidently the greatest cause of that inharmony which has always kept the world in war, though justice and peace would have built a much easier road, even for the oppressor. The time now seems to have arrived for the comprehension of this idea, which must be practically demonstrated, else must the world again sink into other ages as dark as those from which it has but just emerged. By virtue of the penalties attached to the violation of this law, the most refined of both sexes, especially in the large cities, are constantly falling into positions where refinement is blunted, life distorted, and so-called education instead of being arrayed in the interests of truth and right, becomes an active agent for retrogression, tyranny, and their ever accompanying barbarisms. Threats of punishment, bare moral and religious admonitions have been freely administered for centuries as antidotes for such depravity; with what effects we are all too familiar.

The conception of high intellectual cultivation for the few, with the idea that the masses would become luminous from their reflections or permanently heated by their radiations, has not fulfilled the expectations of its advocates. On the contrary, we see those educational forces deemed indispensable to the growth and perpetuation of republican liberty, hurled with too steady an aim, intent only upon the destruction of its institutions.

The policy of high education for one class, a diffused one for the second, and none for the third, has always ended in disappointment, and is one which, however varied may be its policy or limitations, must be replaced by another, making each

individual a center of original thought, or all our aspirations for self-government are vain. Too long has the world dreamed on, deluded with the fantasy that intellectual leaders would supply it with thought, all oblivious to the fact, that while occupying the positions of public guardianship, they have as constantly endeavored to absorb and appropriate those liberties they were supposed to foster. Instead of being disappointed with the results, rather should we be thankful for the lessons so unmistakably taught, proving that whatever powers may be delegated, education and thought are not among the number.

Accomplishment, the counterfeit so long current as the genuine cultivator of mental conditions, loses its former power before that searching ordeal which demands a why for every opinion, and sees approximate truth alone in such demonstrations as apply all discoveries to humanitary uses. Yet here we have but reached the threshold of educational reform. Much more is demanded before mankind in the aggregate can become superior to institutions, and be the governor instead of the governed. Preparatory to this consummation the idea that intellectual effort is alone honorable must be abandoned; not only this, but physical labor must be made equally respectable, so that each son and daughter of toil shall acknowledge no degradation in any occupation whatever; but on the contrary, prove by practical educational progress that no person can become truly great by the exclusive cultivation of any one set of faculties. The opinion that disgrace attaches to necessary labor, which seems forever to cling to the graduates and disciples of our popular schools, has done and perhaps is constantly doing, more to depopulate the ranks of virtue and to populate those of vice, than all other combined agencies. Establish the contrary one of the dignity of all honest labor, without regard to its apparent respectability, and at once more is accomplished for the elevation of the masses than by all the schools of the last ten centuries. More than this, by emancipating labor from the ban which so long has palsied its energies, man becomes the object of the highest admiration—no longer valued for what he can produce, but for his intrinsic merits, his manhood.

Happily at this juncture, by the use of natural forces which are being so rapidly discovered and applied, the many hours heretofore necessarily devoted to physical toil are being rapidly curtailed; but even this may result in anything rather than blessings, unless the time thus saved can with certainty be appropriated to mental and moral culture. Positively injurious will be the adoption of the eight hour system if such time is to be spent in liquor hells and other places of debauchery. In this connection, brilliant will be the history of those who, while aiding to lessen the hours of manual labor, shall at the same time devise and execute some system attractive and interesting to the masses, while giving them the benefits of daily detailed scientific instruction.

The perfect practicability of such a system will not be doubted by those who have so profoundly studied mankind as to have learned that its instincts, unperverted by false teachings and associations, are invariably in the direction of the good, the beautiful and the true. That the common practice does not correspond with the desire is by no means due to constitutional depravity, but to those crafty phases of government which systematically belittle the man almost precisely as fruit trees are dwarfed that their productions may become sooner and more easily available, without any regard to the growth, beauty or longevity of either. But once graft man's mentality upon the free stock of liberal and scientific education, and it as constantly expands towards the beautiful and harmonious symmetry of its nature, as his physical recedes from the position of a commercial commodity. Assuming then that the highest mental cultivation is not incompatible with great physical exertion, but that one is enhanced and strengthened by the other, and we have the most powerful incentives for establishing institutions where, after the labors of each and every day, all, without regard to sex, color or age, can repair and receive instruction in amount and quality vastly superior to that now monopolized by the favored few.

As the design of this communication looks to practical ends only, a few ideas in regard to the more prominent details necessary to the initiatory experiments, and I have done.

All such revolutions should and must commence at the centers of population; hence such schools should first be most centrally located in our large cities, where ignorance is most common, and where the temptations to false life are most powerful. Thus located, they would come in direct contact with the surging crowd, and if judiciously managed would by the higher character of their attractions allure from the haunts of dissipation, fashion, listless ease, mammon worship and the thousand other delusions which ceaselessly strive to exalt external above internal conditions.

Suppose now that an edifice is erected; that it is most commodious, thoroughly built, well lighted, extremely comfortable, possessing all the modern scientific and artistic arrangements, that its ornamentation has by no means been neglected, that the greatest possible range of attractions has been consulted so as to gratify a correspondingly large class of faculties, thereby insuring the success of the enterprise. Suppose further, that it is divided into numerous halls, lecture and recitation rooms, laboratories, cabinets, rooms for the demonstration of every science, the elucidation of all kinds of knowledge; then that the walls are hung with maps, charts and pictures, illustrative of all the branches taught, and the architectural idea begins to assume definite proportions.

Then suppose such institution to have its necessary quota of educated professors, men and women, whose great natures experience their purest satisfaction while imparting knowledge, who have the capacity to popularize and give vitality to details otherwise dry, who have the simplicity to bring their comparisons and illustrations down to the level of the most common appreciation, and most that is needed in the way of popularity is attained.

Added to this, it should be furnished with libraries sufficiently voluminous to specifically illustrate the largest variety of topics. All should have access to them under proper restrictions. Lectures should be given daily after the usual working hours; general discussion should form one of its prominent features, thus avoiding the absorption of stereotyped opinions, while the musical and ideal nature should receive far greater consideration than at present.

The operation of such colleges might or might not interfere with the present improving methods of primary instruction, the prominent design contemplating the continued and life-long education of all, giving constantly at least as much attention to mental, as to physical wants.

The present question is, has the period yet arrived when such institutions can be made successful? Rather, do not the aspirations of the age demand them? Are not the people craving mental food while dying of intellectual hunger? Are they not grasping for knowledge without the ability to compass it? There is, there can be no doubt of the success of such a project, if commenced with discretion and temperately prosecuted; the only question is, if true to the ideal, would not thousands be thronged, instead of dozens?

If such want exists, if it belongs peculiarly to the present, shall it be inaugurated? If so, by whom? Certainly by those who see the need of improvement, by liberalists of all classes who are constantly demanding reform, although perhaps without corresponding practice. The times are ripe for practical progress, and he preaches most successfully who converts his words into acts—his prayers into deeds.

Work, act, do, and with proper self denial the purest aspirations of the present will be realized amid the dying howls of conservatism.

CHICAGO.

Phonographically Reported by H. T. Child, M.D.

A Poem.

Delivered by Mrs. M. S. Townsend before the Society of Spiritualists, at Sansom Street Hall, Philadelphia.

A beautiful bouquet having been previously presented by a lady to the medium, the following poem was improvised:

Though these flowers are all so beauteous,
They but grow to fade and die,
Yet within each tiny blossom
Lives a soul for God's bright sky.
Think ye when ye see these flowers
Bursting in the fields of earth,
That they bloom to fade forever,
That they lose immortal birth?

Know ye then there lives a spirit
Quickened by that power divine,
Rising into higher mansions,
Where its glorious light shall shine,
Sparkling, bright and golden flowers
Bloom within our fields above;
These their types, though fading hourly,
Still are emblems of God's love.

Every blossom hath a spirit—
Think of this ye mortal ones,—
Life eternal they inherit,
Blooming in our higher homes,
In our land of light and beauty,
Where chill death can never come,
We have flowers more rich and lovely
Than these fair ones in your home.

When ye're looking then upon them,
Think of our pure flowers on high,
And remember, dwells within them
Soullike life that never dies;
Yet oh mortals, how we thank you,
When ye bring these treasures here,
For they are the links that bind us
To the inner, purer sphere!

Oh would ye but nurse the blossoms
Folded on your human breasts,
They would always be a magnet
For the spirits of the blest,
And a link so pure and perfect
In great nature's mighty chain,
That no doubt or darkening shadow
E'er could cloud your way again!

Spiritual Communications—No. 7.

DEAR DOCTOR:—I am again permitted to continue my subject. It may be well, this evening, before entering into descriptions to give you an idea of the uses of study in spirit life. All study is designed by the Creator as the means by which the human mind is to be expanded and enlarged, and thus made equal to the various states in which the creature is placed in its progress from the condition of an earth-born infant, to that of the highest spiritual intelligence who grasps infinity, and bows in adoration nearest the throne of the Almighty Father.

Let me endeavor to illustrate this idea. The child enters the world, its mind is almost a blank, inferior in actual expansion to that of the animal. It is surrounded by all the conditions necessary for its growth, but for want of knowledge, if left to itself, it would starve. Gradually, it learns by experience, the use of food and the means of procuring it, and as the intellect grows, science after science is mastered, until ultimately all the laws pertaining to and governing its earth life, are made subservient to its welfare. Here then, we have seen as the result of study and experience, a development of mind commensurate with the state in which the individual is placed. An intimate acquaintance with all the branches taught in one class fits the student for an entrance into the next above him; and so let me say it will continue, until earth's children, emancipated from earth's incapacitating contingencies, "may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge."

You will perceive that the art of studying, by incorporating with the mind, the various useful branches of human research, enlarges and expands the mind itself; while simple results communicated by others, act as so much lumber, and are useful, only so far as they afford data for further progress. The one class is incorporated, the other is a mere addition. Add a certain quantity of either sugar or salt to water, and you have a chemical combination; add powdered chalk or charcoal, and you get a mere mechanical mixture.

The first study in spirit life, with a large majority of those who leave earth, is one designed to teach the great lesson of humility, and for which the most ample means have been supplied on earth. Unfortunately for the race, false conceptions of his own importance induce man, while on earth, not only to mistake the teachings, but also by false interpretations, to make them subservient to his selfhood and vanity. The gems and precious metals of earth are hidden deep in its bowels, while the quartz and sandstones are everywhere making a display on the surface. The lowly silkworm humbly hides from human gaze within its self-constructed cell. Its embryotic life is one of toil and humility, previous to its exaltation. Man looks on, but instead of heeding the lesson, he seizes the silken shroud of the insect to decorate his person, and struts the streets with conscious self importance, decked out in the very habiliments God has given as a lesson of humility.

During man's earth life, each advancing footstep places him amid those whispering admonitions; but his own creative surroundings of selfhood and egotism act as an atmosphere through which no sound of warning, no voice of progress can be transmitted. Having passed his earth life and entered on the second stage of progressive existence, his undeveloped condition presents the blackened walls of an inaccessible dungeon to his further progress—and now, under the most untoward and unnatural circumstances this deficiency must be supplied, or eternal darkness will continue to be his condition.

Most individuals thus situated, have no conception that progress is possible, and continue grovelling for ages. Hence the uses of the new Harmonial Philosophy, by means of which hope has been presented to all, and the most abandoned, by a communication with living man in the form, taught the lesson of doing their first works over. This, then, is the first study of a spirit undeveloped by the unheeded teachings of its earth life.

In reviewing what has been written, I confess I fear that I have scarcely been able to make myself intelligible—human language (however gifted may be the medium) is a poor vehicle for the conveyance of spiritual ideas. You will please, however, take the "will for the deed," and at another time I will resume the subject. ROBT. HARE.

For the Religio-Philosophical Journal.

Millennial Fraternity.

DEAR JOURNAL: By my long silence you might have supposed that both myself and the Millennial Fraternity had gone under, but this is not the case. We have only been changing locations, and getting settled where conditions are far more encouraging and favorable to speedy success.

We are now in possession of nearly all the buildings and a portion of the domain belonging to the Old Fourieristic North American Phalanx, situated, as you probably well know, near Red Bank, Monmouth Co., New Jersey, about thirty miles south of New York City, on the Raritan and Delaware Bay R. R.

We have here almost every advantage that could be desired to make our enterprise successful. Healthy climate, productive soil, soft, pure water, ready markets, and house room enough to accommodate conveniently 200 persons, in the midst of a well settled, wealthy farming district, with good roads and very fine scenery. We feel that Providence has benignantly smiled on us by putting us in possession of so many favorable conditions, and especially so much house room, at a time when it costs so much to build.

I send you with this an engraving of the main house and lawn. Not more than one half of the house room, however, is seen in this view. Our three story wing, over 100 feet in length, containing a very fine lecture and dance hall, thirty by sixty, is entirely invisible. One two story house, forty by eighty, at the left, you see only one end of. These premises, when the Phalanx broke up, (through a quarrel among the capitalists about investments,) were bought under the hammer by two worthy gentlemen—Warren & Law—Spiritualists, for less than a quarter of their original cost, even in the days when building materials were cheap; and they have been impressed to hold on upon them in anticipation of a communitary movement more in accordance with true brotherhood, love and justice, using them the while as a summer resort. Our platform of principles, aims and pledges, and our efforts to establish and live them out for the last six months, commended themselves to their judgments, and they have most generously given us possession at the nominal sum of $7,000, $1,000 yearly, unless or until they see fit to give us the whole, or become life members of the institution.

We took possession on the first day of January, 1866, have been here two or three months—just long enough to get the hang of the house, or as the women folks say, to get "well settled," and our mechanical industries payingly organized. Our correspondence has become very extensive, and we have occasion confidently to expect that ere another twelve months shall roll us into '67, we shall have our big house well filled with honest, industrious, intelligent, practical, consistent, progressive, truth-loving men and women, who have so far outgrown animal selfishness and passional excitation, that they can afford to let live as well as to live, and be willing to sell for just what their capacity and usefulness are worth in the eyes of honest, discriminating associates.

Our pledges, which some one in answer to something said, in a former article of mine to the JOURNAL, seem to fear and dread, are wholly mutual, and for the sake of co-operation, order and harmony of action, and they are not like the laws of the Medes and Persians, which could not be changed, for these rules of action are always subject to the united wisdom of the body politic—so also are all the officers of the institution. No James Buchanan *here* can get elected by fraud or otherwise, and then hold the government in *statu quo* for three or four years, while rebels plunder and disarm it. We have a graduating thermometer, true as Farenheit, which rises and falls in complete accordance with capacity and usefulness, so plainly to be seen that none need mistake, and every week or day even each officer can see his own real status in the estimation of all his supporters; and long before he sinks to zero, whether four years and 4th of March has come or not, he will be obliged to give place to some one more competent. We think we have devised a set of rules and an order of government well calculated to produce justice and harmony among any body of men and women who choose to associate and give them fair trial. They are founded on the following resolutions:

Resolved, That human production, human development and human happiness are the ultimate end and aim of all laws natural and spiritual.

Resolved, That the discovery of the workings and uses of natural and spiritual laws, and implicit obedience to them is the legitimate business and duty of all reasoning volition.

Resolved, That what is called evil among men results from ignorance of the Divine method, through law and the want of volitionary obedience thereto, when known.

Resolved, That the wisdom and volitionary power of man are most completely manifest when he forestals consequence by sacrificing present, temporary, passional pleasure for lasting, future good.

Resolved, That permanent harmony and happiness are found only at or near the golden mean—the righteous balance between extremes.

Resolved, That as man is not only an individual but a social being, he cannot be long happy or harmonious without a compromise between the rights or the claims of his individuality and those of society.

Resolved, That Shakerism, or Celibacy, and Oneida Perfectionism or Free Love, as popularly understood, are social extremes, unfitting the great mass of mankind, and must be superceded by dual marriage, well regulated by the laws of physical and mental compatibility, or the science of mating. Any serious mistakes in the application of which should be remedied by a righteous system of divorce.

Resolved, That promiscuity in sexual intercourse is against the law of order, chastity, health, the rights of society, the rights of the unborn, the highest and most refined instincts of the human soul, the common sense of mankind, and the speedy introduction of the millennium or the true order of society, by exposing communitary life to a strange cramping censure from the outside world, which otherwise needs not and would not exist.

Resolved, That a large proportion of the antagonisms, contentions and miseries of mankind grow out of what is termed the rights (falsely so called) of individual property-possession.

Resolved, That as all men, even the most talented, are but parts of the great whole of humanity, formed and sustained by the divine principles, laws and forces of Nature, over which they had no volitionary control, their genius and capacity to invent and contrive, to make and to hoard up wealth, is not really their own, but in justice belongs to the great whole, of which they are but numerical parts.

Resolved, That fraternal love and justice cannot be satisfied till capital and labor, brains and muscles are equalized by the establishment and multiplication of mutual or common-interest fraternities.

Resolved, That this law of fraternal love and justice demands of all earnest truth seekers, all honest reformers progressionists and lovers of social order, harmony and happiness, that they set the world an immediate example of obedience to that righteous injunction of the good Man of Nazareth: "Thou shalt love thy neighbor as thyself," by uniting their physical and mental energies, their heads, hearts and purses in one continued determined effort to build up the purest, the most beautiful and the most harmonic fraternity and mutual home, which has ever graced our lovely, yet immature and ungrown world.

Resolved, That the lands of New Jersey in general, and Monmouth county in particular, are more highly adapted to the location and success of such an institution than any other State we know of at present, because of the healthiness of its climate, the mildness of its winters, the softness and pureness of its water, the fine adaptation of its soil to gardening, fruit and berry growing, its nearness to the center or heart of American civilization, the nation's capital, and the great, greedy markets and commercial emporiums of New York and Philadelphia, and last, not lea t, because women and children can here find profitable, healthy, out-of-door employment, in producing a diet well calculated to tame the ferocious, warlike nature of animal fed man, to make him more spiritual and less carnal, more harmonious and forgiving, and less selfish and tyrannical.

These are the basic principles on which we ground our effort, and in our next article, with your consent, we will give the readers of your classic JOURNAL the Constitution, Agreements, and Rules of Action which we deem essentially necessary to carry into effect such a form of government as we have adopted, and which we think works exact justice to all, on the broad plane of universal brotherhood. D. H. HAMILTON.

For the Religio-Philosophical Journal.

Gems of Hindooism—Extracts from the Vedas.

DEAR JOURNAL: Agreeably to promise, made in a former communication, I give, below, a few extracts from the Vedas, the book of Brahm to man, illustrative of some of the beauties of our ancient religious faith. I give the sentiments in the language of the time, not in the words, as they are recorded in our sacred books. Into this language has the Sanscrit of our books been translated, and from the translation I copy, *verbatim*, where the spirit of our religion is not perverted, or obscured by it.

"There is one living and true God; everlasting, without parts or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things. He overspreads all creatures. He is merely Spirit without form, either of minute body or an extended one, which is liable to impression or organization. He is the ruler of the intellect, self-existent, pure, perfect, omniscient and omnipresent. He has from all eternity been assigning to all creatures their respective purposes. No vision can approach him, no language can describe him. He lives in the form of the slave, he is smaller than the grain of barley. He is the smallest of the small, and the greatest of the great; yet he is neither small nor great. He is the Soul of the universe. He is the Supreme Soul."

"What and how the Supreme Being is cannot be ascertained. We can only describe him by his effects and works. Nothing but the Supreme Being should be adored by a wise man."

"The Spirit of God is not acquired by the Vedas, nor through retentive memory, nor yet by constant hearing of spiritual instruction; but he who seeks to obtain it, finds it. The soul renders itself manifest to God."

"Any place where the mind of man can be undisturbed is suitable for the worship of the Supreme Being."

"Material objects have no duration. As the fruits of the tree grow and perish, so do these objects. What is there in them worthy to be acquired? Great things and small, commanders of powerful armies, kings who govern the earth, have relinquished their riches and passed into the other world. Nothing could save them. They were men, and they could not escape death. The stars themselves do not endure forever. The polar star will change its place; the earth will be swallowed in the waves—will undergo changes. Such is the world."

"There is nothing desirable except divine truth—revelations of God to the soul. Out of this there is no tranquility and no freedom. To be attached to material things is to be chained; to be without attachment is to be free."

"By one supreme Ruler is this universe pervaded; even every world in the whole circle of nature."

"He who inwardly rules the sun is the same immortal Spirit who inwardly rules thee. He who considers all beings as existing in the supreme Spirit, and the supreme Spirit as pervading all beings, cannot view with contempt any creature whatsoever."

"God has created the senses to be directed toward external objects. They can perceive only these objects, and not the eternal spirit. The sage, who desires an immortal life, withdraws his senses from their natural course, and perceives the Supreme Being."

"God, who is perfect wisdom and perfect happiness, is the final refuge of the man who has liberally bestowed his wealth, who has been firm in virtue, and who knows and adores the great One."

"Reserve thyself from self-sufficiency, and do not covet property belonging to another."

"The way to eternal beatitude is open to him who, without omission, speaketh truth."

"If any one assumes the garb of the religious, without doing their works, he is not of the religious. Whatever garments he wears, if his works are pure, he belongs to the order of pure men. If he wears the dress of a penitent, and does not lead the life of a penitent, he belongs to the men of the world."

"All works ought to be regarded merely as means of purifying the intelligence, as means to guide the traveler to his home."

"No man can acquire knowledge of the soul without abstaining from evil acts, and having control over the senses and the mind. Nor can he gain it, though with a firm mind, if he is actuated by desire for regard. But man may obtain knowledge of the soul by contemplation of God."

"The truth of God leading to absorption in him, is one thing; rites which procure enjoyment are another. Divine truth and rewards, belonging to the observance of rites, both present themselves to the choice of man."

"He who obeys the admonitions of truth, and despises reward, is endowed with wisdom. Little wisdom has he who devotes himself to rites for the sake of rewards, and thus excludes himself from the enjoyment of eternal beatitude. The wisest comprehend that the unctions of God and the practice of works are altogether opposite to each other."

"To know that God *is*, and that *all* is God, this is the substance of the Vedas. When one attains to this there is no more need of reading or of works; they are but the bark, the straw, the envelope. No more need of them when one has the substance—the Creator. When one knows him, by being one with him, he may lay aside the inductive teachings of the Spirit, as the torch which had conducted him to the end."

"It is the nature of the soul to identify itself with the object of its tendency. If it tend toward the world, it becomes worldly. So if it tend toward God it becomes godly."

"The passions and biases of the body are cupidity, anger, desire of wealth, error, anxiety, envy, sadness, discord, disappointment, affliction, hunger, thirst, old age, death."

"The man who would not fall into error by mistake or negligence, watches incessantly to preserve himself from it."

"May this soul of mine, which is a ray of perfect wisdom, pure intellect, and permanent existence, which is the unextinguishable light fixed within created bodies, without which no good act is performed, be united by devout meditation with the Spirit supremely blest and supremely intelligent."

"Oh, thou, who giveth sustenance to the world, unveil that face of the *true* sun, which is now hidden by a veil of golden light, so that we may see the *truth*, and know our whole duty."

Such, dear JOURNAL, are some of the brilliant gems of our faith, of the religion of Brahm, as they are recorded in our sacred book, the Vedas. Are they not worthy to be committed to memory by the children of the "Progressive Lyceums?" It would gladden the heart of every member of our holy mother church, and of all true devotees of this our ancient religion, to know that which is the fact, that the foregoing immaculate principles are embraced, and being promulgated in good earnest by a large, intelligent, influential, and active class of the people of Christendom; to know that these vital and fundamental principles of our ancient religion are the foundation principles of that "Harmonial Philosophy," of which "Nature's Divine Revelations," by A. J. Davis, is the text book. Then, after rejecting the "Christian Sectarians," and the "Christian Spiritualists," those whom Mr. Davis' "whole soul shrinks from contact with," I think that most of your numerous readers will rejoice to know that their hopes are grounded in so exalted a philosophy, and in the most ancient of all the religious faiths of mankind.

Lest I protract this article to too great length, I will bring it to a close by saying, that, in my next, I will elucidate and verify the fact more clearly to the mind of the reader, that the principal doctrines of the Harmonial Philosophy, as disseminated through "Nature's Divine Revelations," are tenets of the Vedas; that the more essential contents of the former book are the counterparts of the latter; that modern Harmonial Philosophy, in its essentials, is resuscitated ancient Hindooism.

SOODRA.

For the Religio-Philosophical Journal.

The Literary Circle.

The enterprising young men and women of the Children's Progressive Lyceum of Chicago, have organized a very fine society with the above name. They hold meetings every two weeks. On Wednesday evening, May 16, we were present, and listened with much satisfaction to an original address delivered by the President of the circle, a young man twenty years of age.

By request from the circle, he furnished us with a copy for publication, which we cheerfully accept and place before our readers.—ED.

ADDRESS.

Members of the Literary Circle of the Children's Progressive Lyceum and friends of progress assembled here to-night:

One half month ago we met, and then and there laid the foundation of this Literary Circle. To-night we stand as a fully organized body. Our mission, mutual improvement; our destiny, if we will but act in union, harmoniously and earnestly, shall be a happier life, a green path studded here and there by the bright roses that bud and blossom in light and loveliness on immortality's shore.

Let us first engrave upon our highest banner that brightest of all words, harmony, and not only place it upon our banner, but photograph it on the tenderest walls of the heart.

In order to live as we advocate to our fellow-men to live, we must look into our inmost souls and study ourselves, and as we behold that which our own conscience tells us is wrong, cast it from us.

Let not love of self emolument, or self-happiness mar our social gatherings, but rather let us acquiesce in that which shall prove a well-spring of happiness unto the whole, although for the time it may be unsuited to our views.

Unto our chosen leaders or officers may our sympathy and unity of action be given, and unto the world may our lives be pure and exemplary; not long faced representatives of the tomb, but a cheerful purity and action. Then shall we feel and know that earth life is next in beauty to the realm beyond the beautiful river. These social gatherings shall be cords of love binding us more firmly to the good, true and beautiful in earth life, and to each other, and through long years to come; even when the locks grow gray by age, and the mind forgets the things of yesterday, it shall review these scenes and hours with pleasure, and drop a tear over their departure.

The world possesses many attractions which the eye of man does not penetrate or even see. Behind many a rugged mountain top there glows the full shining orb of day; so behind many a rough exterior there gleams a sparkling truth, a loving heart, longing for new and higher life, and chance for nobler action. Such hearts we can penetrate, and such longing satisfy through these genial meetings, and maybe lay the corner stone for the building of some mighty intellectual service.

You think me, perhaps, soaring too high, perchance entering into the imaginary regions of earth. Look back over the records of the past, and remember all our greatest minds through all times, have sprung from obscurity and almost always from poverty's home.

We labor not alone—angelic groups will lend inspiration to our songs, recitations, and compositions; thus holding communion with them, we shall be gradually led up to the garden of Eden, which has never been destroyed, only lost to the view through the darkness of superstition, and the sectarian skepticism of the past.

Frends, remember the past, which we are to observe, is behind us, from which we are to draw lessons of wisdom. The present is with us, in which to lay the foundation and commence the structure of a more perfect society. The future is constantly coming, in which we can see the palace which we may rear, and feel the influence which emanates from its halls of purity.

Progression is the watchword of the hour, and I earnestly trust we may always be at the head of the progressive army, and so let our lives shine that we may be able to see the living truth revealed in our own hearts.

For the Religio-Philosophical Journal.

The Departed.

BY DR. E. CASE.

[In Camp near Corinth, Miss., June 27, 1862.]

O, there are times when 'mid the dust and ashes,
The shadows thick that gather o'er our way,
The soul all radiant, all prophetic, catches
The light that beams from heaven's immortal day.

When we can faintly see celestial glories,
And forms angelic that amid them glide,
And hear all ravished, the low whispered stories
That half reveal the bliss that's here denied.

Eyes that are beaming with the soul's expansion,
Forms that are beautiful in spirit birth,
Brows that are radiant in our Father's mansion,
With glories won 'mid martyrdoms of earth.

Across the stream of death's majestic river,
Gleaming and glancing in the mystic light,
How beautiful the glorious Land which never
Through ceaseless ages, veils itself in night!

The fair, the beautiful and the beloved,
Who stole away so strangely from us here,
When round them all the soul's deep tendrils folded,
We there shall find—no more to disappear.

The little children—heaven's fairest flowers,
Brightest, purest, and most cherished—there
In forms of sevenfold light, the rosy hours
That play like sunbeams on the perfumed air;

With eyes that pierce the very soul with gladness,
With hands outstretched in clasp of ours to twine,
With voices—oh, the thought is a sweet madness,
And little feet—the feet of yours and mine.

Oh, they will be the first to run and meet us,
Whene'er our boat shall meet the farther side,
And Katie, Minnie, Charlie, Willie greet us,
And lead us on where death can ne'er divide—

Ah yes! sometimes they come so strangely near us
That we can feel their hands upon us now,
And the low breathings of the floating spirit,
Whose breezy pinions fan our fevered brow.

Not far, not far are those pure spirits from us;
Not far, not far is that fair Land away!
And oh, how thin the veil that spreads between us,
Not you, nor I, nor aught of earth can say.

A little moment more of life's vain showing,
Of love and grief, of watchfulness and prayer,
Of knowledge gained, perchance not worth our knowing,
A sigh, a moan, a struggle—*we are there!*

Lafayette, Ind., April 26, 1866.

For the Religio-Philosophical Journal.

Another Society Organized.

EDITORS JOURNAL:—You will see by the enclosed that we have organized a Society in this place to be known as the Laona Free Association. We wish also to acknowledge having copied the Preamble and parts of the Articles of Association from the RELIGIO-PHILOSOPHICAL JOURNAL. You will oblige us by publishing them in your paper.

Laona, May 19, 1866. JOANN CARTER.

PREAMBLE AND ARTICLES OF ASSOCIATION.

Believing that some sort of religious organization is necessary in every civilized community, as an efficient means of satisfying certain natural desires of the human mind:

Therefore, we, whose names are hereunto appended, do mutually unite, under the name and title of the Laona Free Association, and in pursuance of this agreement do enact and establish the following articles of agreement:

Art. 1. The object of this Society shall be to promote the highest and truest physiological, intellectual, moral and spiritual welfare of its members, and every person who may in any manner come within the sphere of its influence.

Art. 2. An express desire to enjoy the benefits and promote the object of this Society, shall be the only prescribed qualifications for membership, to the end that a goodly faith in the integrity of human nature may be fostered and built up, and each member put on his or her integrity or moral honesty for the righteousness of his or her motives in becoming or remaining a member.

Art. 3. This Society shall be forever sovereign within its own membership, for all that pertains to its existence or welfare as an organization, to the end that the abuses of ecclesiasticism may be forever done away.

Art. 4. No creed or articles of belief, or prescribed formula of doctrine whatever, shall ever be established for authority in this Society, to the end that free thought, free speech, and a broad, generous reasoning, and healthy individualism may be promoted among its members.

Art. 5. No ordinance or ceremony shall ever be prescribed as a required observance in this Society.

Art. 6. The officers of this Society shall be a President, Secretary and Treasurer. Their term of office shall be for one month, or until their successor is elected.

Art. 7. The President's duty shall be to call the meeting to order at the time appointed, and to maintain order throughout its deliberations.

Art. 8. The duty of the Secretary shall be to keep a record of the proceedings of each regular meeting, and read the minutes of the last meeting, at the opening of each meeting, also all communications belonging to the Society.

Art. 9. The duty of the Treasurer shall be to receive and hold all moneys belonging to the Society, and pay them out as the majority of the members shall direct at any regular meeting.

Art. 10. The regular meetings of this Society shall be on each Sunday at half-past one o'clock.

Art. 11. No member shall occupy more than ten minutes at a time in speaking at any regular session, except by permission of the Society.

SAMUEL D. FOSTER, *Pres.*
JOANN CARTER, *Sec'y.*
G. W. GAGE, *Treas.*

Arts and Sciences.

For the Religio-Philosophical Journal.

Digestion.

BY HUDSON TUTTLE.

The highly complex process of digestion as it occurs in the stomach of man, has called forth the wonder of physiologists, and been referred by them to tissue action, nervous action, to vitality, and many other causes, all of which are swept away when we study digestion in the simplest animal forms. Digestion occurs in the hydra, which is simply a digestive sack and no more, as perfectly as in man. This carnivorous polypus may be turned inside out, as a sack may be, and thus digestion proceeds as well as before. In it there are no complex organs, no nerves of sensation, nothing but a freely floating stomach. In all the lower orders the same holds true. They are nothing more than digestive sacks; yet in them, assimilation takes place as perfectly as in man. Their digestion respects living substances introduced into their stomachs, but rapidly acts on dead.

The higher orders have gained by additions of organs, but the type of digestion has remained unchanged. Their digested food is absorbed into the internal membrane, and the whole external surface answers for lungs by which it is brought in contact with oxygen. They have no need of circulatory vessels or respiratory apparatus or biliary secretions. Divested of all organs or digestive cavity, digestion is perfectly performed. It is also performed in a glass retort when the proper juices are introduced with the substance. It is wholly a chemical process, and dependent on life, only so far as life furnishes the proper solvent juices.

An essential organ of animal life is the stomach, in which alimentary substances may be taken, and by solution employed in repairing the waste or in the growth of their structure. Digestion has been shown to be a purely chemical process, (Spallanzani,) aided by mechanical action in the same manner that sugar is more rapidly dissolved by agitating the water in which it is placed. Meat, gluten and albumen placed in perforated tubes and taken into the stomach, are completely dissolved out.

Vegetable and animal albumen, and caseine are identical, and starch grains, sugar and oils are analogous to animal fats. Hence the food of herbivera and carnivera are the same, although one feeds on plants and the other on flesh. The digestion in both is similar, and as albumen fibrine of flesh, fats, etc., are simply brought into a soluble state, they are assimilated, unchanged. This solution is effected by catalysis.

The mucous walls of the stomach pour out a fluid called the gastric juice, which contains free lactic acid, which is similar to the juice of the muscles, and *pepsine*. The acidity of the gastric juice is feeble when the stomach is empty, but increases with contact with food, and rises to greater intensity when the food is fibrine, albumen, etc.

If the gastric juice dissolves or digests albumen or fibrine out of as well as in the stomach, and a fluid can be prepared by the chemist which will imitate the action of the gastric juice in solution of the neutral azotized substances, albumen, fibrine, etc., these do not pass out of the stomach, and are not components of the chyle, but are simply dissolved and absorbed by the stomach.

The mastication of the food is an operation, like that whereby a substance is divided by trituration in order to promote its solution; for the digestion of starch, the pancreatic fluid is employed, by which it is converted into sugar, in the same manner that diastase acts on that substance. For this result, the presence of a free alkali is required, for when a free acid is present, it acts after the manner of the gastric juice, dissolving neutral azotized substances, as fibrine and albumen. (Bernard Barreswil.)

This change of the starch into sugar does not stop there, but goes on to its conversion into lactic acid. The capability of producing this result is a property of animal membrane. (Fremy.) This change takes place in the intestines, and not in the circulation, for sugar, injected into the veins is secreted unchanged by the kidneys. It is not all thus changed. It is to the starch and sugar of their food that the production of fat of herbivorous animals must be referred. High authorities maintain that the oily matters of their food are sufficient for this supply. (Dumas and Pagen.) Others have shown that the fat, as of pigs and geese, increases in much too great proportions to be referred to fatty substances in their food. (Boussingault.)

A solution of sugar fermented in contact with putrefying caseine, from which oxygen is excluded, is converted into a fatty acid, *butyric*. (Liebig.) In this experiment the change is carried too far, and the fat produced is partially oxydized.

When animals are exclusively fed on fats, the chyle becomes more milky, and to the microscope the globules of oil appear in a minute state of division. It is thus shown that fatty matter is not truly digested, and passes without change to the chyliferous vessels, the office of which appear to be its absorption. Each of these vessels terminates in a *cul-de-sac*, which contains an alkaline liquid. Endosmose is thus brought into action, for a current is established between oil and an alkaline fluid. How the particles of oil penetrate the chyliferous vessels is illustrated by a simple experiment. If a tube of sand be moistened with water, and after the water has disappeared, oil be poured on its upper surface, it will remain for a long time and not perceptibly penetrate the sand. If another tube of sand be taken, and a solution of an alkali poured through it, and when it has disappeared, oil poured in, it will rapidly penetrate the sand and disappear.

Digestion in man and warm blooded animals may be thus presented:

1st. Mastication or pulverization of the food, its mixture with saliva and air.

2d. The solution of its albumen, fibrine, and caseine, by the pepsine of the gastric juice, aided by a free acid. These are absorbed by the stomach.

3d. Freed from these, the starch, sugars and fats are subjected to the action of the bile and pancreatic fluid, aided by a free alkali. The fats are passed chemically unchanged, the other compounds are broken into numberless others, difficult to trace.

The absorption of the neutral nitrogenous substances by the stomach would soon change the alkalinity of the blood, but this is maintained by the pancreatic juices and bile, and are equilibrium maintained. There are certain inferences to be drawn from this chemical view of digestion. A class of pseudo-scientists have taught that it was very injurious to drink at meals, or to eat more than once a day, or to partake of any other than vegetable food. We make no issue on the last question. In passing, we will only remark that in actual chemical constitution, the food of the ox and of the lion are almost precisely the same, the difference being only in bulk. The ox has a complicated digestive apparatus whereby he gains a pound of flesh from a hundred pounds of herbage; the lion with a simple digestive apparatus appropriates the pound of flesh thus extracted. The muscle of the ox is not changed by becoming the muscle of the lion.

As for drinking water at meals, digestion is promoted thereby. If much salt or sweet is eaten, water is absolutely essential to reduce the density of the contents of the stomach to that of the surrounding blood, else the watery portion of the blood flows through the walls of its enclosing vessels, until the proper dilution is gained; when this is the case, a sense of thirst indicates the demand of the stomach for water. When too much water is drank, it is almost immediately absorbed by the walls of the stomach, until the proper density of the food is reached. A glass of soft water is absorbed in less than a minute of time.

Warm drinks are promotive of digestion, as heat is always favorable to solution, and there is a deep philosophy in the use of such by all the races of mankind. The number of meals per day cannot be fixed arbitrarily; age, occupation, health and temperament are considerations superior to any general rule. The habits of the individual exert a strong influence. When the usual hour of meal arrives, the stomach prepares itself for the reception of food and a sense of hunger is felt. It is then that the gastric juice is poured out, and increases in strength until food is partaken. In a normal state of the system, a sense of hunger is an unerring guide. The stomach never in health demands food unless the system requires it. Eating for the gratification of the sense of taste, or to answer the demands of an abnormal appetite is wrong, and should never be indulged in. Of course a depraved appetite is a reprehensible guide, but we are far from acknowledging that the appetite is so universally depraved as some writers would have us believe.

SELF-ACTING CLOCKS.—A novel application of electro-magnetism as a motive power for clock-work has just been perfected by a working jeweler at Leamington, England, which promises to introduce a new era in the science of clock-making and to bring modern timepieces to a state of absolute perfection. By the new arrangements, the pendulum, the bob or ball of which consists of an electro-magnetic coil, is made to oscillate by means of a feeble current of electricity, beating true seconds, with a train of three wheels only. One of the advantages of this system is that a number of clocks in different parts, or even in different houses, can be connected together by a single wire, and the whole number will indicate the same time to a second. The clocks are of the simplest construction, and never need winding up. No acid battery is used.—*Springfield Republican.*

GUNPOWDER MARKS.—A correspondent of the *Lancet* says he has found the following treatment successful in several cases from the explosion of large quantities of gunpowder: To smear the scorched surface with glycerine by means of a feather; then apply cotton-wadding; lastly, cover over with oil silk. The discoloration in one of the cases was very great—in fact the sufferer looked more like a mummy than a living being. It certainly subsided in a month by the above treatment. It is a pleasant and soothing application.

STRENGTH OF WOOD, IRON AND ROPE.—Of wood, box and locust, same size, will hold, 1,200 pounds; the toughest ash, 1,000; elm, 880; cedar, white oak and pitch pine, 600; chestnut and soft maple, 650; poplar, 400. Wood which will bear a very heavy weight for a minute or two, will break with two-thirds the force acting a long time. A rod of iron is about ten times as strong as a hempen cord. A rope an inch in diameter will bear about two and a half tons, but in practice it is not safe to subject it to a strain of more than about one ton. Half an inch in diameter the strength will be about one-fourth as much; a quarter of an inch one-sixteenth as much, and so on.

OXYGEN.—Oxygen was obtained for the first time in a state of purity by Eck de Sulzbach, a wandering alchymist, in 1489, by heating red oxide of mercury. But in those days the means of collecting gases were unknown. The pneumatic trough (an invention usually attributed to Priestley, who merely used mercury for the first time instead of water,) by which gases may be collected, was invented and described by the poor Parisian student, Maitrel d'Element, who published a pamphlet upon it in 1719.

A WORK OF SKILL.—In the year 1578, a blacksmith of the city of London, England, named Mark Scaliot, made for exhibition and trial of skill, a lock of iron, steel and brass, composed of eleven several pieces, and a pipe-key, all clean wrought, which weighed but one grain of gold. He also made a chain of gold of forty-three links, to which was fastened the above lock and key. All these being put about the neck of a flea, it drew the same with apparent ease. The chain, lock and key weighed but one grain and a half.

Voices from the People.

Letter from Central America.

So little is known among our people throughout the United States, of the spread of our beautiful philosophy, and the effect its truthfulness is producing in other countries, as well as the nature of the manifestations obtained, that I have thought it might be interesting, if not advantageous, to furnish you with a brief sketch of facts relating to Central America. As the first pioneer to plant our standard there I have taken a more than ordinary interest in the struggle that is at present going on, quietly but surely, for the rights of humanity, the liberty of thought, and the success of the great principles involved in the Spiritual philosophy, between our friends and that portion of the Catholic population and church arrayed against it. As early as December, 1853, I convened a circle at my residence in the city of Guatemala, and though it was kept pretty secret until 1858, still it was visited by a number of inquiring minds, and amongst them some of the clergy. Our mediums were already eight in number, all developed from this parent circle, exhibiting various phases of mediumship, but principally of a physical character. One of these was a little Indian girl of about thirteen years of age, through whom we obtained communications with a spiritscope of a very novel construction, the plan of which had been furnished me whilst under influence, and I am constrained to say that up to the present time I have seen no spirit telegraphing equal to or more thoroughly satisfactory. The whole apparatus was insulated, (as well as the medium,) the alphabetical side of the disc presented to the investigator and from the medium, who could not see a letter upon it, and yet we received communications in English, French and German, as well as in Spanish and an Indian dialect, the two latter only being spoken or understood by the medium. Another of those developed was a young lady about nineteen years of age, with a slight tinge of Indian blood in her veins, through whom physical manifestations and communications of a very extraordinary character, were given. Among these were the carrying about and ringing of a large bell (used by an auctioneer,) over the heads of the circle whilst the beams of the midday sun were streaming in at the windows, and at the close of the ringing the clapper was taken out and thrown in a corner, and the bell laid on a table or else placed upon some person's head. Large tables, chairs and other articles would be moved about and placed in most singular positions, and all done in the strongest light, whilst every one remained seated. When communications were given, a round table, the legs of pine and the top of hard grained cedar, weighing about thirty pounds, was used. It was placed before the medium, who remained in contact with it about three minutes, then withdrew about eighteen inches or two feet from it. Mental and written questions as well as oral were always correctly answered, and in many instances things at the time unknown to the questioner were told and afterwards verified. The mode of replying was, however, most singular and satisfactory. The table always rose perpendicularly at least one foot and frequently two in the air, and descending struck the floor sharply once, twice, three times, or oftener, as was the right answer. Let me here state that after a careful investigation of cause and effect in these manifestations in Central America, for about ten years, I found that the greater the altitude above the sea, and the more pure or electric the atmosphere from such elevation, the more powerful the manifestations, and this was explained by our spirit intelligences as occasioned by the better conditions it afforded them to operate in.

In 1859 and 1860, however, affairs took a change. Several new circles were established, and quite a number of new mediums became developed. About this time (early in 1860,) I had an interview with President Carrena, and some of the leading gentlemen on the subject, and invited them to attend at my house and see for themselves. This they did, and from that day the matter was secret no longer. The President on that occasion received a communication from his wife, shortly before deceased, and in such a way and about such matters as convinced him at the outset that he could not have been imposed upon, and from that time forth up to his recent death, he was a firm believer in the fact that spirits could return and communicate after death.

These facts soon became known, and inquiry commenced generally, not only in the city, but throughout different parts of the country.

When did the church permit the enthralled being to escape from it without a struggle? A small paper was started to put down investigation [it died after an existence of four months,] by putting forth the most consummate falsehoods and denouncing the believers of the Spiritual philosophy as enemies to God and man; devils whose objects were to overthrow religion and morality, and institute something terrible, but unknown, in their stead. The pulpits of the clergy teemed with the vilest abuse, and the Jesuit Fathers went so far as to announce that any person attending a circle or permitting one to be held in his house, would be denied the rites of the Catholic church (absolution and communion after confessing,) as well as of burial in consecrated ground. They declared their power to exorcise and put down this devil of Spiritualism and were determined to do it. Now came the trial, for the whole power of the church was defied—many of the clergy themselves were investigating secretly—the better educated class of people was doing so openly, and the cause was spreading more and more. A trial of strength at last took place. A gentleman in whose house was a powerful medium desired the Fathers to exorcise the devil and stop the rappings and other demonstrations. An altar was prepared and decked out in the parlor, holy water sprinkled, the prayers for the exorcism of the devil read, incense burned, and every effort that priestcraft and ingenuity could devise made—but it was of no use—the rappings continued during the whole performance, and as if in sheer mockery a small table upon which a lighted candle was placed, was upset, the candle describing a parabola in the air as it fell, whilst no person was within six feet of it. To the credit of the clergy here (outside the Jesuits) be it said, that they admit the phenomena, and many believe that good as well as evil influences control it—though the greater portion call it the work of the devil. They all, however, recommend to their congregations to leave it alone and not meddle with things they know nothing about, or cannot understand, but leave the church to grapple with it. Such are their teachings.

The progress of our cause, however, is still onward, and though its march is slow with many obstacles to encounter and overcome, it is sure, and will triumph. There are at present over fifty circles in the country, some one hundred known mediums, and probably as many private ones, and at least 10,000 Spiritual investigators. This is wonderful in itself to those who know what Central America is, and how difficult it is for truth to obtain a hearing where the people are taught never to think for themselves but leave the church to do it for them.

Fraternally yours,
GUILLERMO.

Letter from Dr. Bryant.

DEAR JOURNAL: The enclosed was sent to me by one of my orthodox patients. It was cut from the *Christian Watchman and Reflector*, or in other words, the *Anti-Christian Watch Dog* and *Backbiter*. More proofs of spirit influence and power.

Yours, &c., J. P. BRYANT.

SECOND SIGHT IN THE HIGHLANDS.

We suppose that the second sight, which for many generations has been believed to exist among the Scottish Highlanders, must be accounted for on the same principle as clairvoyance and other mysteries which have more recently disturbed modern inquirers. Alexander Smith, in his "Summer in Skye," seems to be a convert to the reality of second sight, as John Foster was years ago, and tells the following story, from a Catholic priest:

I know there is such a thing as the second sight, because I have had cognizance of it myself. Six or seven years ago I was staying with my friend Mr. McIan, as I am staying now, and just as we were supping a tumbler of punch after dinner, we heard a great uproar outside. We went out and found all the farm servants standing on the grass and gazing seawards. On inquiry, we learned that two brothers, McMillan by name, who lived down at Stonefield, beyond the point yonder, fishermen by trade, and well versed in the management of a boat, had come up to the islands here to gather razor fish for bait. When they had secured plenty of bait, they steered for home, although a stiff breeze was blowing. They kept a full sail on, and went straight on the wind. A small boy, Hector, who was employed in herding cows, was watching the boat trying to double the point. All at once he came running into the kitchen where the farm servants were at dinner. "Men, men," he cried, "come out fast, McMillan's boat is sinking,—I saw her keel over." Of course the hands came rushing out bareheaded, and it was the noise they made that disturbed my friend and myself at our punch.

All this we gathered in less time than I have taken to tell you. We looked narrowly seaward, but there was no boat to be seen. Mr. McIan brought out his telescope, and still the sea remained perfectly blue and bare. Neither McIan nor his servants could be brought to believe Hector's story,—they thought it extremely unlikely that on a comparatively calm day any harm could befal such experienced sailors. It was universally believed that the boat had rounded the point, and Mr. McIan rated the herd boy for raising a false alarm. Hector still persisting that he had seen the boat capsize and go down, got his ears soundly boxed for his obstinacy, and was sent whimpering away to his cows, and enjoined in future to mind his own business.

But, although Hector got his ears boxed, it turned out that he had, in all probability, spoken the truth. Towards the evening of next day the McMillan sisters came up to the house to inquire after the boat, which had never reached home. The poor girls were in a dreadful state when told that their brothers' boat had left the islands the previous afternoon, and what Hector, the cowherd, avowed he had seen. Still there was room for hope; it was possible that Hector was mistaken; it was possible that the McMillans might have gone somewhere, or been forced to take shelter somewhere; and so the two sisters, mustering up the best heart they could, went across the hill to Stonefield when the sun was setting, and the sea a sheet of gold leaf, and looking as if it would never be angry or have the heart to drown anybody.

Days passed, and the boat never came home, nor did the brothers. It was on the Friday that the McMillans sailed away on the fresh breeze, and on the Wednesday following the bay down there was a sorry sight. The missing sailors were brave, good-looking, merry-hearted, and were liked along the whole coast; and on the Wednesday I speak of no fewer than two hundred and fifty boats were sailing slowly up and down, crossing and recrossing, and trawling for the bodies.

I don't know how it was, went on the Father, holding his newly-filled pipe between his forefinger and thumb; but looking on the black dots of boats, and hearing the sound of their oars, I remembered that old Mirren, who lived in one of the turf huts yonder, had the second sight, and so I thought I would go down and see her. When I got to the hut, I met Mirren coming up from the shore with a basket full of whelks, which she had been gathering for dinner. I went into the hut along with her and sat down.

"There's a sad business in the bay to-day," said I.

"A sad business," said Mirren, as she laid down her basket.

"Will they get the bodies?"

Mirren shook her head.

"The bodies are not there to get; they have floated out past Rum to the main ocean."

"How do you know?"

"Going out to the shore about a month ago I heard a scream, and looking up saw a boat off the point, with two men in it, caught in a squall and going down. When the boat sank the men still remained in it,—the one entangled in the fishing net, the other in the ropes of the sails. I saw them float out to the main sea between the two wines." 'that's a true translation,' said the Father, parenthetically. 'You have seen two liquors in a glass, the one floating on the top of the other? Very well; there are two currents in the sea, and when my people wish to describe anything sinking down and floating between these two currents, they use the image of two liquors in a wine glass. O, its a fine language, the Gaelic, and admirably adapted for poetical purposes,—but to return.' "Mirren told me that she saw the two bodies float out to sea between the two wines, and that the trawling boats might trawl forever in the bay before they would get what they wanted. When evening came, the boats returned home without having found the bodies of the drowned McMillans.

"Well," and here the Father lighted his pipe, "six weeks after a capsized boat was thrown on the shore in Uist, with two corpses inside,—one entangled in the fishing net, the other in the ropes of the sails. It was the McMillan's boat, and it was the two brothers who were inside. Their faces were all eaten away by the dog fishes; but the people who had done business with them at Uist identified them by their clothes. This I know to be true," said the Father, shutting the door on all argument or hint of skepticism.

Letter from Mrs. F. A. Logan.

DEAR JOURNAL:—Still the world moves, and the worldly spirit of monopoly shuts out from the souls of men and women, much of the true spirit of brotherly love and concord, which is all ready for dispensation and sweet welcome to all whose aspirations are upward tending.

Shall we, whose earth lives are as vapor or like the summer cloud, so soon to pass away, fritter them away with useless trappings and cumbersome paraphernelia, to please a vitiated taste or unwise spirit of pomp and show; all to gratify vain ambition, or vain glory?

I have often thought I would like to know how this multitudinous city appears to the angel world, whose far-seeing eyes penetrate into the deepest, darkest abodes of crime and vice, in all its varied forms, and have as often interrogated myself: "What hast thou done that it may not be?" and welling up from the life of the soul, comes a desire to renovate, to purify and to elevate all the finitesimal portions of animate life into angel sweetness, purity and love.

In the human kingdom to do this, we must have healthy bodies, and in order to have healthy bodies we should cleanse, clothe and feed them in the simplest style, and in harmony with all the functions of mind, soul and spirit.

I was forcibly and sensibly impressed by the beauty, appropriateness, gracefulness and healthfulness of the American costume as worn by Dr. Trall's female students, on the evening of the Commencement, when beautiful and affectionate farewell addresses were given to the school by several ladies, after which they all joined in music and dancing. Their robust forms and ruddy cheeks bespoke freedom from tight lacing; neither were they affected with a huge unnatural bump at the base of the brain, for their hair was cut short in the neck or hung in graceful ringlets, thus relieving an otherwise burdened brain from the vexations consequent upon wearing *dead peoples* or perhaps live dogs' hair, and using bent up wires by the dozen, (enough to weigh down the back of a camel,) lest peradventure the huge bump should loose its hold and away go the waterfall, leaving its possessor in mortification to bewail its loss.

As I gazed upon the scene of elasticity and freedom, I could but say within my heart that Dr. Trall's school in dress reform was far in advance of the Spiritualists of New York, or of any other city I have visited. Tis true, the dress reformer needs firmness and courage. So do all other reformers, indeed; have we not sufficient evidence that many became martyrs to the principles they advocated and lived up to, in advance of the age in which they lived? Would the Christian religion have made the progress that it has, if Christ had succumbed to the wiles of his adversaries? I trow not. Dauntlessly and fearlessly the true reformer moves on, because a principle is dearer than friendship.

Mrs. Dr. Harman is a case in point. As she was walking in the streets of this city, with her neatly fitting basque, and spring-bottom pants, nicely setting boots, and tasteful hat, she was pursued by a few ignorant, thoughtless boys and rowdies. A policeman witnessing their manœuvres, stepped up to her and said "madam, I want you to go with me." She of course walked with the stalwart man in blue, down to the station house. Whereupon the chief officer after hearing his complaint of finding a woman in pants and a mob after her, reprimanded him sharply for not arresting the mob instead of her, and then and there caused him to write his resignation. Thus the truth comes uppermost, and *sometimes is justice done.*

Oh, Spiritualists, calling yourselves reformers, who have dared to come out from old time notions and ancient theocracy or theology, why still cling to injurious customs, not only in dress, but in everything which binds and fetters, cramps and dwarfs either soul or body?

Be free! Dare to be free,
With all the God-given powers of the soul;
Be free, dare to be free!
And the fetters from off thy spirit shall roll.

Be free! Stand for the right,
Though enemies may frown or foes alarm,
And bathe thy soul in heavenly light,
It will give to thee the purest charm.

MRS. F. A. LOGAN.

New York City, April 17, 1866.

Letter from Dr. H. T. Child.

A NEW SYSTEM FOR THE TREATMENT OF DISEASES.

Solomon has said there was nothing new under the sun, but I think if the ancient king were to see a few of the new things, which in this fast age are to be found everywhere, he would either think that the world had got above the sun, or perhaps he might conclude that all these wonderful things which we call new are in reality but a new application of an old principle, and say as I have heard other "wise" persons say when anything of this character was presented to them, "didn't I tell you so?"

I have found a new system for the cure of disease. My friend, Dr. Starkey of Broad and Spruce streets in this city, has procured from Dr. Hadfield the right of practicing what he calls the "Pneumatic Cure." Don't that sound new? This is certainly an improvement on homœopathy. The Thomsonians said, if a little is good, more is better. The homœopaths say if a little is good, less is better. This system says nothing in the form of drugs is better still, and many people will say amen.

The Pneumatic treatment is very simple and consists in a partial removal of the pressure of the atmosphere from portions of the body, either a single limb or the entire body, except the face. The apparatus is quite simple. For a limb, a circular tin box is made with a gum cloth end to be secured tightly around the limb. Attaching this to an air pump, a partial vacuum is produced. For the whole body a larger apparatus is required, consisting of a frame covered with tin and large enough for a person to sit in; this is then covered with a

gum cloth properly adjusted and secured around the face so as to prevent the air from passing into the interior; then by means of a large air pump, a partial vacuum is produced.

Having seen the operation performed on others, I was kindly permitted to be pumped out. Covered with a gum cloth secured tightly around my face, I sat like a sphynx, and as the air was rendered rare the sensation was very pleasant, except that it soon became difficult to speak. The position is a very ludicrous one. I know of no system of treatment in which there is more need of confidence in the physician; one has now literally fallen into the doctor's hands, with nothing but his eyes and mouth to speak for his rights, and even then, after a few moments, he finds himself suddenly becoming speechless. I was even in a worse condition than the little boy when called upon to make a speech, for with great difficulty I repeated these lines:

"How can I, that am so young,
In speaking make a figure"
When shut so tightly in a box
Without an access to the locks?
"Please excuse my infant tongue,
And call a boy that's bigger."

Before I could stammer all this my voice was very much like the editor who said, "my voice is still for war." "Yes, very still," replied another.

I could feel in compressing the chest by muscular effort that the lungs would press it out with considerable force as I let go the pressure.

But *cui bono*—what good is there in all this? I thought at first there is not much in it, but on reflection and examination of the surface of the body after the operation I found the skin somewhat reddened and an unusual degree of fulness of the capillary circulation, which is in reality *the* circulation, the arteries and veins being simply the carriers of blood to the tissues where the vital processes of nutrition are carried on. When the skin is cold and sallow, and the capillary circulation torpid, many of these small vessels do not carry the blood, but when the pressure is thus removed, the blood would naturally find its way through most of these, and as the nutrition is thus improved, there would necessarily be an increase of nerve power and of true vitality. Again, there are certain gases in all the tissues under the ordinary pressure of the atmosphere; when this pressure is removed, these escape, and all the internal organs are more or less relieved by the increased superficial circulation.

The feelings, after the operation, will differ in different individuals; most experience, as I did, a general glow of warmth and exhilaration of feeling. There are many diseases in which a judicious application of this mode of treatment would be beneficial. Thus in paralysis and wasted limbs, the removal of pressure, by augmenting the vitality, will aid in the restoration to health. I saw several patients of this class under treatment. In incipient consumption and other affections of the lungs and internal viscera, the operation by the removal of the internal congestion or fulness of blood, affords much relief and allows nature to produce a cure. Every intelligent physician must have felt that it would be a very great desideratum to find some means of equalizing the circulation. The old practice of blood letting aimed at this, and although it is almost obsolete, yet there are cases in which for the relief of violent congestions it is still resorted to. Counter irritation has the same object in view, but is mostly painful, and may be considered as going from one extreme to the other, while the pneumatic system by a graduated and judicious application may, it seems to me, be made to produce all the beneficial effects of these heroic measures, without any of the evils which are necessarily connected with them. It also has the great advantage of being entirely under the control of the physician who must always be the operator, and ought to be a skilful person—one who could note instantly the effects of the operation. I shall pursue my investigations of this novel system and endeavor to glean whatever I may from it. Having been for many years an *eclectic* physician—one who desired to find in any and all the resources and discoveries around me, that which will aid in bringing the human family into better conditions of harmony, I hail this as one of the means, and hope that further investigation may not disappoint myself and the community.

Yours truly,

HENRY T. CHILD,

Philadelphia, May, 1866. 634 Race st.

Letter from John Mayhew.

DEAR JOURNAL: My last was written from Mankato. Since then I have visited St. Peter, and delivered four lectures, to not large, yet appreciative audiences. I was kindly received by Judge Austin, and most hospitably entertained by Mr. Knight, whose lady is an earnest Spiritualist. From thence I came hither, and at last, after eight years of effort to that end, I have succeeded in gaining the public ear, and have just concluded the first *course* of lectures ever delivered here on the Spiritual philosophy. Through the kind and earnest co-efforts of Bros. Carpenter, Dennison, Kresch, Zimmerman, and others, this success has at last been achieved. The expenses attending a course of *free* lectures were very considerable, but through the liberal contributions of Mrs. Dayton, Dr. Post, Lot Moffett, Esq., and others, ample provision was made. A Society has been organized, of which our good brother Kresch is the President, and I think a hall will be engaged as a regular place of meeting, and there is already some talk of a Progressive Lyceum at no very distant day.

The Spiritualists are more numerous than I had any idea of, and there are a variety of media. I have become acquainted with the following: one rapping, one physical, three writing, six seeing, four healing, one impressible. There are others whom I have not seen. I trust now St. Paul will take her position decidedly among the progressive cities of the West.

I find Bro. Carpenter earnestly endeavoring to extend your circulation here, and to bring the LITTLE BOUQUET into notice.

I am sorry to have to record an instance of Universalist illiberality. Not many months since a Mr. Risbee came to this city, and commenced teaching very progressive doctrines, which approached so near to Spiritualism that Spiritualists generally felt like sustaining him. They therefore aided to the extent of *their ability* in hiring and fitting a hall, and raising a salary. After a time they desired to get the use of the hall for Spiritual lectures on such evenings as it might be occupied, but to their astonishment, they were absolutely refused the use thereof.

It is well that this has occurred now. There was talk of building a church edifice for this Society, but this has shown the friends what they may expect; and I do not think it likely they will invest *much* money in the building. They will now be compelled to husband their means for hall hire for their own meetings. I have come to the settled conclusion that liberal preaching by Universalist and Unitarian preachers, is only a bait to entrap Spiritualists into their church organizations. Friends everywhere, beware of "wolves in sheep's clothing."

I journey from hence to Pine Island, Rochester, and Winona.

Yours, for truth and humanity,

JOHN MAYHEW.

St. Paul, Minn., May 12, 1866.

Religio-Philosophical Journal

CHICAGO, JUNE 2, 1866.

OFFICE, 84, 86 & 88 DEARBORN ST., 3d FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

PUBLISHERS AND PROPRIETORS.

GEO. H. JONES, Secretary. S. S. JONES, President.

☞ *For terms of subscription see Prospectus on eighth page*

"The Pen is mightier than the Sword."

To Postmasters.

All Postmasters in the United States and British Provinces are requested to act as Agents for this paper—to receive and remit subscriptions, for which they will be entitled to retain FORTY CENTS of each $3.00 subscription, and TWENTY CENTS of each $1.50 (half-year's) subscription.

To Our Patrons.

Persons sending post office orders, drafts, etc., are requested to make them payable to George H. Jones, Sec'y.

In changing the direction, the *old* as well as the *new* address should be given.

In renewing subscriptions the date of expiration should be given.

On subscribing for the JOURNAL, state the number of the paper at which you wish to commence.

To Our Subscribers.

We appeal to our present subscribers to exert themselves to extend the circulation of the RELIGIO-PHILOSOPHICAL JOURNAL. You know its worth, and by this time must feel that you are warranted in saying to your friends that it is a paper not only worthy of patronage, but financially sound, and that subscribers will be sure to get the paper for the full length of time for which they subscribe.

As an inducement for a renewed effort in our behalf, we make the following offer: Every old subscriber who will send us the name of a new subscriber, full paid, $3.00, for one year, shall receive K. Graves' BIOGRAPHY OF SATAN, or Emma Hardinge's volume of Lectures on "Theology and Nature," with a fine steel engraving of the author, free, by return mail. Here is an inducement for all subscribers to do a good thing for themselves as well as for us and the cause of Spiritualism.

Renewals of Subscription.

If our subscribers would be careful and renew their subscriptions three weeks before they expire, they would ensure complete volumes, and full series of continued articles. It requires a considerable outlay to adjust our mailing machine when a subscription fully expires before being renewed.

Let each one enclose the money for renewal in a letter addressed to George H. Jones, Secretary, Drawer 6325, Chicago, Ill., about three weeks before his subscription expires, and everything will work systematically without cause of complaint or unnecessary delay.

N. B.—We do *not* pay agents a commission on renewals.

New Premium for New Subscribers.

Any one sending us fifteen dollars for new subscriptions to the JOURNAL, shall receive, by return mail, either "The Origin and Antiquity of Physical Man," by Hudson Tuttle, "Moses and the Israelites," by Merritt Munson, "Jesus of Nazareth," by Alexander Smythe, or one dollar and seventy-five cents' (including postage) worth of any book in our advertised list.

Creation.

In contemplating the creation and existence of the universe and all therein, and its endless variety, order, proportion, condition, adaptation, beauty and use, we are lost in its magnitude and immensity, as well as in its minuteness and perfection, and involuntarily exclaim, that to produce all this, there must have been a Being of infinite knowledge, wisdom and power for its Creator.

Again, when we attempt to comprehend how all the great, as well as the most minute of things created, innumerable as they are, could have been thought of and provided, and so exactly made to perform all their various, single and complex uses, infinite in kinds, qualities and quantities as they are, we feel it impossible to perceive or understand how all this could have been foreseen and provided, even by infinite knowledge, wisdom and power, so beyond our comprehension, that it naturally leads us to doubt all our theories and views in relation to it, and to settle down to a conviction that it is all so far beyond our ability, that we neither do nor can know anything of the origin, nature or extent of existence. Therefore, as we cannot comprehend the cause of existence, so we cannot understand its object and destiny.

A great error in relation to the government of God has prevailed in many, if not all ages of the world. This error is, that in his government of man, especially in a moral and religious view, his desires and designs, admitted as such, are more or less thwarted, varied, suspended, or controled, by the voluntary, independent action of man. Another mistake in judging the character of the Creator is, we in our judgment of him, make him too much like ourselves. If we judge at all, we are compelled to this from our want of knowledge. What opinions would an insect be likely to have and express of man, from what it could see and know, or rather what it could not see or know? How near the truth would it be? What would its ideas be worth? What should we think of those who dogmatically assert what God is, what he will do, and what he will not do?

It is truly said, we judge of God inferentially, by his works. How much do we know of his works? About as much as the insect does of ours. We know nothing when we come into the world, and very little when we go out. Yet we assume to know God, and denounce others because they do not; and they must know him just as we do, or take the consequences.

What do we or can we know of the Creator, the Almighty, the Supreme Being? In Scripture language, God is a spirit; we are flesh and blood—some difference in condition. Enough we should judge, to humble our arrogance; we judge of him by inference; we claim a relationship to him as our Creator, and by analogy, judge of him by ourselves. How much of certainty is there in this mode of conjectural judgment? In Christendom it is generally agreed that he is a Being infinite in knowledge, wisdom and power, and also in goodness, justice and truth, and these attributes, in our judgment, constitute the component parts or qualities of his character. By these attributes, then, we must form our judgment of him and his works. So far as we can judge, this is the only true standard.

It is true that what we know in youth, compared with what we may know in manhood and old age, is a mere unreliable trifle, as "a sand on the seashore," in comparison with what we may know by the necessary applications through a long and vigorous life. But enough is not yet known, to tell us in all respects, what the Creator of all things is. We may have ideas of some sort, the best we can conjecture, believe; but there is no authority to tell us how near they conform to the reality.

On the question, whether creation is the work of a *Being*, or the operation of a *principle in matter*, the obvious answer would seem to be, that it was either the work of some unknown power and intelligence, or that matter made itself what it is, with intellect and spirit superadded. If the latter, would it not follow that matter was the original, efficient first cause of all things?

Many persons at the present day, profess to believe in the eternity of matter; that is, that matter, like time, without having a beginning, always existed. Of course they deny the theory or process of creation. They deny that formation or transformation is creation. They contend as their strong argument, that creation assumes the position of making all things out of nothing. This they assert to be a physical, scientific and philosophical impossibility. They assert that the moment it is admitted that there was any matter in existence, out of which to make anything or "all things," that admission overthrows the theory of creation and establishes the pre-existence of matter. Of course, without creation, there can be no creator, and no created beings.*

Is not infinity in relation to any subject, so far above our power of understanding, that we can only view it by supposition or imaginary conjecture? Yet upon such supposition and conjecture we form some kind of belief, necessarily imperfect and erroneous. It is very natural to strive for something further, more reliable. May not its contemplation, eventually, tend to the disclosure of the mysteries of the prevalent ideas of creation? A correct answer to a question of infinity may serve as a key to unlock the mystery.

The question is, was there ever a time, in which there was no time? Time and space are allowed to be infinite, and were in existence before the Mosaic creation. Of what use could they have been without the existence of matter? Of what else could creation be made? What good reason can be given that matter did not always exist? These questions being rationally and satisfactorily answered, will relieve the character of the Supreme Being from the absurdities of the Mosaic creation.†

* The law of conservation rigidly excludes both creation and annihilation.—*Prof. Tyndal, An. Sci. Discovery, p. 79.*

† "But human nature, while it is surrounded by human conditions, ever seeks to comprehend Deity through conditions and to measure him by those conditions alone. You can only understand as much of Deity as is revealed to you through human senses. Now then, be content with the deity of human life."—BANNER OF LIGHT, Feb. 20, 1864.

Where did you Begin?

We presume that a person's effort in life, and the manner of making such effort, depends very much upon the answer he or she would give to the above question, if asked with reference to the earthly inheritance and career. There are two distinct points from which this question may be viewed and answered.

1st. The Supernatural or Theological; 2d. The Natural or Philosophical. From the first point of view, human nature is comparatively insignificant. It is conceived and born in sin. It is "prone to evil, as sparks are to fly upward." It "has no power within itself to save itself." God, or Good, is not in it. Its destiny is variously estimated; ranging all the way from "everlasting punishment," to the "annihilation of the wicked;" thence to "even so in Christ shall ALL be made alive." Accordingly, what the inheritance is can easily be seen, viz: a *morally corrupt constitution*. Where we begin our career is no question of doubt, and what should be the manner of our effort is a logical certainty.

Happiness is the all controling object of life, and since, with human nature, it is in no wise the result of growth or evolution, but attained by "conversion" from the original type of our being; so our effort for happiness should be directed, not to self-cultivation "*per se*," but to the attainment of relations with beings and circumstances of which we were not originally a part, and with which we are not essentially connected. The wisdom of "know thyself," and "the proper study of mankind is man," becomes the "twaddle of fools," when seen from this point; for to know one's self is to know corruption, and to study one's self is to turn the mind away from the saving power, to the incompetent being. Forget self and worship God. Ignore self and implore Christ to have mercy on you. Subject self to church rule. Stifle reason and the self prompted "spirit of inquiry," and have faith in things unknowable, is the wisdom (?) of supernaturalism, and the inevitable logic of its assumptions. Too fully has this manner of effort been adopted as "the way" in which the spiritually inclined should walk. Thereby, Theology has been divorced from morality, and *religion* has been supplanted by hollow show and hypocritical pretence.

Fortunately this first view does not exhibit or encompass all of human life. From the earliest days of human volition philosophy has been measurably exhibited in the manner of action adopted. We will draw our illustrations from the present.

The Christian does not "trust in God" "on 'change." He begins, proceeds, and ends with confidence *in himself*; and, acting from his own center, climbs the hill of fortune. Here he has not inherited incompetence, and understands that what he has of skill or talent can be cultivated by discreet use.

The Christian devotee sends his child to school to be educated, that is, to be improved—to be cultivated; and *always* it is understood that the mental constitution of the child is unimpaired—valid, while in its natural or normal condition. So in all the departments of life, except the spiritual, we begin with *something*, and proceed to increase and improve what we have. This is nature's way. Where there is no germ there is no increase. If the seed is blighted or becomes "totally depraved," there is no process in nature whereby the identity of the soul can be preserved by the "saving grace" of some other seed, or by any power whatever. The vitality to save or to produce *must be in the seed itself*.

This fact indicates the requirements of life throughout. There can be no exception, and this philosophy encompasses the method of life pertaining thereto. How different the views, and how different the effect of each must be upon human action. To know thyself, is to know all things outside of self, for we commence with all things in embryo, and proceed to evolve all things to consciousness. Never turn away from yourself to find the wherewith to begin, and wherever you are in the scale of conscious being, the fact of your existence is a guarantee that you have the essential qualities for self improvement.

We have seen too many victims to the dogma of "total depravity." Timid, faltering, discouraged souls, whose lack of confidence in themselves, and whose weakened volition made them the tools and playthings of circumstances and designing men and women. We believe in God the universal POWER, and in man and woman as the highest and noblest visible representatives thereof, therefore deplore that state of mind which sees no good in the world, as the greatest calamity that could befal any one.

Let all be encouraged to *work with what they have*, and KNOW that there is some good, with possibilities of eternal increase, in themselves and *all* others.

"God knows
That *underneath the winter snows*
The invisible hearts of flowers grow ripe for blossoming;
And the lives that seem so cold,
Could their stories but be told,
Would seem cast in gentler mould,
Would seem full of love and spring."

Exercise.

It is wisely arranged in the economy of nature, that by repetition or habit, as it is termed, we may do everything with more ease and facility. Our first efforts in any direction are mostly imperfect, but if there be care taken, improvement comes with each succeeding effort until we reach a good degree of perfection in all our labors. The success which thus attends these repetitions gives encouragement to persevere. It is not alone, however, in the outward field of labor that these repetitions bring improvement—but all the faculties of our being are thus improved, and the system is brought to its highest perfection in all departments by exercise or continued action.

The first efforts of nature in any direction are not her best, but the law of progress is brought into action by continued repetition, and while the results are thus improved, the organs themselves are made strong and healthy by the exercise; so well satisfied are mankind of this fact that it has become a homily to urge the necessity of exercise for the growth and development of our systems; and yet the philosophy of exercise is very little understood. As a nation, we stand at the head of the world. Doctor Windship has succeeded in attaining the position of the strongest man that ever lived, and he has accomplished this by a persistent exercise of his muscular system. He has thus become able to lift fabulous weights. But the question naturally arises, what is the benefit of this? In proving the wonderful capacity of man in this direction, the doctor has done a good work, but is it not at the sacrifice of other powers of the system? We think it is.

Dr. Dio Lewis of Massachusetts has started another plan of physical training which he has appropriately named light gymnastics, which opens a much wider field for human improvement, not only by extending his exercise to all parts of the muscular system, but also to the nervous system, and all parts of the human organism. We know there are arguments in favor of each of these systems, but we believe that the masses will be much more likely to be reached by the latter, especially the women, who are much attracted to it, while they feel but little inclination for the former.

One of the crowning merits of the Children's Progressive Lyceum, is, that it endeavors to draw out from the pupils all their faculties, and awaken the entire energies of body and mind. We feel confident that this system which has already taken such a deep hold upon the community, is destined to make a great revolution in the condition of society. The thousands of children who are to-day receiving instruction in these, will make a mark in the world, and those of us who have not had the advantages of this early training will be obliged to clear the track for these young reformers.

Discipline the Mind.

There has been and is a great variance of opinion as to the manner in which the human mind should be treated. By some, educational discipline has been entirely ignored as being injurious to its native spontaneous expressions and intuitive insight, while by others the opposite view has been taken. It seems to us that either extreme is equally inconsistent and fallacious. Human beings are subjects of unlimited improvement, not only in manner, but in expression of thought, and wisdom. We are not born with a knowledge of manners, nor with the power of immediate economy in movement, but we attain thereby experience, which is discipline. There is a great difference in people in this respect. We see the heavy, awkward movements of some, and the graceful, pleasing movements of others. Other things being equal, (as they may be,) we venture to say, that while the easy movements would admit of just as much spontaniety, they would permit a far greater amount of use with the same expense of energy. Now while some are naturally more graceful and economical in motion than others, we suggest that it is really the result of discipline, (or a condition that may be induced by discipline,) either remote or proximate.

The father and mother, or either of them, may be the means of blessing the child with native grace.

In matter of thought—in mental accomplishments or attainments, the same rule holds good. We are not born thinkers, though we are born to think. In these days of "free thought" there are not many who do or can take an intricate subject and think it out to its conclusions or bearings. We think of a thousand things a day, touching the surface of each, and ranging over all without any particular order. The child plays promiscuously, the man works systematically.

Easy, correct thinking is acquired only by effort, and as a matter of utility, as a means of expressing power, is absolutely indispensable.

The greatest man or woman is the one who by study and reflection, has trained the mind to steadiness of action and persistence in effort without impairing its native inclination to spontaneous freshness. This we believe to be possible, therefore are in favor of study and research, not alone by the few, but by all. We *live* in proportion as we *think*, and useful thought is ballast on the sea of life.

National Typographical Union.

The fourteenth annual session of the National Typographical Union will be held in this city, commencing on June 4, 1866.

This meeting will be composed of Delegates from Local Unions of all parts of the country. They come together to consider ways and means for advancing the mutual interests of the "craft"; and to further the interests of the art generally.

All printers and publishers will find much interest in the proceedings of this body. We hope the Delegates will be many, and the meetings profitable to all. Through the courtesy of the managers of the Stock Exchange, the spacious and beautiful hall of the Association has been tendered to the Union, in which to hold their day sessions. The room is one of the finest in the city.

Annual Festival.

The Sixth Annual Festival of the Religio-Philosophical Society of St. Charles, Ill., will *not* be holden at that place the present year, but will unite with the "Friends of Progress," of the city of Aurora, twelve miles south of St. Charles, on the Chicago, Burlington & Quincy Railroad, in their three days meeting to be holden at Dunnings Hall, on Friday, Saturday and Sunday, 15th, 16th and 17th of June.

These annual Festivals have for the last five years been among the most interesting gatherings of Spiritualists and other reformers, and we have every reason to believe that by uniting with the brethren at Aurora, who have given assurance of the same hospitality and hearty welcome as heretofore extended by the friends at St. Charles, all who feel an interest in the principles of free discussion, and the beautiful truths of Spiritual Philosophy, will find nothing has been lost, but much gained by the union.

We advise all who can do so, to adopt the plan of making it as near as possible, a basket *picnic*. It will be far more agreeable than to go away from the Hall for refreshments, and will save the liberal friends who may open their doors to those from abroad, much hard labor, which otherwise would deprive them of the enjoyments of the meeting.

Our experience in conducting these meetings, as well as the experience of those who have attended them, will, we trust, be a sufficient apology for the foregoing suggestions.

S. S. JONES,
Pres. Religio-Philosophical Society.

St. Charles, Ill., May 24, 1866.

Scenes in the Summer Land.

By reference to our advertising columns it will be seen that the spirit world has been photographed. The artist has, by his mediumistic powers, portrayed on canvas two scenes in the Summer-Land, as well as the colors of earth can represent, as they appear to the clairvoyant perception, and to the disembodied spirit. The photographs from these paintings are executed in the best style of the art, and are objects of great interest to the lovers of the beautiful in art, and especially to Spiritualists. The "Portico of the Sage" is a beautiful and unique specimen of architecture, only rivaled in its simple elegance by the temple represented in scene No. 2. The gracefulness of the foliage is charming. Mr. Tuttle, the artist, was primarily developed as a writing medium, by the controlling intelligence, and executed a series of geological paintings. His hours at the easel are now only for relaxation from writing. His paintings cannot fail to interest and instruct, and those who cannot see the originals, can gain a good idea of them from these photographs.

Little Bouquet.

Ere this number of the JOURNAL reaches the subscribers you will all have seen the first number of our new enterprise. That it is receiving a hearty welcome from parents we have assurance beyond any doubt—that it is just what is needed for the youth and children is a settled point.

So far as heard from every Lyceum now organized has ordered copies for all its members, leaders and officers. That the children in the country will not cease calling for the dollar till each one is supplied, parents must expect.

The enterprise is a success. Spirits in and out of the material form demand that the LITTLE BOUQUET shall be published.

We ask each one of our subscribers for the JOURNAL to send up your subscriptions at once. One dollar from each of you will make the second number, which will be issued on the 15th of June, *better than the first*.

We beseech you, brethren, to aid us at once in this work. Send up the subscriptions immediately. *Procrastination is the thief of time*, aye it is death to any undertaking—no matter how laudable. Do what you feel you ought to do, *now*.

New Music.

Published by H. M. Higgins, 115 Randolph street, Chicago:

INSTRUMENTAL—"Flies in the Web Schottische," by E. E. Whittemore, 30 cents; "Randolph street March," by Mrs. Skiffington Thompson, 50 cents; "Will You Love Me then, Darling," by the same, 50 cents.

VARIATIONS—"Will You Love Me Then," by Louis Staab, 50 cents.

UNIVERSITY QUICKSTEP—By E. M. Shaw, 50 cents.

VOCAL—"Trip Lightly," song and chorus.

"Trip lightly over trouble,
Trip lightly over wrong,
We only make grief double,
By dwelling on it long.
Why sigh o'er blossoms dead,
Why cling to forms unsightly,
Why not seek joy instead?"

The above music is fresh from the press of this enterprising publisher. We need hardly say that it is good, after passing through his hands. If it wasn't, he wouldn't publish it.

"Trip Lightly" is one of the sweetest songs we have heard in a long time. Price 30 cents.

"A Maiden in the Spirit Land."

The above is the caption of an advertisement in another column. It relates to a photographic copy of a beautiful spirit picture of the wife of the late Frederick N. Ehrenfels. The original picture is claimed to have been painted by Raphael, through a medium, at an expense of nearly $1,500. Since the death of Mr. Ehrenfels, this painting has passed into the possession of his niece, Sophia Ehrenfels, who has refused $5,000 for the same, but is furnishing photographic copies of it. The original is a pencil or crayon sketch of life size, and represents the maiden holding in her right hand a flower, and with the other, gathering about her the light fleecy drapery with which the figure is enveloped, while upon the left is the outline of an adopted daughter, Rosalie. As a gem of art it is indeed exquisite, evidencing a skill seldom acquired by the masters of the present day. See advertisement, then send 25 cts. for a photograph.

Spiritual Meetings.

The First Society of Spiritualists will hold meetings as usual on Sunday, May 27, at Crosby's Music Hall—entrance on State street, near Washington—Miss Sarah A. Nutt, speaker—at 10:30 a.m., and 7:45 p.m.

Children's Lyceum meets at 12:30 p.m.

Anonymous.

LEAVENWORTH, KANSAS, May 19, 1866.

DEAR JOURNAL:—You will confer a favor by changing the address of my paper to this place. The present address is Burlington, Kansas. Please send to Leavenworth, Kansas.

[We wonder who wrote this letter.—ED.]

Organized.

We learn that the First Spiritualist Society of Rock Island, Ill., was organized on Sunday the twentieth of May, 1866, by the election of W. T. Norris, President; J. A. Stiles, Vice-President; Dr. A. J. Grover, Secretary, and Alfred Taylor, Corresponding Secretary. The Society will hold regular meetings the first Sunday of each month at Norris Hall. Speakers are invited.

Dr. Wm. F. Von Vleck.

We have received a letter signed by Chas. H. Bull, Eliza Blossom and R. D. Wing, of Middle Granville, N. Y., saying that the above named fellow has been at that place, under the assumed name of Wm. Franklin, professing to be a medium for dark circle manifestations. Afterwards he returned and exposed himself.

Von Vleck is an old offender and trickster, one of the sort who think the world *owes* them a living, so he goes around in any guise that will serve his end, taking all he can manage to get. Look out for him.

Mrs. J. K. Ober, Magnetic Physician.

This lady has taken rooms No. 5 and 6 in McCormick's Building, corner of Randolph and Dearborn streets, where she offers her services to the sick and afflicted.

We learn from sources that we consider entirely reliable, that Mrs. Ober is a lady of fine qualities, and possesses healing powers of much merit. To all such we should give encouragement and support. We hope the friends who "need a physician" will not fail to call upon her and be healed.

Responsibility.

The editors of THE RELIGIO-PHILOSOPHICAL JOURNAL do not hold themselves responsible for the sentiments expressed by correspondents. Believing in freedom of thought and the right of expression for ourselves, we would not deny the same right to others.

We only ask correspondents to base their thoughts upon principles that will be of benefit to the reader to write clearly, pointedly, well.

The Radical.

The June number of this monthly is before us. As usual, it is filled with choice, vigorous matter. "The Characteristics of Truth," by Dr. R. T. Hallock; "The New Spirit and its Forms," by O. B. Frothingham; "The Foundation of the Popular Faith," by C. K. Whipple, together with a Critical Letter to Mr. Sears, from David A. Wasson, characterize this number. All lovers of liberal thought should have it.

Book Notices.

IN TRUST, or Dr. Bertrand's Household, by Amanda M. Douglass, Boston: Lee & Shepard. For sale by S. C. Griggs & Co., Chicago.

The author of this book has long been known to the public as a magazine writer. In the tale before us we are taken into a happy home circle, which we leave with regret when the book is finished. Miss Douglass has given us a fascinating story clothed in graceful language. Her characters are evidently sketched from life, and are charming. She has stepped out of the beaten path and told us of the simple every day life of good men and women; and this same goodness is not of the sickly or Pharasaical stamp, but is earnest, practical and unobtrusive. We like the book much, and think it deserving of a large sale.

FOREIGN NEWS.

A financial panic is reported in Europe. On May 1st, according to the London *Times*, it was greater than had been known in nine years.

In the House of Commons, May 3d, Mr. Gladstone made his annual financial statement for the ensuing year. He estimated the expenditure at £66,225,000, and the revenue at £67,757,500, leaving a surplus of £1,350,000. Mr. Gladstone, in referring to the American debt, used these words: "I must confess that I think the future of America, so far as finance is concerned, will not be attended with any embarrassment. I do not believe that the debt will constitute any difficulty for the American people. In a moderate time it would be brought within very small limits, and may even within the lifetime of persons now living, be effaced altogether. At this moment America is, I believe, paying war taxes, and the amount of revenue of the United States is not less, I apprehend, than about eighty millions of money, the largest sum ever raised in any country for the purpose of a central government."

The *Tribune's* Florence, Italy, correspondent, April 30th, opens his letter thus: "Within a fortnight we shall be involved in war. The abandoned fortress of Cremona is being fortified in haste; the fleet concentrated; all the soldiers on furlough are recalled, even the reserve of the classes of 1834, '35 and '36. All the official papers fire the Italian heart. The Generals Cialdini, La Marmora, Pettineago and Pettiti are assembled in military council. Everybody prepares for war, and still they try to shift the responsibility upon the Austrian armaments. In fact, Napoleon is the great wire puller, who first pushed Bismark and now pushes La Marmora, so that Austria cannot avoid war."

Napoleon has made an exposition of the position of France towards Italy and the contending German powers, to the French Legislature. "Italy," the Emperor says, "is free to choose her own course, but like Austria, must take on herself alone all the risks and perils of war."

The Venice correspondent of the Paris *Patrie* says: "Austria is placing herself in a state of complete defence in the quadrilateral. Troops are arriving from all points, and without neglecting Peschiera and Legnano, the military authorities are storing, more especially in the fortresses of Verona and Mantua, their war materials and supplies. The artillery of Verona consists of more than five hundred cannon in battery, besides spare guns.

"At all the main points between Verona and Mantua the Austrians have erected redoubts and entrenchments, which will be strongly filled.

"The quadrilateral is therefore an immense entrenched camp, where all the advantages will be on the side of the defence."

PERSONAL AND LOCAL.

H. N. F. Lewis, editor and publisher of the *Western Rural*, a first class agricultural paper, issued weekly at Detroit and Chicago, made us a friendly call a few days since.

Mr. Lewis is President of the Spiritual Society at Detroit, and does very much to help on our good cause. His paper should be taken by all interested in agriculture, and, too, by all liberal people, for it is a worthy paper, and he is a worthy man.

A. B. Whiting is to lecture in Detroit, May 27th, and June 3d and 10th.

Dr. J. P. Bryant has opened an office at 58 Clinton avenue, Brooklyn, N. Y., where he will remain until the 1st of July.

Dr. J. G. Holland (Timothy Titcomb) has retired from the *Springfield Republican*, with which he has been connected for several years. He intends spending next year in Europe, and will hereafter devote his energies to literary pursuits exclusively, untrammeled by the cares and responsibilities of newspaper connection.

Miss Emma Hardinge lectured Sunday evening, April 22d, to a large audience in Cleveland Hall, London, on the "Progress and Destiny of the Soul."

Leo Miller has been lecturing in Lyons, Mich., the past month. Is to be in Cleveland, Ohio, during June.

A. J. Davis is to speak in Providence, R. I., during the month of June.

Mr. Thomas Carlyle was installed as Lord Rector of Edinburgh University on the first Monday of May, and delivered on that occasion a very remarkable address to the students.

A religious congregation of the "broad church type" has been inaugurated in Syracuse, N. Y., Rev. E. W. Mundy, late pastor of the First Baptist church, assuming its oversight.

Charles Hayden speaks in Davenport, Iowa, the first two Sundays of June.

The Spiritualists of Rockford, Ill., are to have a three days' grove meeting, commencing June 29th. See notice elsewhere.

Mrs. M. M. Wood, an unconscious trance speaker, of Worcester, Mass., proposes making a tour West. There is opportunity for Mrs. Wood and other good speakers to do a great work in this part of the country.

Blind Tom, the wonderful musical genius, has been performing to delighted and astonished audiences in Boston, Mass.

The Spiritualists of Detroit are prospering finely with the assistance that Prof. (?) Grimes and the clergy have given them. G. B. Stebbins is expected to speak to them a part of June, and J. M. Peebles in July.

Mr. H. H. Marsh, fruit dealer of this city, has presented the Children's Progressive Lyceum with a collection of choice books for their library, valued at sixty-five dollars.

Mr. Marsh is always earnest and ready to do a good thing for a good cause.

Our worthy Brother J. M. Peebles, is in Battle Creek, Mich., his home, and will make his headquarters there till September.

The Massachusetts Senate has elected Gen. Benj. F. Butler, of Lowell, to be Major-General of the State militia, under the new militia organization.

PEN AND SCISSORS.

Nearly five hundred regularly educated women have received the degree of M. D. in the United States within a few years. What is the world coming to?

A new life insurance company in New York proposes to insure the lives of those who patronize Homœopathy at ten per cent. less than the rate imposed on persons employing Allopathic treatment. The same thing is being done in Cleveland, O., Chicago, Ill., and in London, England. Are insurance companies fools, or are Allopathists?

Gail Hamilton says one can be daughter, sister, friend, without impeachment of one's sagacity; but it is a dreadful endorsement of a man to marry him.

A new journal is commenced in Paris under the title of the *Columbine*. The paper is to advocate the equality of the sexes. Mlle. Suzanne Lagier is editor.

A reduction in wages is not always met by a strike. The workmen engaged in a hat factory at Yonkers, N. Y., in consequence of such a reduction, propose to start a co-operative association, and have raised among themselves $50,000.

At a dinner table, among a large number of guests, Charles Lamb's white cravat caused a mistake to be made, being taken for a clergyman, and he was called on to "say grace." Looking up and down the table, he asked in his inimitable lisping manner:

"Is there no cl-cl-clergyman present?"

"No, sir," answered a guest.

"Th-then," said Lamb, bowing his head, "let us thank God."

Slanders, issuing from beautiful lips, are like spiders crawling from the blushing heart of a rose.

President Johnson's message was read in China forty-three days after its delivery in Washington. It was telegraphed to San Francisco, and carried thence to China by a vessel, which made the voyage in forty days.

When you go to drown yourself, always pull off your clothes—they may fit your wife's second husband.

The Civil Rights Law has been recognized and enforced, in an important case, by Judge Casebat, of Carrolton, La. It seems that the laws of Louisiana authorizing and regulating corporations for religious and other purposes contained a provision expressly declaring that colored people should not share its advantages. Two colored churches were organized in Jefferson parish, but the attorney of the Carrolton Court, whose duty it was to pass upon such matters, refused to give them his approval. The question being presented to Judge Casebat for final decision, that magistrate recognized the binding force of the Civil Rights law, and ordered the attorney to give the colored churches their papers—the State law to the contrary, notwithstanding. As this decision is likely to be a precedent for other courts at the South, its importance can hardly be overrated.

The total immigration to this country for 1865, was 287,397.

It is rather hard on Christianity, that so many of the leaders in the late rebellion are represented as eminent for the soundness of their faith and the fervor of their piety.

A carpenter was employed by a farmer, and rendered the following curious bill:

"To hanging two barn doors, and myself seven hours, one dollar and a half."

It is said that the indictment under which Jeff. Davis will be tried was drawn to meet the provisions of the act to punish treason, passed July 17th, 1865, the second section of which provides that "any person who shall hereafter set on foot or engage in any rebellion against the authority of the United States, shall be imprisoned not exceeding ten years or be fined not exceeding $10,000, and the liberation of his slaves." It is also stated that Justice Field, of the Supreme Court, has expressed the opinion that this section repeals all previous provisions of the law for the punishment of treason.

According to the returns of the Commissioners of Internal Revenue, whose duty it is to assess a tax of one dollar on all gold watches valued at less than $100, and two dollars on all valued at over $100; there is not a single gold watch in Rhode Island, Connecticut, Wisconsin, Iowa, Delaware or Minnesota. In Michigan there is only one, and that worth less than $100. Illinois can boast of *four* cheap gold watches, and so on. Missouri reports 1,549 valued at less than $100, and 320 valued over that amount. Verily, we are a very poor people.

Gen. Grant has written a letter to the Secretary of War, urging a speedy reorganization, increase of the regular army, and the dismissal of all volunteers.

Nearly two hundred of the clergy of the church of England have united in a letter to Cardinal Patrizi, at Rome, stating their earnest desire for the restoration of communion between the Church of England and the Church of Rome. But the Cardinal, in his reply, plainly tells them that *unconditional surrender* is the only terms which the Pope can think of.

The Texas Constitution, drawn up by the late Convention, will be submitted to the people on the fourth Monday in June. It formally abolishes slavery, and places freedmen on an equality with whites before the law.

At the Union prayer meeting at the 1st Methodist church, New Haven, recently, there was a special season for prayer for the "New Haven editors."

It is too bad to make innocent editors the butt of such "goaks."

He is happy whose circumstances suit his temper; but he is happier who can suit his temper to his circumstances.

Sir Walter Scott, in lending a book one day to a friend, cautioned him to be punctual in returning it. "This is really necessary," said the poet, in apology; "for, though many of my friends are bad *arithmeticians*, I observe almost all of them are good *bookkeepers*."

Napoleon III. has presented a complete set of his works to the New Hampshire Historical Society, with his imperial autograph upon the fly leaves.

The American Tract Society has published a book of Juvenile Hymns, in one of which is the following verse:

"There is a dreadful hell,
And everlasting pains,
Where sinners must forever dwell,
In darkness, fire and chains."

Such miserable stuff as this ought never to pollute the young mind, and the Society that publishes it is a moral nuisance.—*Boston Investigator.*

We think so, too.

In mere animal appetite a monkey is on a level with a king!

Deaths.

Death, life's faithful servant, comes to loose the worn sandals and give the weary rest.

In Oregon, Ill., Sunday morning, 20th May, Mrs. HATTIE, wife of Mortimer W. Smith, Esq.

Mrs. Smith's earth-life was as calm as a cloudless June day. She lived in the genial atmosphere of those she loved, of those who loved her. But in prosperity she remembered those in adversity. Her whole life was consecrated to good deeds, to sweet charities. When pain chastened her spirit, and consumption loosened the earth-links, she prayed for rest. As the Sabbath day was breaking she looked into the gray dawn, and saw, beyond the mist and shadows, the dawning of a rest-day in the morning land. She whispered adieu to loved ones, and "fell asleep by the gates of light." A child will miss a mother's care and guidance; the husband the companionship of his heart angel; but he knows that she is not dead, that she still holds sacredly her accustomed place in his home and heart. Sweet sister, we shall meet again.

BUSINESS MATTERS.

OUR BOOK TRADE.—Orders by mail are filled out as soon as they reach this office, but it sometimes happens that we may be out of some book ordered. That may cause a few days' delay until our stock is replenished.

We say this, that those ordering books may not be disappointed if they *sometimes* get a part of the order on one day and the remainder on another day. We intend to be prompt in filling orders for the paper and for books. If either should fail to come to hand within a reasonable time, we urgently request our friends to advise us of the fact, giving names of persons, places of residences, and the amount of money sent; when the order was mailed, and to whom directed.

All such orders should be addressed to Geo. H. Jones, Secretary RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, drawer 6325, Chicago, Ill.

EMMA HARDINGE'S LECTURES ON THEOLOGY AND NATURE.—This book contains Six Lectures given through that highly developed and well-known trance-medium, Miss Emma Hardinge, besides much other very interesting matter.

The following subjects are treated of in a masterly manner, viz.:

1. Astronomical Religion.
2. Religion of Nature.
3. The Creator and His Attributes.
4. Spirit—Its Origin and Destiny.
5. Sin and Death.
6. Hades, the Land of the Dead.

Together with the outline of a plan for a humane enterprise and an autobiographical introduction with an appendix containing the sayings and sentiments of many well-known Spiritualists and other reformers.

This volume also contains a fine steel engraving of the author, by Donelly.

For sale at this office. Price, in paper, 75 cents, bound in cloth, $1.00. Sent by mail postpaid on receipt of the price.

MRS. C. M. JORDAN, Writing and Prophetic Medium, 78 North Dearborn street, Chicago. 10-tf.

MEDICAL NOTICE.—Dr. Henry Slade, Clairvoyant Physician, will examine the sick in person, or by hair, in his office, Merriman Block, Jackson, Mich., every Friday and Saturday. Terms for examination $2. The money should accompany orders. [15-tf

CLAIRVOYANT AND HOMEOPATHIC PHYSICIAN.—Miss Lowry will remain in Chicago a short time, at No. 300½ State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a statement of the cause of their diseased state, and treat the same.

Will also give psychometrical diagnosis of diseases of those who are at a distance, either by a lock of their hair, their autographs or photographs; and by the same means give a delineation of character, and direct their minds to the profession or occupation for which their organizations are best adapted.

Price for examination, $1.00. Consultation, Free. Hours for Consultation, from 9 to 11, A. M., and from 1 to 5, P. M. [24-tf

Send for one of Harris' Gas Burners, for burning Kerosene oil; fits all lamps, requires no chimney, makes no smoke, saves oil, and gives a splendid gas light. Can be carried about the house without danger of being extinguished. Sent by mail for 60 cts. Taylor, Bunt & Co., 100 Monroe St., Chicago. [25

VALUABLE USES OF MAGNETISM.—Dr. J. Wilbur is permanently located at 561 Milwaukee Street, Milwaukee, Wis., is using Magnetism with great success in curing diseases, both chronic and acute. He uses no medicine whatever, yet he challenges competition from prescribers of drugs and nostrums. Patients at a distance are cured; all that is required is a superscribed envelope and fifteen cents. Office hours from 10 A. M. to 5 P. M. [2-2-3m

SPIRIT OF THE PRESS.—We notice the newspapers in all parts of the country seem to be going into ecstacies of late, over the wonderful medical properties of Coe's Cough Balsam and Coe's Dyspepsia Cure. We are glad to know that these reliable remedies are for sale by every Druggist in the land.

NOTICE OF MEETINGS.

MEETINGS AT CHICAGO.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall—entrance on State street. Hours of meeting at 10½ A. M., and 7½ P. M.

Children's Progressive Lyceum meets at the same hall every Sunday at 12:30 P. M.

SPRINGFIELD, ILL.—Spiritualists hold meetings regularly in their Hall, and the Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock.

MILWAUKEE.—The Spiritualists of Milwaukee meet every Sunday at 10½ A. M., and 7½ o'clock, P. M., at Sivyer's Hall. Regular speaking by Moses Hull. Progressive Lyceum meets every Sunday at 2 o'clock P. M.

STURGIS, MICH.—Regular meetings of the "Harmonial Society" morning and evening in the "Free Church."

Children's Progressive Lyceum meets every Sunday at the same place at 12:30 P. M.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and Plumb streets, where they hold regular meetings on Sunday mornings and evenings, at 10½ and 7½ o'clock.

CLEVELAND, O.—Regular meetings every Sunday in Temperance Hall, on Superior street, at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum holds its sessions every Sunday at 1 P. M.

ST. LOUIS, MO.—The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Hall, and have regular lectures every Sunday at 10½ A. M. and 7½ P. M. Seats free.

The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 2½ o'clock.

BOSTON—MELODEON.—The Lyceum Society of Spiritualists will hold meetings on Sundays at 2½ and 7½ o'clock. *Admission free.*

CHARLESTOWN, MASS.—The First Society of Spiritualists holds meetings every Sunday in Washington Hall, at 2½ and 7½ o'clock, P. M. The Children's Lyceum meets at 10 A. M.

THE SPIRITUALISTS of Charlestown have commenced a series of free meetings at Mechanics' Hall, corner of Chelsea street and City square, every Sunday afternoon and evening. Children's Lyceum meets every Sunday at 10½ A. M.

CHELSEA.—The Associated Spiritualists of Chelsea have engaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to J. S. Dodge, 127 Hanover street, Boston.

LOWELL.—Spiritualists hold meetings in Lee Street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon.

HAVERHILL, MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Children's Progressive Lyceum meets at 10 o'clock A. M.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Children's Progressive Lyceum meets every Sunday forenoon at 11 o'clock.

TAUNTON, MASS.—Spiritualists hold meetings in Templar Hall regularly at 2½ and 7½ P. M.

WORCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11½ A. M. every Sunday.

NORTH WRENTHAM, MASS.—The Spiritualists have organized a society, and will hold regular meetings in Harmonial Hall at 10½ A. M. and 1½ P. M. Seats free.

HANSON, MASS.—Spiritual meetings are held in the Universalist church, Hanson, every other Sunday. Mediums and normal speakers wishing to make engagements will please address John Puffer, South Hanover, Mass.

FOXBORO', MASS.—Meetings in Town Hall.

PROGRESSIVE MEETINGS IN NEW YORK.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening, in Ebbitt Hall, No. 55 West 33d street, near Broadway.

The Children's Progressive Lyceum, a new and very attractive Sunday School, meets at the same Hall every Sunday afternoon at 2½ o'clock.

Speakers wishing to make engagements to lecture in Ebbitt Hall, should address P. E. Farnsworth, Secretary, P. O. Box 5679, New York.

TEMPLE OF TRUTH.—Meetings at the "Temple of Truth," 814 Broadway, New York. Lectures and discussions every Sunday at 10½, 3 and 7½ o'clock. The hall and rooms are open every day in the week as a Spiritualists' depot for information, medium's home, etc., etc. All are invited to come, and make themselves at home.

NEW YORK CITY.—The First Society of Spiritualists holds meetings every Sunday in Dodworth's Hall. Seats free.

WILLIAMSBURG, N. Y.—Spiritual meetings are held one evening each week, in Continental Hall.

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3½ P. M.

PHILADELPHIA, PA.—Progressive Spiritualists hold regular meetings on Sundays in Sansom Street Hall at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum holds sessions every Sunday afternoon in same place at 2½ o'clock.

PHILADELPHIA, PA.—Friends of Progress hold meetings in their new hall, (formerly a church), Phœnix street, every Sunday afternoon at 3 o'clock P. M. Children's Progressive Lyceum holds regular Sunday sessions at 10 A. M., in the same place.

WASHINGTON, D. C.—The Association of Spiritualists of Washington hold meetings and have lectures every Sunday at 11 A. M., and 7½ P. M., in Seaton Hall, corner of Ninth and D streets, near Pennsylvania avenue. Communications on business connected with the Association, should be addressed to the Secretary, Dr. J. A. Rowland, Attorney General's Office.

VINELAND, N. J.—Meetings of the Society of the Friends of Progress in their Lyceum Hall on Plum, near Sixth street, every Sunday morning at 10½ A. M. Children's Progressive Lyceum holds session in the same Hall every Sunday at 2 o'clock P. M.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ A. M. and 7 P. M., at Ellis Hall, Belleview avenue.

WILMINGTON, DEL.—The Spiritualists of this place meet every Sunday at McDonnell's Hall (Ferris & Garrett's Building) for lectures. Lecturers wishing to make engagements, will please address either of the following gentlemen: Thos. Garrett, Esq., President; Lea Pusey, Esq., Treasurer; or Dr. Wm. Fitzgibbons, Secretary.

BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" holds regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Waybosset street, Sunday afternoons at 3 and evenings at 7¾ o'clock. Progressive Lyceum meets every Sunday forenoon, at 10½ o'clock.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon.

DOVER AND FOXCROFT, ME.—The Spiritualists hold regular meetings every Sunday forenoon and evening, in the Universalist church.

SAN FRANCISCO, CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of Fourth and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7½ P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as agents for the RELIGIO-PHILOSOPHICAL JOURNAL.

Rev. Orrin Abbott. Address Chicago, Ill.

J. Madison Allyn, trance and inspirational speaker, will lecture in Woodstock, July 4, 8, 15 and 22. Address, Woodstock, Vt., care of Thomas Middleton.

C. Fannie Allyn. Address Woodstock, Vt.

W. P. Anderson, Spirit Artist. Address P. O. Box 2521 New York City.

Mrs. N. K. Andross, Makanda, Jackson Co., Ill.

George W. Atwood. Address, Weymouth Landing, Mass.

Rev. Adin Ballou, Hopedale, Mass.

Mrs. Addie L. Ballou, inspirational speaker, Mankato, Minn.

S. M. Beck, inspirational and normal speaker. Address Rochester, Olmstead county, Minn.

Lovel Beebee, trance speaker, North Ridgeville, Ohio, will respond to calls to lecture.

M. C. Bent, inspirational speaker, will speak in Middle Granville, N. Y., the first and third Sundays in each month, and in Kingsbury, N. Y., the second and fourth, up to July. Address Middle Granville or Smith's Basin, New York.

C. C. Blake, of New York City, will answer calls to lecture. Address, until further notice, Dahlonega, Wapello Co., Iowa.

Mrs. E. A. Bliss, Springfield, Mass.

A. P. Bowman, inspirational speaker, Richmond, Iowa.

Mrs. A. P. Brown, St. Johnsbury Centre, Vt.

Mrs. M. A. C. Brown, West Brattleboro', Vt.

Mrs. H. F. M. Brown's post office address is drawer 5815 Chicago, Ill.

Mrs. Emma F. Jay Bullene's address is 32 Fifth street, New York.

B. J. Butts. Address Hopedale, Mass.

Mrs. Sarah A. Byrnes. Address 87 Spring street, East Cambride, Mass.

Albert E. Carpenter will answer calls to lecture. Address, Putnam, Conn.

Judge A. G. W. Carter, of Cincinnati, Ohio, will answer calls to lecture on the Spiritual Philosophy.

Annie Lord Chamberlin, Musical Medium. Address Banner of Light office, Boston, Mass.

Mrs. Sophia L. Chappell will answer calls to lecture. Address Forestport, Oneida Co., N. Y., care of Horace Farley.

Henry T. Child, M. D., 634 Race street, Philadelphia, Pa.

Seth C. Child, inspirational speaker. Address Frankfort, Ross Co., Ohio.

Mrs. Eliza C. Clark, inspirational speaker. Address care of Banner of Light office.

Mrs. Amelia H. Colby, trance speaker, Monmouth, Ill.

Dr. L. K. Coonley. Address Vineland, N. J.

Dean Clark, inspirational speaker, will answer calls to lecture. Address Rutland, Vt., P. O. Box 110.

Mrs. Jeanette J. Clark, trance speaker. Address Fair Haven, Conn.

Dr. James Cooper, Bellefontaine, O.

Mrs. Augusta A. Currier. Address box 815, Lowell, Mass.

Warren Chase will lecture the four Sundays of June in Decatur, Ill. Will receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL, and Stock subscriptions for the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

Thomas Cook, Huntsville, Ind.

Mrs. Laura Cuppy's address is San Francisco, Cal.

Ira H. Curtis. Address, Hartford, Conn.

Andrew Jackson and Mary F. Davis can be addressed at Orange, N. J.

Mrs. E. DeLamar, trance speaker, Quincy, Mass.

Dr. E. C. Dunn will be in Darien, Wis., through the month of July. Address him at Rockford, Ill.

Dr. H. P. Fairfield, trance speaker, will lecture in Janesville, Wis., through the month of June. Address Berlin, Wis.

D. S. Fracker, inspirational speaker. Address Berea, O.

Rev. James Francis will answer calls to lecture. Address, Mankato, Minn.

Mrs. M. L. French, inspirational medium. Address, Washington Village, South Boston.

C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill.

Dr. Wm. Fitzgibbon; Address, for the present, Philadelphia, Pa.

S. J. Finney's post office address is Ann Arbor, Mich.

A. F. Foss will speak in Bangor, Maine, in June. Will answer calls to lecture in other places. Address Manchester, N.H.

Miss Eliza Howe Fuller, trance speaker. LaGrange, Me.

Mrs. Dr. D. A. Gallion will answer calls to lecture, under spirit control. Address Keokuk, Iowa.

Isaac P. Greenleaf. Address Lowell, Mass.

N. S. Greenleaf. Address Lowell, Mass.

L. P. Griggs, Magnetic physician. Address Evansville, Wis.

Dr. Jos. J. Hatlinger, Trance Speaker. Address 25 Court street, New Haven, Conn.

J. B. Harrison, formerly minister of the Methodist Protestant Church, Kendallville, Noble Co., Ind.

D. H. Hamilton. Address Hammonton, N. J.

Charles A. Hayden will speak in St. Louis, Mo., during May; in Davenport, June 3 and 10; July and August reserved; in Providence, R. I., during September; in Cincinnati, O., during October and November; in Cleveland during December; in Philadelphia, Pa., during May, 1867. Will make engagements to speak week evenings in the vicinity of Sunday engagements. Address as above.

Mrs. Lovina Heath, trance speaker, Lockport, N. Y.

Mrs. Anna E. Hill, inspirational medium. Address Whitesboro, Oneida county, N. Y.

Mrs. S. A. Horton will speak in Eden Mills, Vt., and vicinity during June and the first Sunday in July. Address as above, or Brandon, Vt.

M. Henry Houghton. Address West Paris, Me.

Lyman C. Howe, trance speaker, Clear Creek, N. Y.

Miss Julia J. Hubbard, trance speaker. Address care of Banner of Light office.

W. A. D. Hume, Cleveland, O.

Mrs. Susie A. Hutchinson. Address East Braintree, Vt.

Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md.

W. F. Jamieson, inspirational speaker, Decatur, Mich.

Miss Sophia Kendrick, trance speaker. Lebanon, N. H.

George F. Kittridge. Address Grand Rapids, Mich.

Mrs. E. K. Ladd, No. 179 Court street, Boston, Mass.

Dr. B. M. Lawrence will answer calls to lecture. Address, 12 Lincoln street, Boston, Mass.

J. S. Loveland will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums. Address Hamburg, Conn.

Charles S. Marsh, semi-trance speaker. Address Wonewoc, Juneau county, Wis.

Mrs. Emma M. Martin, inspirational speaker, Birmingham, Michigan.

Leo. Miller will speak in Cleveland, O., through June; in Rochester, N. Y., through July; in McLane, N. Y., (grove meeting,) 1st Sunday in August; Canastota, N. Y., (grove meeting,) 2d Sunday in August. Address as above for week evening meetings.

Anna M. Middlebrook, Box 778, Bridgeport, Conn.

Mr. and Mrs. H. M. Miller, Elmira, N. Y., care of Wm. Hatch.

Mrs. Mary A. Mitchell will answer calls to lecture upon Spiritualism Sundays and week day evenings in Michigan, Indiana, Illinois, Wisconsin and Missouri. Will attend conventions during the summer in the West, if desired. Address box 221, Chicago, Ill.

Dr. G. W. Morrill, jr., trance and inspirational speaker. Address 425½ Washington street, Boston.

Dr. James Morrison, lecturer, McHenry, Ill.

Miss A. P. Mudgett, trance and inspirational speaker, will receive calls to lecture. Address her at Fond du Lac, Wisconsin, care of Geo. Gates.

B. T. Munn. Address Skaneatles, N. Y.

A. L. E. Nash. Address Rochester, N. Y.

Miss Sarah A. Nutt. Address care of Religio-Philosophical Journal, drawer 6325, Chicago, Ill.

L. Judd Pardee will speak in Buffalo, N. Y., during June. Address, care of Thomas Rathbun, P. O. box 1231.

Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich.

J. M. Peebles, box 1402, Cincinnati, Ohio.

George A. Peirce, Auburn, Me.

Miss B. C. Pelton, Woodstock, Vt.

A. A. Pond, inspirational speaker. Address, North West, O.

J. L. Potter, trance speaker. Address Cedar Falls, Iowa.

Mrs. Anna M. L. Potts, M. D., lecturer. Address, Adrian, Michigan.

Dr. P. B. Randolph, Box 1714, New Orleans, La.

Dr. W. K. Ripley. Address box 95, Foxboro', Mass.

G. W. Rice, trance speaking medium, will answer calls lecture. Address, Brodhead, Green county, Wis.

A. C. Robinson, 15 Hawthorne street, Salem, Mass., will answer calls to lecture.

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.

Miss Belle Scougall, inspirational speaker, Rockford, Ill.

Austin E. Simmons will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Bethel on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

Mrs. Susan E. Slight, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further notice. Address as above.

Mrs. Fannie Davis Smith, Milford, Mass.

Mrs. Mary Louisa Smith, trance speaker, Toledo, O.

Mrs. H. T. Stearns. Permanent address, South Exeter, Me.

J. W. Seaver, Byron, N. Y., inspirational speaker, will answer calls to lecture and attend funerals in Western N. Y.

H. B. Storer, Brooklyn, N. Y.

Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address San Jose, Cal.

Miss Martha S. Sturtevant, trance speaker, 72 Warren street, Boston.

Francis P. Thomas, M. D., will answer calls to lecture on Spiritualism. Address, Harmonia, Kansas.

Mrs. Sarah M. Thompson, Inspirational Speaker, 36 Bank street, Cleveland, O.

Benjamin Todd, normal speaker. Address care of Banner of Light office.

Hudson Tuttle, Berlin Heights, Ohio.

J. H. W. Toohey, Potsdam, N. Y.

J. Wm. Van Namee, Brooklyn, N. Y.

Selah Van Sickle, Maple Rapids, Mich., will answer calls to lecture in that vicinity.

Lois Waisbrooker will answer calls to lecture. Address care H. T. Child, M. D., 634 Race street, Philadelphia.

F. L. Wadsworth, Drawer 6325, Chicago, Ill.

E. S. Wheeler, Inspirational Speaker, will answer calls to lecture. Address Banner of Light office.

N. Frank White will lecture in Battle Creek, Mich., through June. Applications for week evenings attended to.

Alcinda Wilhelm, M. D., inspirational speaker, will lecture in Kansas during the summer, and in Iowa in the fall. Address, care of W. Brown, box 502, Quincy, Ill., until further notice.

Mrs. M. J. Wilcoxson will lecture in Northwestern Pennsylvania and Western New York till after the mass convention at Corry. Address, care of Wm. H. Johnston, Corry, or care of A. C. Stiles, M. D., Hammonton, Atlantic county, N. J.

A. W. Williams, healing medium. Address, Vermont, Fulton Co., Ill.

Mrs. N. J. Willis, trance speaker, will lecture in Worcester July 1, 8, 15 and 22. Address Boston, Mass.

F. L. H. Willis, M. D., will lecture in Worcester, Mass., during June. Address as above, or care of Banner of Light.

Capt. E. V. Wilson's address for the summer months will be Menekane, Oconto co., Wis.

Mrs. Mary M. Wood. Address 11 Dewey street, Worcester, Mass.

Mary Woodhull lectures on Spiritualism, Laws of Life and Health. Address Mattawan, Mich.

Elijah Woodworth, Inspirational Speaker. Address, Leslie Ingham Co., Mich.

Warren Woolson, trance speaker, Hastings, Orange county, New York.

Mrs. E. M. Wolcott is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont New Hampshire, or New York. Address as above.

Miss H. Maria Worthing, trance speaker, Oswego, Ill., will answer calls to lecture and attend funerals.

Henry C. Wright will answer calls to lecture. Address Bela Marsh, Boston.

Mrs. Frances T. Young, trance speaking medium, No. 21 West street, Boston, Mass.

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee."

All communications under this head are given through

MRS. A. H. ROBINSON,

A well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit world.

INVOCATION.

Eternal Life—from Thee, by and in Thee we have an existence. In Thee we experience both joy and sorrow. In Thee millions upon millions of human beings enter upon the material plane of life, and stay, as seemeth best unto Thee, for a longer or a shorter period of time, and then change from that plane of existence to this one.

Everything that we can take cognizance of through our senses is teeming with life, and reminds us of Thee; and with our thoughts of Thee we are led to wonder and ask of ourselves the object and aim of our existence.

As we behold Thee manifested in the beautiful forms of vegetable life, we feel that to know more of Thy power would be a blessing unto us. We see Thee manifested in the animal kingdom. There again we are lost in wonder, and our thoughts ascend unto the great Spirit of all life and light, to know more of Thy power. As we see Thee manifested in the human form, again we ask ourselves what there is for us to do? What is the object Thou hadst in giving unto us individualized life, partaking in our natures of everything below us.

To Thee, great and infinite Spirit, we feel that flowers send up blessings. We feel that the birds that warble in the forests give forth their praise; and we who possess all the beauties of flowers, of birds, and everything that is lovely in life, thank Thee for our existence. We feel to thank Thee for every trial Thou hast given unto us, and realize that all is in accordance with Thy will and wisdom.

Give us, oh, infinite Spirit, a more perfect understanding of the life Thou hast given unto us. Give us more of the pure and noble traits that shall lead us to thank Thee, and not only to thank Thee, but to deal kindly and nobly with one another. And give those upon the material plane of life to know that there is a real life waiting them upon this side; and that that life is from Thee.

Give them to know that upon this second plane of life there is beauteous existence, and that everything is teeming with it, the same as upon the material plane, only that Thou in Thy wisdom hast given unto this plane more lovely objects, higher forms of life, and more perfect knowledge, and may that which is below aspire for that which is above.

From thy great and inexhaustible fountain we would ever approach and offer thanks for the past, the present, and all that Thou hast in store for us in the future.

QUESTIONS AND ANSWERS.

Q. What would have been the consequence if the whole earth had been submerged, as the accounts of Noah's flood state, and the water pouring into the numerous volcanoes of earth?

A. If God in his wisdom had seen fit to turn the earth upside down, and be at the expense and trouble of creating everything anew, why it would have been His will, and so He would have done it. We look upon the question as yielding but little benefit to the intelligent, thinking mind. We look upon the account of the deluge as absurd. Perhaps the questioner never thought how this idea of a universal deluge had its origin. We do not doubt the account of the *flood*, for that covered but a small portion of the earth. He (Noah) knew of but few that were saved, his knowledge being limited; and knowing but little of the earth any way, he supposed the part submerged to be the whole earth; that is the most reasonable account we can give of his making such a statement.

[The questioner undoubtedly wants a philosophical answer, as to what the consequences might have been, taking into consideration the fact that there were many burning volcanoes at that time, and supposing the whole surface of the earth had been covered with water.]

Do you suppose, now, there ever was any such a deluge? Do you suppose he does? Do you want a philosophical answer to that? He didn't want it for himself, and I ain't going to give one.

[Well, really, I can't say I am pleased with your course in the matter; I think you ought to treat the subject fairly.]

I think it has been treated enough; I think this would be about the one hundred and twelfth treatment. I think it has been sufficiently dealt with; and I think the idea of a universal deluge is absurd in itself, and anybody that thinks about it cannot help but think so, too.

Q. Is the poetry "improvised," so called, by mediums, or given by spirits through mediums, frequently at the conclusion of discourses, prepared by the spirit author anterior to its delivery, and for the occasion on which it is delivered?

A. Our friend would know if those poems prepared for the minds or in the minds of the mediums before given, are by the spirits who give them. We will say that there are some given by mediums, which the mediums themselves are conscious of for weeks, and sometimes months, before they are spoken to the public. Then the question comes up, why are they given thus to the consciousness of the medium before being given to the public? We answer that it is to prepare the mind of the medium so that he shall have sufficient confidence in what he is about to give utterance to, to remain in a passive condition while the poem is given. This we find is often the case with inspirational speakers; but unconscious trance speakers know nothing of what they give utterance to until informed by friends afterwards. Poems given through such organisms are sometimes committed to memory by the spirit that gives them. At other times the spirit gives them through the organism just as it receives them from the great ocean of thought.

Now you will see that whether they are prepared or not, you must judge in a measure for yourselves. Each one in fact has to be his own judge.

We say that they are sometimes prepared and sometimes they are not. It matters not whether they are prepared or not, only so that they meet the minds and demands of the audience present, or the ones they were designed for.

Q. Why is it so often the case that intelligences, supposed to be of a high order, are mistaken in regard to future events, as was the case on the eve of the late war—it was said through one of our best public speakers (Miss Emma Hardinge,) that there would not be a gun fired? Where is the advantage gained in consulting spirits, if those so far superior to ourselves err in judgment and fail in perception?

A. In the language of another, we shall say that "there is none perfect, no, not one." It matters not whether the spirits are clothed in the material, or whether they are upon the spiritual plane of life. They simply give what seems truth to them; and at the same time we would say use your own powers of reasoning; that which seemeth good, accept, and that which seemeth evil, discard. The latter may not seem good to-day; yet perhaps the coming morrow will bring the manifestation of that which appears impossible now.

No doubt that the intelligence that gave utterance to these words spoke what it thought to be right, and what it hoped would be true. There is not one but would desire from his soul that all difficulties—national difficulties—might be stttled without the firing of even one gun; and we believe that that intelligence hoped and felt that it would be thus. As we said before, none are perfect, no one's judgment is infallible. So let every one receive that which seemeth good only.

Q. Why is it that some counted Bible worthies, by those calling themselves Christians, do not, or cannot materialize themselves sufficiently to administer a just rebuke to some of our theologians who are disposed to treat the beautiful philosophy of spirit communion with such contempt?

A. We would say to our sister, in all kindness, that in answering the question we shall give our ideas from our standpoint of truth. She will receive them from hers; and at the same time we take that privilege to ourselves, we must allow our brothers and sisters styling themselves Christians and Bible worshipers, the same.

Spirits that entertained such Christian ideas before passing from the material plane of life, realizing their condition in the past, do not feel like condemning their brethren and sisters upon earth now for holding the same belief they once entertained themselves. We think that they have as great power to manifest themselves as others; at the same time they are sufficiently liberal in sentiment to grant to those upon earth the same privilege, the same rights they had themselves. Those that condemn what to you is a beautiful philosophy, simply condemn that which they know not of; not having had the experience and gained the knowledge in regard to it that you have. They speak from their standpoint of the truth, which they have been able to arrive at during their lives.

We blame them not. We would not say one unkind word to them, nor even give a thought of rebuke; and would let those that are near and dear to them come as seemeth to them best, and get their ideas of their true condition after the change called death. Let us remember that the law of kindness worketh good to all mankind.

MAY 15.

MARY.

I come because it is a pleasure to me to tell you of the real existence upon the other side of death, and not only an existence but a real happiness. I would not have you think I would tell you this to make you care less for life, and I would not. I feel that your experience now, although severe, is necessary for you, else it would not be. I have not found things as I expected to, yet my faith in the Father of us all is not shaken. I have met many, very many, whom I little expected to find enjoying the happiness that they do. Why it is that all are as happy as they are, I cannot say.

You know we did not think it was possible for any one to be happy after death unless he lived properly while on earth. You will wonder why I do not talk to any of the rest of our family—father, mother, brother and sisters; to my husband, or a word to my children, but to them I do not feel to talk now. I am driven to you, because your feelings so much of the time are so sad. That is why I come more particularly to you. You would not have me go on and give names, because if I should those who saw this would not think it was for you; that is those who knew you and knew me. So I will not. At the same time I will give enough so that you may be satisfied of my identity. You would like to know how long I have been here. You would like to have me tell you about those that were very dear to you—give their names—but not now. I don't feel to. In a short time you will be willing that every one that knows you should know that you believe that I can and do talk to you.

How strange that I can see all of you here so clearly. I can't understand that; you who are right around me now, I mean. The course of ideas and thoughts that pour through your mind with the rapidity of lightning, I can see too. Mary is my name, and that is all the name I am going to give you now. I thank you all for your kindness to me, and bid you good bye.

J. C.

Yes, I remember. You called me strange, but those who knew me best had a better idea of the motive I had in saying what I did. Did I seem strange? Did I talk strangely? Will this seem strange to you? Yes. I want you to remember this, that every truth that was ever given to us, as a human family, seems strange at first. So when I was a friend to the black man—opposed to slavery, and at the same time justified their masters—you felt it strange. I went farther back than the master. I went back to the formation of the Constitution. I went farther back than that even, and I saw that every result had its legitimate cause; so I blamed no one but advocated the rights of every human being, black or white, bond or free. That is where I stood, and that is why you called me strange. Why didn't I join you? Because I didn't feel it was the best. My work was outside of your theory, and I did it. I believed a while—I feel satisfied now, at least, that I did well. I am happy here, because there is freedom of thought and expression. There is freedom of thought on earth, but yet you dare not express your thoughts. That is true, sir. That is just as true as there is truth anywhere. You dare not express your thoughts. Here you dare think just as you choose, and you dare speak what you think. That is one of the greatest beauties of this life, and constitutes the most pleasure of anything that I find here.

Should I go on and tell you of trouble ahead, would it do any good? No. You would say that it was ideas gathered by this woman from other people, and then in what she claimed to be a trance state, given to the world. Yes, that is what you would say; and that is what you say now. Because you can't with your limited perceptions conceive of the power within the dead to manifest themselves to you.

Were I dead—did I myself rest in the grave—had I gone away off beyond space into heaven—had I even sunk deep down into the lowest hell that you could conceive of—I would have had an existence, but I should not have been able to manifest myself to you. There is where your ideas are false, for we go not far away, but are near unto you. I tell you there were one or two things that I regret. You would say so yourself, and in justice to myself I ought to regret it more. I did say a few things that I regretted when I first came here—regretted that I had ever said—other things I regretted that I had done; but I tell you as I look upon them now, I don't regret them. Peculiar, was I? Odd in expression? Ah, it was because you did not know me. The little children know not the powers within. Never, while you may tell them over and over again that such and such powers are invested in them as immortal beings, yet they cannot believe it—cannot realize it—until they grow up and experience for themselves—and that experience tells them plainly that they have thoughts and powers within. Odd was I? Yes, odd. Very few ever knew me. I know I was curious—I know it. I know it. I looked upon the slave as one who suffered much; I looked upon the people who looked upon him with such horror, as suffering much. I looked upon those who thought all this as perfectly right, as suffering much. Yes, indeed, they all suffered. I believe fully that every man, and every child that is born upon earth, has its portion of suffering—that is, those who live any time upon earth.

Would you believe that I have the feeling yet that was maintained towards me, when upon earth, the peculiar expression, or way in which they looked upon me? Would you believe it? Would you believe I feel it now? [We think it is so. Spirits have informed us that when they returned to earth for the first time they had similar feelings to those which they had prior to leaving the earth.] Oh, but I don't feel that, though. It wasn't anything that *I* felt. I heard it expressed, you know, but now I can just feel all of it. [Can you explain how you feel it?] No, I cannot, any more than the waters of the lake can tell how they feel when the wind comes and heaves them wave upon wave; passing over them, ruffling their bosom. No, I can't tell you more than that. I know, and I feel it.

My dear friends, you believe in liberal minds, don't you? [Yes.] Well, so do I; I always did believe in them, and I believe in them now. Anything, oh, my God, anything but being a little, narrow, contracted minded individual. Why, do you believe me, I would rather, if it were possible for God to cast any human being down, down, deep into hell, I would rather be cast down—I had rather be cast down there with a liberal mind, as I term it, than to have one of those little narrow minds that can think of nothing but just its own pleasure and satisfaction.

Do I act like one on the other side? No. Do I talk strange? Yes. Act strange? Yes. Peculiar in everything? Yes, but honest, thank God, honest! Good day, sir.

MARTHA L. RICHMOND.

Friends, I hardly know what to say. I didn't believe in this—what do you call it—Spiritualism? [Yes.] I say now I did not believe in it. I thought it was wrong, decidedly wrong. Yet I resolved in my mind during my sickness that if there was a shadow of truth in it I would avail myself of the first opportunity to manifest myself to you. Now I think of it, what shall I say to satisfy you and let you know it is your daughter Martha? Should I go on and tell you of ever so much that has passed, you would not believe it was me. Yet, perhaps, after a time you will think and believe; sooner or later you will listen to my words.

The time has been when I would not have spoken to a person that I thought believed in Spiritualism. Now see where I am. Oh, I do believe it is wrong to hold ourselves aloof from a thorough investigation of everything, whether it be true or false—we should interest ourselves in it until we are satisfied of the truth. Think of my feelings on coming here and accepting the kindness of those persons that a few months ago I would not have spoken to. Think of the position I am placed in.

I did not give you my name any more than Martha, did I? [That is all.] Martha L. Richmond is my name. [Shall we direct this to some friend?] No. I only wish to say that my home for the last few years was at St. Paul, Minnesota. Do you know where that is? [Yes.] That is all. Let me thank you here for your kindness, and let me say to you who do believe and know this to be true, that I believe it to be your duty to urge persons who do not have faith in this to look at it closely—to persevere and see if they will not be convinced. I know they will.

I know, my friends, that had I not felt in the way I did, I should have been convinced before I came here, and then I should not have experienced the mortification of accepting the kindness of persons I felt such repugnance for. I am thankful that feeling is gone now, and I am happy.

JAKE WINSLOW.

Say, stranger, do you require everybody who comes here to be so very precise and say everything nice? Just tell me that, and if you do why I will just take my leave. [Oh, no, act out yourself; do just as you are disposed to.] Oh, thank you, sir, thank you. I can do as I like, can I? [You have that privilege.] My friends would not recognize me if I did not do as I pleased, I suppose. I didn't suppose it was so late, sir. It is getting towards evening.

[To reporter.] I guess, sir, if you will, you may square yourself around to the light—always keep your face to the light, and you will do a great deal better in this world. Do you understand keeping your face to the light—facing to the light, facing to the right? Lord God, I heard that talked so much, why, I just got perfectly sick and tired of hearing the word "right." Good God, what do you suppose is right and what is wrong? Tell me what is right, will you? [Our highest conviction of propriety is right to us.] There comes in that confounded word again. "Acting with propriety," eh? Acting "with propriety and right." Goodness, I think so. Do you? [Yes, acting up to what seems to us convictions of right—living up to our highest convictions of truth.] Well, now, give me a piece of paper. [A piece of paper, unfolded, was handed to the medium.] Oh, sir, you give me wrapping paper, do you? [I will get you another kind, if you prefer it.] This will do very well. This is perfectly right. It is right for wrapping paper. Well, it is paper. If it was perfectly white it would be right, too, wouldn't it? [Yes.] If it was brown, or green, it would be perfectly right, too, wouldn't it? [Yes.] Well, good God, ain't it paper all the time? The fact of its being brown paper, or printing paper, or any other kind of paper, will not alter the fact of its being paper, will it? Well, now, that is just how it is with me. I am dead, but yet I ain't. This is nobody but myself. Do you know who myself is? Well, I am Jake Winslow. Do you know anything of anybody of that name? [We do not.] Do you know any reason why this is brown paper? [No.] It is paper, though, and I am Jake, but I am dead. Do you see how it is, sir? [I understand you, sir.] Be kind enough to answer me when you understand me, will you? [I will, sir.] Well, sir, I thank you for that. Well, by thunder, I just got more than tired of right, justice and truth, and I just come to the conclusion there ain't anything in them, by thunder. Right, justice. Good God! You know there are all kinds of paper, don't you, and it don't change the fact of any one kind being paper, merely because there are different kinds. Well, now, God made us, don't you suppose He did? [I suppose we are the offspring of what is generally termed God.] Well, thunder and lightning, do you suppose God made me? Well, never mind whether He did or didn't. It is rather a tough question for those who are upon the earth to answer, for they fear they may offend his majesty and get put out of existence if they do not give him the credit of it. Well, God made us, in the common acceptation of the term, and He made us all a little different, too; and like the paper, one is one thing, and one is another thing—now how are you going to get around that? Well, sir, my paper was different from others. Well, sir, whether it is blue paper or brown paper, or yellow paper, or printing paper, it is all paper, and that is the truth just as it is.

Why, sir, I got knocked down once for saying I didn't believe that God had anything to do with making certain poor devils. Do you know I got knocked right down in the street for that? [No, we did not know anything about it.] Well, I did, and what do you think of that? I ain't going to preach, you know. I ain't going to have any of those nice sayings over. By George, the world has had enough of nice sayings. It has been one eternal preach. It has been one eternal preach, and I will be blessed if there has been one bit of practice. Preach kindness, eh? Truth, justice, eh? [The reporter having finished a sheet of paper, hurriedly threw it on the floor, and continued to follow the rapid and erratic speaker.] Don't you throw my letter around that way, sir, because I want it to go straight. [We will see that it goes right. We will have it printed in the paper, and send it wherever you desire.] I ain't going to send it myself, so that is the truth. There comes the truth again, and it is the truth.

Now, I want to tell you just here—I suppose you want to hear how and when I died, don't you? [Yes.] I suppose so, but when you do you will, won't you? Well, do you see that? [Presenting a piece of paper folded.] You see how many folds there is in it, don't you? [Yes.] Well, sir, I just compare that to human beings. This is where they are very little things—small. [Showing the folded paper.] They continue to grow up, and are unfolded like this paper. They keep unfolding, and unfolding, and unfolding, larger and larger, until they attain their full size.

They don't make such a leap as that, you know [Suddenly jerking all the folds out of the paper.] Never. Now they come to this side, and they think they are a good deal better, but I can't say as there is much difference. I can't see as people are much better on this side than on yours. It is not so hard work here to get out what you have to say. Well, it is not so hard work to unfold on our side as upon your side. We are paper yet—we are folks yet—we are children yet. Some come here, and well, they are just devilish fools enough to believe because they got here they must be all right. Ain't that nice? What is the matter? Why, they believed just what the preachers told them, and they have been fooled.

We are like this piece of paper. When we are folded up we are little children, and if we do rightly we will be gradually unfolded and developed. The idea of doing, or paying a certain amount of homage to the gentleman that made us, is going to make us give such a wonderful leap, is all humbug—it is ridiculous. There ain't nothing in it at all—they can't do it. These preachers make a poor, ignorant devil think he is all right in Christ, sir, and when he comes to get over on this side he ain't half unfolded. That's where it is. How do you like that? Will you put "devilish" in your paper, sir? [Yes, but I think you had better skip the hard words; we would rather you would not be so profane.] No, sir; put "devilish" and all of them words right in, sir—that's what I want. [We will publish your letter as you desire, but we would prefer that you would leave off those expressions which are offensive to us.] Why who the devil termed them profane, do you suppose? [The Orthodox clergy, I suppose. Probably we should never have had them, or thought of such expressions if they had not been taught us by them.] Yes, you see they gather them up, and say they are wrong, and preach about them, and talk, and threaten, and argue, until they make folks think they are terrible words. You won't stick to the teachings of the clergy when you come over here, I can tell you. [We are not very much in favor of borrowing their expressions, or their thoughts, or their philosophy.] Well, it is a question in mind whether they have got any philosophy anyhow. It is just one of their confounded jumps that they think they have made, and when they get over here they find that they haven't jumped at all. They are folded a good deal like that paper yet. Now what have I told you about my folks? Anything? [Not much.] Did I tell you what my name was? I guess I did, by thunder. Didn't I tell you I was Jake yet? [No.] [With some apparent indignation.] Do you mean to tell the truth here? [I had forgotten that you had told us, sir.] [With some warmth.] Do you ask my pardon, sir? It is granted, whether you do or not. Did I tell you where my family was? [I think not, sir.] What do you think of it? [I think not.] Did I tell you what my name was? Yes, I did. Well, now what I was going to say was, that if there is anything in the world, or in heaven, or in that next land that you go to when you get through with earth, that would make a fellow swear, it is to find yourself so confoundedly duped. I believed what the preachers said—"believe in Christ, and all things shall be given unto you."

They just made me do it—talked it right into me; made me think I had jumped right out, but didn't unfold, but I found it all out since I died. God, I would not be contented now, and just as true as you live and breathe, I would not be contented unless I could just tell them folks that I had found out their deceit; that's it. How do you like that? I want to tell you another thing: that just the very first time I catch you with any devilish talk like that you gave me—just so sure as I catch you with any ignoramus, trying to teach him such stuff, I'll give you a blessing. I suppose you think I am an ignoramus, don't you? Supposing I am one, I am so because I believed what you said. Well, as I said before, if I catch you trying to make anybody believe your confounded hypocritical lies, I will just go right in and expose you. There, how will you like that? I guess you won't like it very well. [To reporter.] That's my letter, is it? [Yes.] Do you like preachers? [I have no particular fondness for them.] Bully for you. Did I tell you I used to work in those mills in Lowell? You know there is where they make cotton. Well, I used to work in those mills. It wasn't very far from there where I got religion. They told me I could carry that religion straight along with me into heaven, and it would be all right there.

Confound the stuff, it was so poor it would not hold together. It was worse than any cloth we ever made—the very thinnest and poorest we ever had at our mills. I will tell you just exactly what it was like. It was like the meanest cloth when you put it in to bleach, and left it in until it got rotten. That's just what religion is like. It won't hold together. Now you know the reason I compare it to the cloth, is because I worked there in the mills. Well, sir, good night to you. I hope you will have good luck, sir. [Thank you.] Now, I will thank you if you will let my letter go just right in—God, devil and hell, just as I talked them. If I don't have a chance to do a favor for you where you are I will try to help you when you get over here. Now you just let that go right in. [Yes, we will put it all in, and then you will be more certain to be identified.] Good luck to you. I hope you won't have any occasion to swear—then you won't. Good night to you, sir scribbler.

ISABEL B. TO HER HUSBAND.

Charles, you will not believe with my ideas of right that I would follow one that was given to such profanity, as the one who has just preceded me—I will call him brother. I feel him to be a brother, and I shall tell you why. It is because I feel that he is a child of our father, God.

Charles, it is from the false teachings of the past that he derived this habit. Shall I censure him? Should you? No, if we would censure at all, let it fall on the ideas that were given to him, which called out and developed his angularities. Then, will I follow him? Yes, and will by gentle words and deeds of love lead him on until, as he said of the paper, he is smooth in temper, mild in his manner, and pleasant in expression, and love shall beam upon his countenance.

Charles, I hear you say, my Isabel, is this you? Come to me alone, then; let me see your form as I have been wont to see it; then I will believe you have the power to come, and not till then.

Charles, what power will ever be mine, I know not. I fear this will not. I will try—I will get loving friends to aid me in my efforts, and perhaps I shall succeed. If I should appear to you would you not be frightened—would you not think it was a warning to you that you would soon come to me? Would you be possessed of reason so that you could converse with me? I fear not. Think for a moment, Charles, what you demand—that I should appear to you as I appeared in life, and talk with you face to face.

May God in his goodness grant that some day we shall have that privilege. I think I hear you say, Belle, do not expose me here. I will not, Charles, but only give you a few thoughts that you may know who I am. Whether you believe it is me or not, you will say it is like me, when you speak of this to them. You will say how much like her, and yet it can't be her. It was hard for us to be parted so soon; but the few years we were together we were happy, and when you come here then we will enjoy happiness again together. We will find a perfect resting place in which the soul of man is happy.

Do I feel toward you as I did? Yes, and more loving; for now I see and feel more sympathy than perhaps I should have been able to give you had I remained upon earth.

Charles, I cannot stay long, but as I leave this medium, my thoughts will still be with you. You will not care if I say Charles B., and that shall be all that I will give; it is enough for you and my friends to know that it is I. May none but the pure in heart ever be with you, is the prayer of your loving wife.

BENJAMIN TO HIS MOTHER.

I wandered far from home, and among strangers and in a strange land I died and was buried; and now far from home with strangers I am going to tell you of the reason why I left you. Neglect on your part, mother, and severity upon the part of one that I used to call father, sent me away. I hoped to find friends in a strange land, but sickness came upon me, and before I had time to give a few words to those that were around me to send to you, I was gone—gone from earth, where I know not. I cannot say that it is heaven, neither is it hell. It is different from earth. Were it not, I should say it was hell.

I believe on earth we experience all of the torments of hell. I did, but I don't blame you for it. You had no idea of the sleepless nights I passed under your roof. He did profess kindness to me to your face, but it was not kindness behind your back. You thought him just. You felt that he was all to you that any man could be. Perhaps he was, but he was not to me all that a father could be. No, not by a long ways, mother. When I commenced to tell you about it, you said, "Silence," "silence," to me, your child, who was a part of your very self, with regard to one that was not worthy of you. I said I would not blame you, and I will not, but think of this, and think of poor little Andrew, and treat him differently, or else in a few more years he will go away and leave you, too. Oh, yes, I know it. I know he will.

I left you in body, and I am not with you so much in spirit as I would be if I didn't—shall I say it—despise him. Well, I will say hate—I do hate the man you live with, mother. I would not kill him. Why? Because he would come right where I am, and again, you would feel bad, too. Think of it—think of the cruelty that he practiced upon your children. Ah, mother, father here sees it. He tells me, too, that "it would not have been thus, my boy, had I lived."

Among strangers on earth, yet I guess they will send this to you. My mother's name is Margaret Phillips. She lives in Liverpool. What place is this? [Chicago, in the United States.] What State? [Illinois.] It is not here where I died. It was in New York where I died. I am tired of staying here, but I would not go without saying, that in spite of all that was done and said previous to this, I love you still as my mother. From your son Benjamin.

For the Religio-Philosophical Journal.

The Power of Love.

BY J. KNIGHT BAILEY, M. D.

No soul so lost to virtue's claim,
But love's warm rays, if pure,
Will cleanse the soul and whiten stains—
Will moral health secure.

Then when you find miasmas foul,
Arising from the pool
Of human ignorance and woe,
(And pulse be low and cool,)

Project the heat of love's bright sun
Into the heart's deep fount,
Whence renovated atmosphere
Will to the surface mount.

"EDUCATIONAL."—An ambitious young man of a literary turn, and fond of "schoolmarms," lately visited a school in this county, and on *invitation* made a speech, about as sensible as half that are made on like occasions. He said, "Young ladies and gentlemen—you are gathered here for the purpose of obtaining an education. Education consists in being educated to respect education and learning and education. Education teaches us that education comprises all things learned from education. Educate yourselves, and when you have a good education you will all bless the day that you learned a good education."—*Plattsbury Republican.*

Three Days' Meeting in Aurora, Ill.

THE Friends of Progress in Aurora, Ill., will hold a Convention on the 15th, 16th and 17th days of June. They cordially invite all who wish to join them in the good work.

R. H. WINSLOW,
Pres. of Society.

GROVE MEETING.

THERE will be a grove meeting of Spiritualists held on the 4th day of July, 1866, at Farmers' station, Clinton Co., Ohio, on the Marietta and Cincinnati Railroad. Spiritualists and liberal minds are earnestly invited to attend.

S. C. CHILD.

NOTICE.

THE "NORTHERN WISCONSIN SPIRITUALIST ASSOCIATION" will hold its next quarterly meeting at the city of Fond du Lac, on Saturday and Sunday, the 9th and 10th of June next. Good speakers will be in attendance.

JOHN P. GALLUP, Secretary.

Oshkosh, Wis., May 5, 1866.

Third National Convention.

To the Spiritualists and Reformers of the World:

At the SECOND NATIONAL CONVENTION OF SPIRITUALISTS held in Philadelphia by adjournment from the 17th to the 21st of October, 1865, it was

Resolved, That this Convention and its successors be, and hereby are declared to be a Permanent National Organization of Spiritualists, and that the officers of this Convention hold their respective offices until the next Annual Convention, and their successors are elected;

Resolved, That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Spiritualists, whose terms of office, as delegates, shall expire when their successors, or other delegates, shall be elected by their respective local organizations, but whose membership of the National Organization shall not cease until their names are voluntarily withdrawn, provided that membership, without annual appointment by local organization, shall not entitle members to vote, or take part in the business of Annual Conventions;

Resolved, That the National Organization of Spiritualists will, until otherwise ordered, hold Annual National Conventions of delegates from local organizations, at such times and places as the President, Vice-Presidents, Secretary and Treasurer of this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee for that purpose;

Resolved, That appointments and records as delegates from local organizations, shall alone constitute the membership in the National Organization of Spiritualists; and all such delegates shall be thereby constituted and remain members until their names are voluntarily withdrawn.

Resolved, That until otherwise ordered, each local organization of Spiritualists, or Progressive Reformers, shall be entitled to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty members.

Resolved, That in adopting these articles, all rights of the National Organization hereby instituted, in any wise, at any time, or in any manner, in the least degree to assume the power to prescribe creeds, articles, or declarations of faith for Spiritualists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, or otherwise, are forever prohibited.

In pursuance of the above, the undersigned officers of said Convention, as the Executive Committee, have received the following invitation, to wit: "At a meeting of the Providence Congregation of Spiritualists, held at Pratt's Hall, the following resolutions were unanimously adopted:

Resolved, That the National Convention of Spiritualists be invited to hold their next session in the city of Providence in the month of August next;

Resolved, That if this invitation be accepted, we recommend that one day be devoted to an excursion upon the waters of our Narragansett Bay. And we tender to the Convention the free use of our Hall, a fraternal greeting and kind hospitality."

(Signed) L. K. JOSLIN, *Secretary.*

And, on conferring with each other, we have decided to call the THIRD NATIONAL CONVENTION to meet on Tuesday, the 21st day of August, 1866, and continue in session until the following Sunday, at the above mentioned Hall, in the City of Providence, State of Rhode Island. And we therefore invite "each local organization of Spiritualists or Progressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members;" to attend and participate in the business which may come before said Convention.

JNO. PIERPONT, President.
MARY F. DAVIS, V. P. for New York.
J. G. FISH, " " New Jersey,
I. REHN, " " Penn.
THOMAS GARRETT," " Delaware,
J. A. ROWLAND, " " D. of C.
A. G. W. CARTER, " " Ohio,
BENJ. TODD, " " Michigan,
S. S. JONES, " " Illinois,
H. S. BROWN, M.D. " " Wisconsin,
C. H. CROWELL, " " Mass.
M. B. RANDALL, M.D." " Vermont.
M. B. DYOTT, of Pennsylvania, Treasurer.
HENRY T. CHILD, M. D., Secretary,
634 Race St., Philadelphia.

CHRIST AND THE PEOPLE.

BY A. B. CHILD, M. D.

A NEW BOOK IN HANDSOME TYPE AND BINDING.

THIS book presents Christ as He presented Himself.
It presents a new view of SIN;
A new view of JUSTICE;
A new view of CHARITY;
A new view of HUMAN LAW;
A new view of GOVERNMENT FOR THE PEOPLE;
A new view of MAN'S INSEPARABLE RELATION TO CHRIST, in the present and the future, and of the unseen ties, that in all times, places and conditions, bind man to his fellow man.

Price per single copy, $1.25; postage, 15 cents.

Address A. B. CHILD,
50 School street, Boston, Mass.

Now ready. For sale at this office. 2-8-tf

BOOKS! BOOKS!!
NEW YORK AND BOSTON PRICES.

FOR SALE BY THE

RELIGIO-PHILOSOPHICAL
PUBLISHING ASSOCIATION

(Address Post Office Drawer 6325.)

CHICAGO, ILL.

All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, addressed as above, will meet with prompt attention.

	Price.	Postage.
A, B, C, of Life, by A. B. Child	$ 25	2
Age of Reason, by Thomas Paine	40	8
America and Her Destiny, by Emma Hardinge	10	2
American Crisis, by Warren Chase	25	4
Answers to Ever Recurring Questions, a Sequel to the Penetralia, by A. J. Davis	1.50	20
Answers to 17 objections against Spiritual Intercourse, by John S. Adams	30	4
Apocryphal New Testament	1.00	16
Arcana of Nature, or History and Laws of Creation, Vol. I, by Hudson Tuttle	1.25	20
Arcana of Nature, or the Philosophy of Spiritual Existence, and of the Spirit World, Vol 2, by Hudson Tuttle	1.25	20
Arnold, and other Poems, by J. R. Orton, cloth	50	12
Astro-Theological Sermons, by Robert Taylor	1.50	18
Be Thyself, by Wm. Denton	20	
Bible Triumphant, by Mrs. H. V. Reed	50	4
Biography of Free Thinkers	75	10
Biography of Satan, by K. Graves	35	
Blossoms of Our Spring, (a Poetic Work,) by Hudson and Emma Tuttle	1.25	20
Bouquet of Spiritual Flowers, by Mrs. J. S. Adams	1.00	16
Bouquet from the Garden of Humanity, (Poetical,) by Benjamin Todd	25	2
Branches of Palm, by Mrs. J. S. Adams. English cloth, beveled, $1.25. Extra, gilt edge	1.75	16
Broken Lights, by Frances Power Cobbe	1.75	
Christianity; its influence on Civilization, and its relation to Nature's Religion, by Caleb S. Weeks	25	2
Common Sense, by Thomas Paine	25	4
Complete Works of Thomas Paine. Three volumes	6.00	94
Conduct of Life, by R. W. Emerson	1.50	20
Contest The, a poem, by Geo. P. Carr	1.25	10
Davenport Brothers; Their Manifestations, &c.	30	4
Dealings With the Dead, by P. B. Randolph, cloth	75	16
Devil's Pulpit, by Robert Taylor	1.50	18
Discourses, by Cora L. V. Scott, cloth	1.25	20
Discussions of Spiritualism, by Brittan and Richmond, cloth	2.50	28
Dissertation on the Evidences of Divine Inspiration, by Datus Kelley	25	4
Eliza Woodson, or the Early Days of One of the World's Workers, by Mrs. E. W. Farnham	1.50	
Emerson's Writings, 1st and 2d Series, both	3.00	40
Emma Hardinge, (Photograph)	25	
English Traits, by Ralph Waldo Emerson	1.50	20
Epitome of Spirit Intercourse; a Condensed View of Spiritualism, by Alfred Cridge	40	8
Errors Corrected; an Address by the spirit of Stephen Treadwell	10	2
Errors of the Bible, by H. C. Wright	30	6
Essay on Dream, by Thomas Paine	25	4
Eye-Opener, or Catholicism Unmasked, by a Catholic Priest. Paper	50	
False and True Theology, by Theodore Parker	10	
False and True Revival of Religion, by Theodore Parker	10	
False and True Marriage, by Mrs. H. F. M. Brown	10	2
Familiar Spirits, and Spiritual Manifestations, by Dr. Enoch Pond	15	4
Footfalls on the Boundary of Another World, by Robert Dale Owen	1.75	24
Free Love and Affinity, by Miss Lizzie Doten	10	
Free Thoughts Concerning Religion, or Nature vs. Theology, by A. J. Davis	20	2
Further Communications from the World of Spirits, by the Spirit of George Fox. Paper 50 cts., postage, 8 cts. Cloth	75	12
Fugitive Wife, by Warren Chase. Paper, 25 cts. Cloth	50	
Gazelle	1.25	12
Gist of Spiritualism, by Warren Chase	50	6
Gospel of Harmony, by Mrs. Willard	35	4
Great Harmonia, by A. J. Davis. 5 vols, viz: Vol. 1. The Physician; Vol. 2. The Teacher; Vol. 3. The Seer; Vol. 4. The Reformer; Vol. 5. The Thinker. Each	1.50	20
Harmonial Man, or Thoughts for the Age, by A. J. Davis. Paper, 50 cts., postage, 6 cts. Cloth	75	12
Hartford Bible Convention	1.00	16
Harbinger of Health, by A. J. Davis	1.50	20
Hayward's Book of All Religions, including Spiritualism	1.50	20
Healing of the Nations, (First Series,) by Chas. Linton, Medium	2.50	32
Healing of the Nations, (Second Series,) by Charles Linton	2.50	32
History of all Christian Sects and Denominations—their Origin, Tenets, Condition, by John Evans, LL. D.	75	16
History of the Chicago Artesian Well, by Geo. Shufeldt	20	
History and Philosophy of Evil, by A. J. Davis. Paper, 50 cts., postage 6 cts. Cloth	75	12
History of Dungeon Rock, by Enesee	30	4
History of the Supernatural, 2 vols., by Wm. Howitt. Both	3.00	48
Household Poems, (15 Illustrations,) by H. W. Longfellow	50	6
How and Why I became a Spiritualist, by W. A. Danskin. Cloth	75	12
Hymns of Progress, by L. K. Coonley. Cloth	75	12
Incidents in My Life, by D. D. Home, Introduction by Judge Edmonds	1.25	16
Infidels' Text-Book, by Robert Cooper	1.00	12
Intellectual Freedom; or Emancipation from Mental and Physical Bondage, by Charles S. Woodruff, M. D.	50	
Is the Bible Divine? by S. J. Finney	25	4
Is there a Devil? The Argument Pro and Con.	20	2
I Still Live, (a Poem,) by Miss A. W. Sprague	10	
Jesus of Nazareth, by Alexander Smyth	1.50	20
Kingdom of Heaven; or the Golden Age, by E. W. Loveland. Cloth	75	12
Kiss for a Blow, by H. C. Wright	75	
Kneeland's Review of the Evidences of Christianity	75	8
Know Thyself, O, Man, and be thine own Physician, by the Spirit Physician called the Man of Nature, through Mrs. Dr. D. A. Gallion	50	4
Koran	1.50	20
Lectures on the Bible, by J. Prince	1.25	16
Legacy to the Friends of Free Discussion, by Benjamin Offen	75	10
Legalized Prostitution, by C. S. Woodruff, M. D. Cloth	1.00	16
Letter to the Chestnut Street Congregational Church, by John S. Adams	15	2
Letters to Eugenia; or a Preservative against Religious Prejudice, by Baron D'Holbach. Translated from the French by Anthony C. Middleton, M. D.	75	10
Lily Wreath, by Mrs. J. S. Adams, Medium	1.00	16
Life Line of the Lone One, by Warren Chase. Cloth	1.00	16
Life of Thomas Paine, by G. Vale. Cloth	1.00	12
Light in the Valley, by Mrs. Newton Crosland	1.00	16
Living Present and Dead Past, by Henry C. Wright	50	4
Lizzie Doten's Review of a Lecture by James Freeman Clarke	15	
Love and Mock Love. Cloth, plain, 25 cts., postage, 4 cts. Gilt	40	4
Lyric of the Golden Age, by T. L. Harris	2.00	20
Macrocosm and Microcosm; or the World Without and the World Within, by Wm. Fishbough	1.50	16
Magic Staff, an Auto-Biography of A. J. Davis	1.75	24
Man and His Relations, by Prof. S. B. Brittan	3.50	40
Manomin, by Myron Coloney	1.25	16
Marriage and Parentage, by Henry C. Wright	1.25	20
Messages from the Superior State, by John Murray, through John M. Spear. Cloth	75	12
Methodism and Spiritualism, by Andrew Rickel	10	2
Millenial Dawn; or Spiritual Manifestations Tested, by Rev. C. H. Harvey	75	8
Ministry of Angels Realized, by A. E. Newton	20	2
Miscellanies, embracing Nature, Addresses, and Lectures, by R. W. Emerson	1.50	20
Mistake of Christendom, by George Stearns	1.00	16
Morning Lectures, (Twenty Discourses,) by A. J. Davis	1.75	
Moses and the Israelites, by Merritt Munson	1.50	20
Mysteries of Life, Death and Futurity, by Horace Welby	1.50	40
Nature's Divine Revelations; Her Voice to Mankind, by A. J. Davis	3.75	40
Natty, a Spirit; His Portrait and his Life, by Allen Putnam. Paper, 50 cts., postage 4 cts. Cloth	50	16
New Manual for Children, (for Lyceums,) by A. J. Davis. Cloth	80	8
New Testament Miracles and Modern Miracles, by J. H. Fowler	40	4
Optimism, the Lesson of Ages, by Benjamin Blood	75	12
Paine's Political Writings, Two volumes	4.00	62
Paine's Theological Works, by J. J. Rousseau	1.50	20
Paine's Writings, Theological and Miscellaneous	2.00	36
Peculiar; A Tale of the Great Transition, by Epes Sargent	1.75	20
Penetralia; being Harmonial Answers to Important Questions, by A. J. Davis	1.75	24
Philosophical Dictionary of Voltaire. Two volumes in one	5.00	65
Philosophy of Spiritual Intercourse, by A. J. Davis	60	6
Philosophy of Herbert Spencer, (First Principles.)	2.25	28
Philosophy of Creation, from Thomas Paine, by Horace Wood, Medium. Paper	30	4
Philosophy of Special Providences, (a Vision,) by A. J. Davis	25	2
Physical Man, by Hudson Tuttle	1.50	20
Plain Guide to Spiritualism, by Uriah Clark	1.25	16
Poems, by Miss A. W. Sprague	1.50	20
Poems, (with Portrait,) by Ralph Waldo Emerson	1.50	20
Poems from the Inner Life, by Miss Lizzie Doten. Cloth, $1.25, postage, 16 cts. Full Gilt	2.00	
Poems for Reformers, by Wm. Denton. Cloth	60	12
Pre-Adamite Man, by P. B. Randolph	1.50	20
Psalms of Life. Cloth	1.00	16
Radical Creed; a Discourse	25	4
Ravalette; a Wonderful Story, by P. B. Randolph	1.25	
Reason, the only Oracle of Man; or a Compendious System of Natural Religion, by Col. Ethan Allen	50	8
Religion of Manhood; or the Age of Thought, by Dr. J. H. Robinson. Cloth	75	16
Religious Demands of the Age, by Frances Power Cobbe. Paper	25	4
Religious History and Criticisms, by Ernest Renan	2.50	
Representative Men. Seven Lectures, by Ralph Waldo Emerson	1.50	20
Revival of Religion Which we Need, by Theodore Parker	10	2
Road to Spiritualism, by Dr. R. T. Hallock	25	4
Rubicon is Passed, by Elisha Chase	25	4
Scenes in the Summer Land, (a Photograph,) by Hudson Tuttle	25	
Science of Man Applied to Epidemics; their Cause, Cure and Prevention, by Lewis S. Hough	75	16
Secress of Provorst, (from the German,) by Mrs. Crowe	60	8
Selections from Theodore Parker's Unpublished Sermons	2.50	24
Self-Abnegationist; or the True King and Queen, by H. C. Wright. Paper, 40 cts., postage, 4 cts., Cloth	65	8
Six Lectures on Theology and Nature, by Emma Hardinge	75	8
Soul Affinity, by A. B. Child, M. D.	20	2
Soul of Things, by Wm. and Elizabeth M. F. Denton	1.50	20
Spirit Manifestations, by Adin Ballou. Cloth.	75	12
Spirit Minstrel, by Packard and Loveland.	35	
Spirit Voices, (Poetical,) by E. C. Hench, Medium	40	4
Spirit Works Real but not Miraculous, by Allen Putnam	30	4
Spiritual Reasoner, by Dr. E. W. Lewis	75	12
Spiritual Sunday School Class Book	25	4
Spiritual Sunday School Manual, by Uriah Clark	25	4
Spiritual Telegraph Papers, 9 vols., each	1.25	20
do do do Large Size, Stiff Covers, each	2.25	75
Spiritualism, by Judge Edmonds and Dr. G. T. Dexter	2.50	32
System of Nature; or, Laws of the Moral and Physical World, by Baron D'Holbach. Translated by H. D. Robinson. Two volumes	2.00	24
The Diegesis; being a discovery of the Origin, Evidences, and Early History of Christianity, by Rev. Robert Taylor.	2.00	24
Thirty-two Wonders, or the Skill Displayed in the Miracles of Jesus, by Prof. M. Durals. Paper, 30 cts., postage, 6 cts. Cloth	50	8
True Civilization, by Josiah Warren. Paper,	50	8
Twelve Messages from the Spirit of John Quincy Adams. Plain, cloth, $2.00, postage, 32 cts. Gilt	2.50	32
Two Discourses, by F. L. H. Willis	20	
Unwelcome Child, by Henry C. Wright	25	4
Voices of the Morning, (a New Poetic Work,) by Belle Bush	1.25	16
Voices from Prison, or Truths for the Multitude, by James A. Clay	75	12
Whatever is, is Right, by A. B. Child, M. D.	1.25	16
Whatever is is Right, Vindicated, by A. P. Mc-Combs	10	2
Wild Fire Club, by Emma Hardinge	1.25	20
Woman and her Era, by Mrs. Eliza W. Farnham, 2 vols. Plain cloth, $3.00; full gilt.	4.00	
Yahoo	75	10

The above, and a variety of other books, kept for sale, will be mailed on the receipt of the price and postage. We shall add to, and correct the list, from time to time, as occasion may require.

Address GEO. H. JONES,
Sec'y R. P. P. Association,
Post Office Drawer 6325, Chicago, Ill.

S. S. JONES,
President Religio-Philosophical Publishing Association.

THIS DAY PUBLISHED, JANUARY 2d.

An Original and Startling Book!

THE ORIGIN AND ANTIQUITY OF
PHYSICAL MAN,
SCIENTIFICALLY CONSIDERED,

PROVING MAN TO HAVE BEEN COTEMPORARY WITH THE MASTODON; DETAILING THE HISTORY OF HIS DEVELOPMENT FROM THE DOMAIN OF THE BRUTE, AND DISPERSION BY GREAT WAVES OF EMIGRATION FROM CENTRAL ASIA.

BY HUDSON TUTTLE.

THE design of the author is well set forth in the title of his work. The manner of its accomplishment may be understood by our saying that he seems peculiarly endowed with the rare faculty of presenting the most dry and obscure questions of Science in such a vivid and striking manner, that the most unscientific reader can readily comprehend them. He stands directly between the Scientist and the man of common education as an interpreter; and as is proved by the success of his former publications, understands the needs of the popular heart, and the best manner of meeting them in a most surprising manner.

"Theology is not mentioned in the course of the whole work, yet it is most completely overthrown and annihilated. The annals of geology are exhausted in successfully proving the vast antiquity of man, the records of zoology in proving his place in animate nature, and the immense labors of historians and linguists in showing the origin and relations of the diversified Races of Mankind."

The Lithographed Chart,

Attached to the volume, is alone worth its price.

Price, $1.50—postage 18 cents extra. For sale at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. P. O. Drawer 6325, Chicago, Ill. 18-tf

THE GREAT LYRICAL EPIC OF THE WAR.

GAZELLE:
A TALE OF THE GREAT REBELLION.

A Purely American Poem.
It is an Autobiography.
Its Characters are from Life.
Its Scenes are the Great Lakes.

NIAGARA FALLS, the St. Lawrence, Montreal, the White Mountains, and the sanguinary battle-fields of the South. It episodes the weird legends which cluster around those places. Its measure changes with the subject, joyful or sad, and by its originality and airy lightness awakens at once the interest of the reader, and chains it to the end. It has all the beauties of a poem, the interest of a romance, and the truthfulness of real life.

This volume marks a new era in the history of American poetry. It is receiving the most marked attention from the press.

"This is a delightful, delicious, versified story of the war; full of romance, spiced with wit, spicy with humor, happy even to occasional grotesqueness in its rhymes, with a dash and rattle, which wins the reader at the start, and chains his attention to the very last page."—*Banner.*

Beautifully bound in blue and gold.

Price $1.25—postage 12 cents. For sale at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. P. O. Drawer 6325, Chicago. 18-tf

A NEW BOOK.

Just published by the "Religio-Philosophical Association," entitled

THE BIOGRAPHY OF SATAN;

Or a Historical Exposition of the Devil and his Dominions; Disclosing the Oriental Origin of the Belief in a Devil and Future Endless Punishment. Also, the Pagan Origin of the Scriptural Terms, "Bottomless Pit," "Lake of Fire and Brimstone," "Keys of Hell," "Chains of Darkness," "Everlasting Punishment," "Casting out Devils," etc., etc.

With an Explanation of the Meaning and Origin of the Traditions respecting the Dragon Chasing the Woman—"The Woman Clothed with the Sun," etc. By K. GRAVES, author of "Christianity Before Christ; or, The World's Sixteen Crucified Saviours."

(Fear hath torment.) Read! Read! Read! "Something new and something true," and be saved from (the fear of) endless damnation.

THE "BIOGRAPHY OF SATAN" will be found to be a work of rare novelty, curiosity and value to the general reader, and of the most intense and momentous interest to the fear-bound professor of religion, of every name and nation in the world. It contains a very extensive, rare and compact collection of historical facts upon the several points treated on. The following list of its contents will furnish some idea of the work, viz:

Address to the reader.

Chapter 1st—Evil and demoralizing effects of the doctrine of endless punishment.

Chapter 2d—Ancient traditions respecting the origin of Evil and the Devil.

Chapter 3d—A wicked devil and an endless hell not taught in the Jewish Scriptures.

Chapter 4th—Explanation of the words Devil and Hell in the Old Testament.

Chapter 5th—God (and not the Devil) the author of evil according to the Christian Bible.

Chapter 6th—God and the Devil originally twin brothers and known by the same title.

Chapter 7th—Origin of the terms "Kingdom of Heaven and Gates of Hell;" also of the traditions respecting the dragon chasing the woman—the woman clothed with the sun, etc.

Chapter 8th—Hell first instituted in the skies; its origin and descent from above.

Chapter 9th—Origin of the tradition respecting the "Bottomless pit."

Chapter 10th—Origin of the belief in "A Lake of Fire and Brimstone."

Chapter 11th—Where is Hell? Tradition respecting its character and origin.

Chapter 12th—Origin of the notion of man's evil thoughts and actions being prompted by a Devil.

Chapter 13th—The Christian Devil—whence imported or borrowed.

Chapter 14th—The various retributive terms of the Bible, of Oriental origin.

Chapter 15th—The doctrine of future punishment, of Heathen and priestly origin, invented by Pagan priests.

Conclusion—103 questions addressed to believers in *post mortem* punishment.

Appendix—Origin of the traditions respecting "The War in Heaven," Fallen Angels being transformed into Devils, and an explanation of the terms Hell, Hades, Gehenna, Tartarus, Valley of Hinnom, the Worm that never dies, etc. Concluding remarks.

For sale at this office. Price 35 cents.

THE HISTORY OF
MOSES AND THE ISRAELITES,

IS THE title of a new book, written by the undersigned, and just issued from the press of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, Chicago, Ill. The design of the work is to expose to popular comprehension the false God whom Moses taught mankind to revere; the uninspirational character of Moses' writings; the criminality of his conduct; and the impurity of the source of that conduct. All these positions are plainly demonstrated in this book.

The book contains some 370 duodecimo pages; is printed on new type, (Brevier) and on good paper. Retail price, bound in cloth, $1.50; postage 20 cents extra. For sale at the office of publication, and at the Book Store of Tallmadge & Co., 109 Monroe street, Chicago, and by the undersigned at Geneseo, Henry Co., Ill., MERRITT MUNSON.

15-tf

JUST PUBLISHED:

JESUS OF NAZARETH:
OR THE
TRUE HISTORY OF THE MAN
CALLED
JESUS CHRIST.

GIVEN ON SPIRITUAL AUTHORITY, THROUGH

ALEXANDER SMYTH.

THIS is the most extraordinary and curious book ever published since the art of printing has been invented. It purports to be a true history of the lamentable career of Jesus during the last three years of his existence, with a slight sketch of his youth. It presents him in the natural character of an intelligent and virtuous man, who fell a martyr to his good intentions in the cause of humanity. It is entirely cut loose from the trammels of priestcraft, superstition and humbug, and though written in a style so plain that every reader can comprehend, yet the incidents are so startling and combined with such prudence and tact as regard Unity, that the reader's attention is seized and held fast by a deep absorbing interest. The most brilliant romance ever written cannot present scenes more attractive than are presented in this curious and unparalelled production. The author asserts that this book is written at the request of the spirits who furnished him with certain facts by mental visions and oral communications, with permission to use his own taste, judgment and abilities as to the manner in which they should be made known to the public. Since the book has been published, in regard to its truth it has been publicly endorsed by the spirits at Boston, and declared to be the only work ever written in which the truth is given concerning Jesus of Nazareth. (See) "Banner of Light," June 3, 1865.)

For sale by the author, 337 S. Second street, Philadelphia, Penn., and at the Religio-Philosophical Publishing Association, Chicago, at $1.50 per copy, and postage 18 cts. 11-tf

FOR $2, I will send by mail one copy of each of my four books: "Life Time of Lone One," "Fugitive Wife," "American Crisis," and "Gist of Spiritualism." For address, see lecturers' column. [7-tf] WARREN CHASE.

WORKS OF HUDSON TUTTLE.

ARCANA OF NATURE. Vol. I.
The Laws and History of Creation,

THIRD EDITION.

PLAN I. To show how the *Universe* was evolved from chaos by established laws inherent in the constitution of matter.

II. To show how *life* originated on the globe, and to detail its history from its earliest dawn to the beginning of written history.

III. To show how the kingdoms, divisions, classes, and, species of the living world, originated by the influence of conditions operating on the primordial elements.

IV. To show how *Man* originated, and to detail the history of his primitive state.

V. To show how *mind* originates, and is governed by fixed laws.

VI. To prove man an immortal being, and that his immortality is controlled by as immutable laws as his physical state. Price $1.25.

Geschichte und Gesetze des Schopfungsvorganges.

German Translation of the ARCANA, by H. S. Aschenbrenner, M. D., of Bavaria. Published by Enke, Erlangen, Germany. Price $2.50.

ARCANA OF NATURE. Vol. II.
The Philosophy of Spiritual Existence, and of the Spiritual World.

A comprehensive view of the Philosophy of Spiritualism, answering the questions asked every day by the believer and the skeptic. Price $1.25.

BLOSSOMS OF OUR SPRING:
Poems by Emma and Hudson Tuttle.

One of the best volumes of Spiritual Poetry. Price $1.25.

Photographs of SPIRIT PAINTING—SCENES IN THE SUMMER LAND.

THE PORTICO OF THE SAGE: Carte de Visite, Twenty-five cents.

These works occupy the highest position in the Literature of Spiritualism. The medium author seems chosen by the invisible world as an amanuensis for their best and surest utterances. No Spiritualist can afford to do without them.

The postage on any of the above works is 20 cents. Sent by mail on receipt of price and postage.

For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. Drawer 6325, Chicago, Illinois.

WE HAVE JUST RECEIVED

A NEW AND BEAUTIFUL BOOK,
ENTITLED
BRANCHES OF PALM,
BY MRS. J. S. ADAMS.

To those who are acquainted with the writings of Mrs. Adams, nothing need be said to commend this new volume to their attention.

The thoughts it contains bear evidences of a rich spiritual growth, and a maturity resulting from additional experience—and cannot fail to be welcomed and treasured by all lovers of "the good, the beautiful, and the true."

Every one who possesses this book will realize the truthfulness of a remark made by one who had the privilege of looking over its pages while in proof: "While I read it seems as though an angel stands by my side and talks to me." Another, a gentleman of this city, who read the first hundred pages, in a letter to a Boston paper concerning the book, says: "It is mostly prose in form, but all poetry in spirit. It is a staff that will support every weary pilgrim of earth that takes it in hand. It tells us how to live better and die happier. Its pages all along reveal the yet unrecognized goodness of God to man. In chastisement, as well as in blessing, it recognizes the guidance of wisdom. It is a precious book, it gives the reader food and comfort. It is a book that every one afflicted needs; the wayward need it, the thoughtless need it, the unhappy need it. It is a sweet and holy song to the devoted and devout. The poor, the rich, the ignorant, and the wise, will find rich blessings in it, and it will guide the feet of many over dangerous places.

To weary and worn pilgrims on these shores of time; those who long for a voice from heaven to speak to them; to those who mourn as well as to those who rejoice—to all of us journeying through this world of beauty to one yet more beautiful, these "Branches of Palm," will prove to be the almoners of many spiritual blessings.

This new work, finely printed and beautifully bound, is eminently valuable and attractive as

A Gift Book for all Seasons, Persons and Occasions.

Price, in English cloth, bevelled, $1.25 per copy; extra gilt side and edge, $1.75—postage 16 cents.

On receipt of which copies will be sent by mail, post paid.

For sale at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. Address George H. Jones, Sec'y. P. O. Drawer 6325, Chicago, Ill.

A NEW POEM BY A NEW AUTHOR!

MANOMIN:
A RYTHMICAL ROMANCE OF
MINNESOTA, THE GREAT REBELLION, AND THE MINNESOTA MASSACRES.
BY MYRON COLONEY.

THIS work recites some of the most celebrated battles of the War, such as Bull Run, Williamsburg, Fair Oaks, Mechanicsville, Savage's Station, Malvern Hill, Chantilly, Antietam, Fredericksburg, Chancellorville, Gettysburg, &c., &c.; follows Sherman to the sea; recites the heartrending account of the Minnesota Massacres, &c. In short, it is

A Romance of a Broad and Comprehensive Character,

That will entertain every American reader.

This book belongs to the Progressive Series, theologically speaking, and the messages from "*over the River*" which are scattered through it, will be found instructive.

Orders should be addressed to RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, P. O. Drawer 6325, Chicago, Illinois.

Price, $1.25 per copy; 16 cents extra by mail. 21-tf

J. BURNS,
PROGRESSIVE LIBRARY,
1 Wellington Road, Camberwell,
LONDON, - - - ENGLAND,

Keeps for sale the RELIGIO-PHILOSOPHICAL JOURNAL and other standard Spiritual publications.

SPIRITUAL PUBLICATIONS.
TALLMADGE & CO.,
CHICAGO, ILLINOIS.
GREAT WESTERN DEPOT
FOR ALL
Spiritual and Reformatory Books
AND PERIODICALS.

Also—Agents for the RELIGIO-PHILOSOPHICAL JOURNAL and *Banner of Light.*

☞ These Publications will be furnished to patrons in Chicago at Boston prices, at **No. 109 Monroe Street,** (Lombard Block), two doors west of the Post Office.

Catalogues of books and prices sent on application.

Address, TALLMADGE & CO.,
1-tf Box 2222, Chicago, Ill.

THE HEALING OF THE NATIONS.
SECOND SERIES.

Price, $2.50; Postage, 30 cts.

ADDRESS THE AUTHOR,

CHARLES LINTON,

[17-tf] FOX CHASE P. O., PHILADELPHIA.

WANTED—AGENTS to sell Goodrich's "CARD METHOD" for Tanning Furs, Peltries and Deer Skins. A single card sent to any address on the receipt of one dollar. Ladies having this card can make their own Victorines, Muffs, Gloves, etc., etc.

Address, "F. A. Logan, Station D, New York city." 10-tf

NORTH-WESTERN PATENT AGENCY.

TUTTLE & CO.,
Solicitors of
AMERICAN AND FOREIGN PATENTS.
INVENTORS' GUIDE,

Containing important information, sent to applicants gratis.

F. W. KRAUSE, Agent,
FRANKLIN IRON WORKS,
S. E. Corner Washington and Jefferson Sts.,
CHICAGO, ILLINOIS.

Manufacture Steam Engines, Sawmills, all kinds of Hoisting Machines, Derricks, Pulleys, Shafting, Hangers, Gearing, Mill Work, Tobacco Machinery, Lard Presses, and all kinds of Wood and Iron Machinery.

Finds of Machinery Repaired. 1-t

WESTERN HYGEIAN HOME,
ST. ANTHONY'S FALLS, MINN.

R. T. TRALL, M. D.,
M. NEVINS, M. D. } **Proprietors.**

THE INVIGORATING CLIMATE, clear, dry, bracing atmosphere, and charming scenery, render this region unrivalled as a resort for invalids affected with consumptive, dyspeptic, bronchial, rheumatic, and, indeed, all chronic diseases. The building is replete with all the appliances of the Hygienic System, and has accommodations for 500 or 600 persons.

Send stamps for circulars to the *Home*, or No. 15 Laight st., New York.

HYGEIO-THERAPEUTIC COLLEGES.—The lectures of the Summer terms will hereafter be given at "Western Hygeian Home," St. Anthony, commencing on the *Second Tuesday in June.* The winter terms will be held in New York, commencing on the *Second Tuesday in November.* Fees for the course $100. Graduation $30. After the first term Students or Graduates are charged $10 for every subsequent term. Ladies and gentlemen are admitted on precisely equal terms.

☞ The Honorary Degree of the College is conferred on properly qualified persons, on payment of the Diploma fee of $30.

WESTERN HYGEIAN HOME PRIMARY SCHOOL DEPARTMENT.—In this School *Physical Culture* is as much a part of the educational programme as is reading, writing arithmetic, Geography, &c. A superior system of Light Gymnastics is taught; and the health and development of both body and mind are carefully and equally attended to. 1-tf

A. JAMES,
THE MEDIUM ARTIST,

THROUGH WHOM the design for the heading of this paper was given, will send to any address, for 20 cents, a History of the CHICAGO ARTESIAN WELL, one of the greatest tests of spirit-power yet made; and for 25 cents he will send a Photograph copy of A. LINCOLN, called the EMANCIPATION. The original was given through his hand, while in the trance state, in 25 hours. It is 52x88 inches—"Life Size;" said to be the largest drawing of the kind, under glass, in this country.

☞ *It can be seen at the Artesian Well.*

Address A. JAMES,
1-tf Chicago, P. O. Box 2079

HEALING TH

Our Children.

"A child is born: now take the germ and make it
A bud of moral beauty. Let the dews
Of knowledge, and the light of virtue, wake it
In richest fragrance and in purest hues;
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose
All power to charm; but if that lovely flower
Hath swelled one pleasure, or subdued one pain,
O who shall say that it has lived in vain?"

The Little People.

A dreary place would be this earth
Were there no little people in it;
The song of life would lose its mirth
Were there no children to begin it.

No little forms like buds to grow,
And make the admiring heart surrender;
No little hands, on breast and brow,
To keep the thrilling heart-chords tender.

No babe within our arms to leap;
No little feet toward slumber tending;
No little knee in prayer to bend,
Our lips the sweet words gladly leading.

What would the ladies do for work,
Were there no pants or jackets tearing;
No tiny dresses to embroider;
No cradles for their watchful caring.

No rosy boys at winter morn,
With satchel to the schoolhouse hasting;
No merry shout as home they rush;
No precious morsel for their tasting.

Life's song, indeed, would lose its charm,
Were there no babies to begin it;
A doleful place this world would be
Were there no little people in it.

Enigmas, Charades, Etc.

GEOGRAPHICAL ENIGMA.

My 15, 24, 4, 21, 15, 6, 21 is a city in New Jersey.
" 5, 16, 4, 21, 21, 20 is a city on the river Danube.
" 1, 4, 6, 11, 22, 3, 20 is one of the Southern States.
" 21, 16, 1, 4, 17 is a river in Central Africa.
" 19, 23, 17, 7 is one of the most renowned countries of South America.
" 22, 4, 21, 23, 13, 8, 4, 23 is a river in New York.
" 2, 4, 12 is a river in Arkansas.
" 21, 23, 18, 14, 4 is a river in North Carolina.
" 9, 10, 6, 12, 14 is a lake in the northern part of the United States.

My whole may be found in the Proverbs of Solomon.

Answer next week.

CHARADE.

My first I hope you are; my second I see you are, and my whole I am sure you are.

Answer next week.

TRANSPOSITION.

Hte yoln atheniaarmn elrwfo no ertah si tuveri.
Eht lyon stignal esatreur tuhtr. A.

Chicago, May 5, 1866.

PUZZLE.

The following letters are inscribed over the Decalogue in a church in England:

prsvryprfctmnvrkpthsprcptstn.

Required the vowel, which, if properly placed, makes a complete sentence.

Answer next week.

RIDDLE.

I am composed of letters five,
Of syllables but one,
Yet into words, if you but strive,
Most easily I run.
Do but erase my 5th and first,
A beverage I become,
But not to quench a sottish thirst,
With no affinity for rum.
Next but hide my 1st alone,
Two stately steeds you see,
Impatient to be gone,
As steeds are wont to be.
Now but reverse these letters four,
The main support of life I am,
Though life in me no more—
'Twas lost without a sigh.
My 5th and 2d now displace,
And see, my billows seethe and surge,
Through all the watery space,
To earth's remotest verge.
Withdraw my second now from sight,
I'm made with many a stitch,
Yet ever both by day and night
I'm on the backs of poor and rich.
My 2d and 3d next displace,
And your uncle's name you see—
Your uncle he is, though never his face
Has been seen by you or me.
My whole, though mighty and strong,
Is man's obedient slave,
For him I must toil the day long,
Nor respite or rest do I crave.
O'er the land he sendeth me,
Alike through heat and snow,
To the uttermost parts of the sea,
As he bids I am bound to go.

Answer next week.

ANSWER TO LAST WEEK'S ENIGMA, ETC.

Answer to Grammatical Enigma—Make hay while the sun shines.

~~Answer to Charade—Mistake.~~

Answer to Riddle—Time.

Answer to Transposition—

Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted,
The lamp of life deny?

Maggie E. Lane, of Chicago, sent the first answer to Enigma and Transposition.

We would be pleased to have those who feel so inclined send Enigmas, Charades, etc., and be always sure to send the answers at the same time. We have received quite a number without answers, and they have invariably found their way into the waste basket. In getting up Enigmas, be sure to have all the letters represented, otherwise they are not perfect. We have had to throw out a number on account of this imperfection.

SEEING THE ELEPHANT.—When Cousin Ichabod first saw him at the show, he exclaimed, with mute astonishment:—"Then that's the reel managerer—the identical critter itself! Wouldn't tew on em make a team to draw stun with. Ain't he a scroger!" Ichabod went hum and related what he had seen. "I seed," said he, "the genewine managerer—the biggest lump of flesh that ever stirred. He had tew tails—one behind, t'other before. Philosophers call the fore one a pronobscus. He put one of his tails in my pocket and hauled out all the gingerbread—every hooter. What d'ye think he done with it? Why, he stuck it in his own pocket, and began to fumble for more."

AIN'T IT QUEER?—An old lady was highly delighted and edified by a view of the vessels on Long Island Sound towing their boats astern. "L-a-w-s-a-massy!" exclaimed the innocent old soul, "how parfect is all the works of nature! Even the great big ships have all got their little ones runnin' along after 'em just as playful as lambs."

General Osterhaus.

General Leggett gives, in the Zanesville *Courier*, the following anecdotes of the inability of General Osterhaus to speak the English language correctly:

"The General's not learning to speak English reminds us of one or two incidents in his military career. One morning when we were confronting the enemy at Kenesaw Mountain, they made an attack on Osterhaus' command. He was at breakfast, when an orderly dashed up with:

"'General, the rebs are advancing upon us.'

"'Shust wait,' said he, 'till I gits mine coffee; I makes him hell smell.'

"After drinking his coffee, he hurried to the front, and, if he didn't literally fulfil his promise, he quickly repelled the attack, and made the enemy glad to regain the shelter of their works.

"The boys ever afterwards knew him as, 'old hell smell.'

"On another occasion, a number of general officers were rallying him about his being a German, taking occasion to tell him, among other things that Sigel was the only German officer of any account in our army.

"'Sigel! Sigel!' said he, irately, 'vy, I can *kick* him mit von hand.'"

PRESERVING FLOWERS FRESH.—Take a deep plate, into which pour a quantity of clear water. Set a vase of flowers upon the plate, and over the vase set a bell-glass, with its rim in the water. The air that surrounds the flowers being confined beneath the bell-glass, is constantly moist with water, that rises into it in the form of vapor. As fast as the water becomes condensed it runs down the side of the bell-glass into the dish; and if means be taken to enclose the water on the outside of the bell-glass, so as to prevent its evaporating into the air of the sitting-room, the atmosphere around the flowers is continually damp. The experiment may be tried on a small scale by inverting a tumbler over a rosebud in a saucer of water.

CHARITY.—Let my lips be sealed with charity, that they may open only for the good of my neighbor. Let my eyes be veiled with charity, that they may rest upon good, and that wickedness may be shut from my sight. Let charity close my ears to all unkind and malicious slanders. Let charity keep my hands busy with profitable work, and my feet turned in the path towards those whom God hath given me power to benefit. May charity keep my heart from secret sin, from evil imaginings, from the tempting whispers of the evil one. So that shutting every door against uncharitableness, my soul will be made strong in love to the Father and to all men.

Boys.—Form the habit while young of employing all your time usefully. Never be unemployed. The land is full of idlers striving to live without labor. It is not to be supposed that you are never to take recreation; this is useful—it is necessary, but if it comes after hard study or prolonged labor, if will probably be healthful and moderate. An honorable mind, in the desire of mere relaxation, will not go forth in forms of mischievous exertion. It is not to be supposed that a boy is to be a man, much less an old man; but, in the midst of his mirth and hilarity, he may be innocent and amiable.

A poor widow's little boy wanted a slate at school, but she couldn't afford to buy him one. The next day, seeing one in his hands, she inquired in some surprise, "Why, Tommy, my dear, where did you get that slate?" "I heard you say when papa died," he replied, "that now he has gone we must look above when we wanted anything, so I went up and got this slate off the roof. I wish I had a frame for it."

Sir Henry Rawlins lately declared in a lecture to some English mechanics that the favorite amusement of little boys in Bagdad, is to get on the back of ostriches and run races, and the birds would stretch out their necks and enjoy the thing as much as English race horses would.

RUDENESS.—If I am treated rudely let me examine into the cause, and if I cannot discover any sort of impropriety in my own conduct, I may disregard the rudeness, and consider him who displays it as no better than a brute; and why should the conduct of a brute disturb me?

Work—kitchen work—is a good thing. Less parlor and more kitchen, less piano and more kitchen, less French and more kitchen, less folly, frippery and nonsense, and more kitchen—these are the things to give our girls sense, health, comfort, joyful and happy homes.

"What is wanting," said Napoleon one day to Madame Campan, "in order that the youths of France be well educated?" "Good mothers," was the reply. The Emperor was most forcibly struck with this answer. "Here," said he, "is a whole system in one word."

Early rising contributes as surely to personal beauty as the dawn does to the beauty of the world. Shape, complexion, expression, the dignity arising from the sense of having performed a duty, all contribute to make the charmer more charming.

At St. Amant, France, a boy was playing in a farm yard, when he fell headforemost into a water cask. A colt, three years old, which he had been in the habit of feeding, was seen to take the boy's clothes in his mouth, and lift him out.

An English writer says, in his advice to a young married woman, that her mother Eve married a gardener. Some one wittily remarked that it might be added that the gardener, in consequence of the match, lost his situation.

"Mike, why don't you fire at those ducks?—Don't you see you have the whole flock before your gun?" "I know I have; but you see, when I get a good aim at one, two or three others will swim right 'twixt it and me."

A LITTLE DIFFERENCE.—"What has been your business?" said a judge to a prisoner at the bar. "Why, your honor, I used to be a dentist—now I am a pugilist; then I put teeth in—now I knock 'em out."

A nice old lady up-town declares that she thinks it very strange that a little quicksilver in a glass tube can make such awful hot weather by just rising in it an inch or so.

The red, white and blue—the red cheeks, the white teeth, and the blue eyes of a lovely girl—are as good a flag as a young soldier in the battle of life need fight for.

CAUSE AND EFFECT.—The heart that is once softened by gratitude and the tear of joy, will show its thankfulness in this at least, that it will be milder towards others.

Never despise counsels, from whatever quarter they reach you. Remember that the pearl is keenly sought for in spite of the coarse shell which envelopes it.

Adversity overcome is the brightest glory, and willingly undergone, the greatest virtue. Sufferings are but the trials of gallant spirits.

Love the work you are doing and must do, but when it is done, train the roseyine over your door.

A MAIDEN IN THE SPIRIT LAND.

THE PICTURE bearing the above name is a photograph copy of one of the most beautiful Spiritual pictures in existence, and should be in every lady's album. It is claimed that it was sketched by "Raphael," through a medium, W. P. Anderson, while in a trance. Copyright secured. Pictures can be obtained by addressing Sophia Ehrenfels, the owner of the original Picture and Copyright, at Chicago, Illinois. Price, 25 cents each. Dealers supplied at reduced rates. 2-10-1t

"ANNIVERSARY."

THE SPRITUALISTS of Sturgis will hold their annual meeting in the Free Church, the 15th, 16th, and 17th of June, 1866.

S. J. Finney, J. B. Harrison, and other Speakers will be present.

Arrangements will be made to have a good time. All are invited. *Per Order.*

MAGNETISM.

MRS. J. K. OBER, Magnetic Physician, the better to accommodate her extensive practice, has opened an office at Rooms 5 and 6, McCormick's Building, S. E. cor. Randolph and Dearborn streets.

All Diseases Treated Without Medicine.

Special attention given to the treatment and CURE of all diseases peculiar to females, and to all Chronic Complaints. Mrs. O. has met with great success in this city and St. Louis, and confidently announces that she *can* and *will cure* those that have been pronounced incurable by other Physicians. Refers to many well known citizens of this city who have been *radically cured* by her treatment. A thorough diagnosis is given Clairvoyantly, tracing back to the cause of the disease. Those suffering from disease would do well to call and be treated Magnetically. 2-10-4t

GROVE MEETING.

THE SPIRITUALISTS of Rockford, Ill., are to hold a three days Grove Meeting, near that city, commencing on Friday, June 29th, 1866. It is determined by all to make the meeting an entire success. Abundant hospitality will be extended to strangers and friends. Lecturers who can so arrange their travels as to be present, are requested to address the Committee.

Rockford is on the Galena R. R., 92 miles N. W. from Chicago.

G. W. BROWN,
DR. GEO. HASKELL,
MR. — STORY,
} Committee.

A NEW AND THRILLING POEM.

THE CONTEST.

A POEM,

BY GEORGE P. CARR.

THIS work embodies the history of the war for the maintenance of the Union, from its commencement to its close, omitting to notice in detail the latter portions of the struggle wherein the spirit of partisanship has obscured the real merits of those concerned.

The uniform excellence of the language employed, and the careful adherence to regular metre, will commend "The Contest" to all lovers of true poetry; while the pure and lofty sentiments of patriotism, which abound in its glowing pages, make it a valuable accession to every good library, and an acceptable gift for a beloved friend.

It is tastefully bound in cloth and printed on elegantly tinted paper. For sale at this office. Price, $1.25; postage, 10 cents. Sent by mail on receipt of price and postage. Address Geo. H. Jones, Secretary, P. O. Drawer 6325, Chicago, Ill 2-9-tf

Equipments for Children's Progressive Lyceums.

MRS. MARY F. DAVIS has made arrangements with the undersigned, so that all the articles required for Children's Lyceums can be furnished at short notice and lowest prices. He will keep a full supply of silk and linen Flags, Group Targets, Badges, Tickets, Manuals, &c., and will (for one postage stamp,) send printed instructions to any part of the world. Address FRANK W. BALDWIN,
2-8-tf No. 544 Broadway, New York.

Catarrh, Dyspepsia, Scrofula, Bronchitis, Liver and Kidney Diseases.

WM. R PRINCE, Flushing, N. Y., for sixty years proprietor of the Linnæan Nurseries, announces to the world the discovery of

Nature's Remedials from Plants,

surpassing in curative powers all hitherto known to man. These comprise POSITIVE CURES for the above, and for all inherited and chronic diseases, nervous debility, rheumatics, mercurial affections, and others resulting from impurity of the blood, *hitherto only palliated but never cured.* Advice gratis. Explanatory circular, 1 stamp. Treatise, 20 cents. 2-8-6t

SPIRITUAL NOTICE.

PRIVATE CIRCLES are now forming at the "Temple of Truth," 814 Broadway, New York City, for the scientific investigation of Spiritualism. The best Test Mediums will be employed to give communications. Each class is limited in number. Apply as above.

A public circle is held every Monday evening. Lectures, discussions, etc., every Sunday. Mediums can be consulted privately at the "Temple." The hall is free daily to visitors.

The morning light is breaking,
The darkness disappears—
The angels *here* are greeting
The friends of other years. 18-tf

SPIRIT TELEGRAMS.

OF A HIGH ORDER OF INTELLIGENCE can be had through the agency of

THE SPIRITSCOPE,

by addressing DR. B., Box 280, Philadelphia, Pennsylvania.

This opportunity is made public in the interests of Light and Truth and replies will be given FREE to those who want Light and seek Truth, but are unable to pecuniarily assist the dial operators; others may determine for themselves what remuneration to offer. 17-tf

BOARDING HOUSE.

296 State Street, Chicago.

MRS. W. A. FOSTER has opened a Boarding House for day and weekly boarders, with or without lodgings. Her accommodations are good, and she will be pleased to receive the patronage of Spiritualists and other friends visiting the city. 16—tf

REALLY A GOOD THING!

THE best method for Tanning, Dressing and Coloring Furs, together with the latest style patterns for making Gloves, Mittens, Victorines, Muffs and Skating Caps, sent to any address in the United States, on the receipt of $2.00.

Address MRS. F. A. LOGAN,
2-1-tf Station D, New York City.

The Children's Progressive Lyceum.

FOURTH EDITION—JUST ISSUED.

A MANUAL, with directions for the **Organization and Management of Sunday Schools,** adapted to the Bodies and Minds of the Young: By Andrew Jackson Davis. Price per copy, 80 cents, 8 cents postage, when sent by mail; twelve copies, $8.40; 100 copies, $63; gilt per copy, $1.

Address, "BELA MARSH
22-eot-tf 14 Bromfield street, Boston."

THE RADICAL

FOR MAY

CONTAINS an important article by Chas. K. Whipple, entitled

"PREPARED TO DIE,"

which discusses those "religious" movements known as "Revivals of Religion," in an able and earnest manner. Mr. Whipple, of course, does not believe in such *delusions*, and he gives most excellent reasons.

THE RADICAL

is a Progressive Religious Magazine, published monthly. It is contributed to by O. B. Frothingham, Robt. Collyer, Samuel Longfellow, Samuel Johnson, A. Bronson Alcott, M. D. Conway, Wendell Phillips, W. H. Furness, R. T. Hallock, R. W. Emerson and others. S. H. MORSE, Editor.

THE RADICAL

Is an attempt to consider, without fear or prejudice, all the important topics of religion. It seeks to build on the foundation of God's eternal laws; and has all faith that the soul of man has laws of its own, as certain, as natural and constant in their working, as any law of the material world. Hence it seeks for that manifestation of God which shall reveal and confirm all the truths that control the spiritual nature; here it finds "authority," and not elsewhere. It would bring each individual home to himself or herself, not in any spirit of vanity or pride, but only because such is the will of God; believing that each one should live after his own convictions of Right, let them be opposed or sustained by whatever book or person. God wills that we should help each other, that we should receive help from the great and good of all times, but he cannot mean that any, even the lowest, should forego the use of such Reason as has been given. Hence THE RADICAL seeks this Natural Foundation—deep laid in the soul of humanity—whereon to build the eternal kingdom of God's Love and Truth. It invites the support and co-operation of all the *friends of progress* throughout the country. America should have a religion in harmony with her institutions. Indeed, she *must*, or those institutions cannot be perfected and perpetuated. A religion she must have which is not fear nor sorrow, but love and joy; a religion of freedom which demands *emancipation* for the Soul of Man, even more, if any difference could possibly be urged, than for his body. The liberty of the Individual Soul to seek out and acquaint itself with the laws of its own being. That is the alpha and omega of all our talk about "Liberty in America."

To do an humble but sincere part in this great work of our time, THE RADICAL was started. It is devoted to RELIGION. It would lay the axe at the root of all errors and evils; that *religion*, pure and undefiled, may build in every soul its many mansions of Truth, and Peace, and Love—uniting the two worlds in one great eternity; present now as much as ever it will be; present now, banishing *Time for every soul now born into the undying Day of true Spiritual life!*

To the Friends of Progress everywhere, THE RADICAL sends greeting!

Each number of THE RADICAL contains, at least, forty pages. The number for May has forty-eight. It is printed well and on good paper. It is perhaps the cheapest magazine now published in the United States. Its low price puts it within the reach of all. The subscriber desires to say that, in commencing its publication, he was anxious to make this a leading feature of the enterprise; for he meant to reach *all classes of thinking, earnest people*, and not make it impossible, by a high price, even for those whose means are limited to their daily earnings, to procure the Magazine. The articles to THE RADICAL are all contributed free; no money is paid for them, nor does the Editor receive any compensation for his services; the purpose being, for a few years, at least, to do what can be done to establish in this country a thoroughly radical and independent magazine, devoted to the discussion of all those questions which have to do with the building up, or with the manifestations of man's religious nature.—ED.

THE RADICAL

may be obtained at the bookstores, generally, and always by addressing THE RADICAL, Boston, Mass.

Price, 25 cents for a single copy. Subscription price, $2.00 a year.

"THE RADICAL opens a new era in the history of religious literature."—*Cincinnati Journal of Commerce.* 2-8-3t

Scenes in the Summer Land—No. 2.

PHOTOGRAPHS of this beautiful oil painting, executed by the control of spirits, representing one of the gorgeous scenes of their abode, are now published by the artist,

HUDSON TUTTLE.

Carte de Visite, 25 cts.

Address RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, Drawer 6325, Chicago, Ill., or Hudson Tuttle, Berlin Heights, Ohio.

DR. J. P. BRYANT

WILL

HEAL THE SICK,

At his residence, 58 CLINTON AVENUE, (between Myrtle and Park avenues,) Brooklyn, N. Y., till July 1st, 1866. 2-8-tf

DR. H. ALLEN,

ELECTROPATHIST AND HOMŒOPATHIST,

(Room 5,)

101 WASHINGTON STREET, CHICAGO.

Office hours from 8 A. M. to 6 P. M. 2 9-tf

HEALING IN WASHINGTON, IOWA.

DR. A. N. MILLER

HAS opened rooms at his residence, for healing all manner of diseases by the laying on of hands. 2-8-tf

MRS. NELLIE PINE,

CLAIRVOYANT PHYSICIAN

Has permanently located at South Bend, Ind. [2-7-1yr

COPYRIGHT SECURED MARCH 1866.

NAZARENE HEALING INSTITUTE.

DRS. LEWIS AND DANIELS,

PROGRESSIVE PHYSICIANS

ARE SUCCESSFULLY CURING every form of acute and chronic disease by the

LAYING ON OF HANDS,

and Nature's Nazarene remedies. No poisonous medicines or surgeon's knives used. Call or address DRS. LEWIS and DANIELS, 155 South Clark street, Room 3, Chicago, Ill. 26-3m

D. N. HENDERSON,

CLAIRVOYANT HEALING MEDIUM, will attend calls and take patients at his house at Talleyrand, Keokuk co., Iowa. 25-tf

DELINEATIONS OF CHARACTER

WILL be given by enclosing a lock of hair and stating sex. A full description will be returned upon the receipt of $2.00. Address Mrs. ISABELLA TALMADGE, box 2230, Phila., Pa. 25-tf

MR. & MRS. FERRIS,

MEDIUMS for Physical manifestations, can be addressed at Coldwater, Michigan, care of Alonzo Bennett. 14-tf

MRS. C. A. GENUNG,

HEALING, CLAIRVOYANT AND BUSINESS MEDIUM.

EXAMINATION made on Lock of Hair, on enclosing $3.00 and two three-cent stamps. No. 293 West Lake street, Chicago. P O. Box 1899. 10-tf

MRS. C. H. DEARBORN,

INSPIRATIONAL TRANCE MEDIUM, will answer calls to lecture. Will also give advice, clairvoyantly, upon the Marriage question where there is inharmony, and tell persons what the trouble is, and how it can be remedied, to bring peace and harmony to their firesides, by letter or in person. All letters promptly attended to. Ladies, $1.00; gentlemen, $2.00. Address, Worcester, Mass. 8-tf

MRS. MARY J. CROOKER,

CLAIRVOYANT PHYSICIAN

Will examine and prescribe for all diseases of the human family, at her residence,

731 State Street, Chicago.

Her motto is "There is no disease without a remedy." Let no one, however far gone, despair of relief. She is certain to cure, whenever there is vitality enough left in the patient to build upon. One examination and prescription is, in ordinary cases, sufficient to cure.

TERMS:

Examinations, if the patient is present..... $1.00
" If distant, or visited in the city..... 2.00
Prescriptions..... 3.00

If the patient is absent, the name written by the patient, a lock of hair, or directions where he or she may be found, is necessary. Office hours, from 9 to 12 and 2 to 5.

The following certificate from a celebrated Trance Speaker of Western New York is given, as a sample of many that can be given, because his name, residence and standing are well known to the readers of Spiritual journals:

To whom it may concern:

I hereby certify that I believe my life has been preserved through the agency of Mrs. G. A. S. CROOKER, under the following circumstances: I had been at the point of death several weeks with hemorrhage of the bowels. When at last the symptoms turned, I was fast going with bronchial and liver consumption, yet no one out of the house knew the danger. Mrs. Crooker came from Rutledge, thirty-five miles away, and brought a prescription, by spirit direction, which was mostly for the lungs and liver! In three days from the time I commenced using the remedies, there was a marked change for the better; and from that time I continued to improve till I was able to lecture. But for this timely help, I believe I should have laid off the form in a few days more.

LYMAN C. HOWE.

New Albion, May 6, 1864.

Mrs. C. desires that the scientific skeptic and the unlearned doubter should test her wonderful powers and satisfy themselves. 2-8-tf

OIL AND VARIOUS DEPOSITS FOUND.

I WILL now answer letters inquiring concerning the Mineral Deposits of any specified locality, giving a description of them to the depth of from one hundred to one thousand feet below the surface. (One locality described in each letter.) Having been engaged in this business, more or less, for fourteen years, I now give the public a chance to be benefited by my clairvoyant and scientific researches. Write your name and post office address plainly, enclose $5.00, with stamp, and address

A. D. BALLOU,
2-2-tf Mankato, Minnesota.

REMOVAL.

THE BANNER OF LIGHT

BRANCH BOOKSTORE

Has been removed from 274 Canal street to

No. 544 Broadway, New York City,

Room No. 6.

WILLIAM WHITE & CO.,

SUCCESSORS to A. J. Davis & Co., and C. M. Plumb & Co., will continue the bookselling business at the above named place, where all books advertised in our Catalogue and in the Banner can be procured, or any other works published in this country, which are not out of print.

ALL SPIRITUAL BOOKS

For Sale by Us;

INCLUDING

ANDREW JACKSON DAVIS' WORKS,
JUDGE EDMONDS' WORKS,
S. B. BRITTAN'S WORKS,
HUDSON TUTTLE'S WORKS,
A. B. CHILD'S WORKS, &c., &c., &c.
Also, the Poetical Works of
MISS LIZZIE DOTEN,
MISS A. W. SPRAGUE,
MISS BELLE BUSH,
MRS. EMMA TUTTLE,
A. P. M'COMBS.
ALSO,
For sale, at the lowest cash prices,
THEODORE PARKER'S WORKS,
RALPH WALDO EMERSON'S WORKS,
H. D. THOREAU'S WORKS, &c., &c., &c.
We will also send to any address the Poetical Works of
LONGFELLOW,
TENNYSON,
WHITTIER,
BROWNING,
ETC., ETC., ETC.

ALL POPULAR NOVELS,

Including Hawthorne's, Capt. Mayne Reid's, Oliver Optic's, Miss Edgeworth's, Mrs. Sherwood's, and other similar works of favorite authors, are for sale at our Boston and New York establishments.

NARRATIVES AND ADVENTURES,
GRAHAM'S PHONOGRAPHIC WORKS,
ALL KINDS OF PAMPHLETS,

kept constantly on hand, and will be sold at the lowest current prices.

The BANNER can always be obtained *at retail* at the New York Branch Office; but it is *mailed* to subscribers from the Boston Office only, hence all subscriptions must be forwarded to the "BANNER OF LIGHT, BOSTON, MASS."

Having thus taken upon ourselves new burdens and greater responsibilities—the rapid growth of the grandest religion ever vouchsafed to the people of earth warranting it—we call upon our friends everywhere to lend us a helping hand. The Spiritualists of New York, especially, we hope will redouble their efforts in our behalf.

FRANK W. BALDWIN will superintend our NEW YORK BRANCH OFFICE, and attend to all orders sent to him with promptness and fidelity. 2-7.3t

COLCHESTER,

THE WORLD-RENOWNED MEDIUM,

HAS taken rooms at the NATIONAL HOTEL, on the corner of Wells and Washington streets, where he can be consulted in reference to the

PAST, PRESENT AND FUTURE,

giving the whereabouts of absent friends, telling whether living or dead, showing the

Autographs of Deceased Friends in Blood Red Characters on his Arm,

Besides many other astounding manifestations. 2-5-tf

PROSPECTUS
OF

THE LITTLE BOUQUET,

Published on the 15th day of each month, at Chicago, Ill., by the Religio-Philosophical Publishing Association.

THE LITTLE BOUQUET

Will be exclusively devoted to the interests of

CHILDREN AND YOUTH

And will be an especial advocate of

CHILDREN'S PROGRESSIVE LYCEUMS.

It will contain eight pages, printed upon fine, clear white paper, one-half the size of the *Religio-Philosophical Journal* or *Banner of Light*, and will be embellished with electrotype illustrations, which will give it a most attractive appearance.

It will abound with short, pithy articles, contributed by the best writers of the age, all of which will be adapted to the unfoldment of the youthful mind to the highest standard of truth and goodness. Its sole aim will be to begin at the foundation, and lay a basis of a noble character and pure principles, by inculcating those sentiments of virtue in the hearts of tender children, which will bring forth rich fruits in mature life.

It is the intention of the Religio-Philosophical Publishing Association to publish THE LITTLE BOUQUET weekly, at as early a date as the subscription list will justify it in so doing.

No exertions will be spared to make it the most desirable paper ever published for Children and Youth.

TERMS OF SUBSCRIPTION:

One year, One Dollar *in advance.*

Clubs of ten subscribers for one year will entitle the one making up the club to a copy for one year, free.

Chicago, April 15, 1866.

PROSPECTUS

OF THE

RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPER will be devoted to the ARTS, SCIENCES, and to the SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the rising generation. In fact we intend to make our journal cosmopolitan in character—a friend of our common humanity, and an advocate of the rights, duties and interests of the people.

This journal will be published by the

RELIGIO-PHILOSOPHICAL

PUBLISHING ASSOCIATION,

CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS.

It will be published every Saturday at

84, 86 and 88 Dearborn Street, Chicago, Ill.

Reception Room No. 87 Lombard Block.

The JOURNAL is a large quarto, printed on good paper with new type. The articles, mostly original, are from the pens of the most popular among the liberal writers in both hemispheres.

All systems, creeds and institutions that cannot stand the ordeal of a scientific research, positive philosophy and enlightened reason, will be treated with the same, and no more consideration, from their antiquity and general acceptance, than a fallacy of modern date. Believing that the Divine is unfolding the Human Mind to-day, *through Spiritual intercourse* and general intelligence, to an appreciation of greater and more sublime truths than it was capable of receiving or comprehending centuries ago, we should use the discriminating crucible of science and reason.

A watchful eye will be kept upon affairs Governmental. While we stand aloof from all partizanism, we shall not hesitate to make our journal potent in power for the advocacy of the right, whether such principles are found in the platform of a party apparently in the minority or majority.

A large space will be devoted to Spiritual Philosophy, and communications from the inhabitants of the Summer Land.

Communications are solicited from any and all who feel that they have a truth to unfold on any subject; our right always being reserved to judge *what will or will not* interest or instruct the public.

TERMS OF SUBSCRIPTION—IN ADVANCE:

One Year,.....$3.00. | Six Months,.....$1.50.
Single Copies, 8 Cents each.

CLUB RATES:

Any person sending us $30,00 shall receive ten copies of the paper, and ONE EXTRA COPY for the getter up of the club for one year.

Ten copies of the paper will be sent for one year, to one Post Office address, for $27,00.

Any getter up of a club of five or more subscribers, to one Post Office address, will be allowed TWENTY-FIVE CENTS to be deducted from each three dollar subscription, and half that amount for six months.

POST MASTERS everywhere are requested to act as Agents, and will be entitled to receive FORTY CENTS out of each three dollars subscription, and half that amount for each six months subscription.

When drafts on Chicago, Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money.

Subscriptions discontinued at the expiration of the time paid for.

Subscribers in Canada will add to the terms of subscription 26 cents per year, for pre-payment of American postage.

POST OFFICE ADDRESS.—It is *useless* for subscribers to write, unless they give their *Post Office Address* and *name of State.*

Subscribers wishing the direction of their papers changed from one town to another, must always give the name of the *Town, County and State* to which it has been sent.

☞ *Specimen copies sent* FREE.

Subscribers are informed that twenty-six numbers of the RELIGIO-PHILOSOPHICAL JOURNAL comprise a volume. Thus we publish two volumes a year.

ADVERTISEMENTS inserted at TWENTY CENTS per line for the first, and FIFTEEN CENTS per line for each subsequent insertion.

☞ *There will be no deviation from the above prices.*

All letters must be addressed R. P. PUBLISHING ASSOCIATION, P. O. Drawer 6325, Chicago, Ill.

Matter for publication should be marked on the margin, "Editor;" all matter for the corporation should be marked "President;" all matter of subscriptions should be marked "Secretary."

S. S. JONES, President of the
RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

AGENTS:

All the principal Wholesale and Retail News Agents throughout the United States will be supplied with the paper for the country News Dealers, and News Boys in the cities and on the cars.

JOHN R. WALSH & Co., corner Dearborn and Madison sts., Chicago, Ill., General Agents for the United States and British Provinces.

J. C. Parker, Post Office News Stand, Washington, D. C.
Bela Marsh, No. 14 Bromfield Street, Boston, Mass.
J. Burns, Progressive Library, 1 Wellington Road, Camberwell, London, England,
A. Winch, Philadelphia.
Luther S. Handy, Providence, R. I.
American News Company, New York.
R. D. Goodwin, 814 Broadway, New York.
J. B. Loomis, 274 Canal street, New York.
Warren Kennedy, Cincinnati, Ohio.
Wm. Hyatt, 414 W. Fifth street, Cincinnati, Ohio.
E. P. Gray, St. Louis, Mo.
Willie H. Gray, St. Louis, Mo.
H. Stagg, St. Louis, Mo.
G. B. Wintle, St. Louis, Mo.
D. A. Eddy, Cleveland, Ohio.
White & Bauer, San Francisco, Cal.
D. M. Dewey, Rochester, N. Y.

LOCAL NEWS DEALERS IN CHICAGO:

Tallmadge & Co., Lombard Block, next building west of the Post Office.
John R. Walsh & Co., corner of Dearborn and Madison streets.
P. T. Sherlock, No. 112 Dearborn street.
Geo. A. Macomb, No. 40 N. Clark street.

☞ *Publishers who insert the above Prospectus three times, and call attention to it editorially, shall be entitled to a copy of the* RELIGIO-PHILOSOPHICAL JOURNAL *one year. It will be forwarded to their address on receipt of the papers with the advertisement marked.*

Those desiring to subscribe for the RELIGIO-PHILOSOPHICAL JOURNAL or renew their subscriptions, should address GEO. H. JONES, Secretary, P. O. Drawer 6325.

THE LIBRARY OF CONGRESS
SERIAL RECORD
JUL 2 19
Order Numb
1923 D1
Copy

RELIGIO-PHILOSOPHICAL JOURNAL.

HARMONIAL PHILOSOPHY — HOLY BIBLE — KORAN — ZEND-AVESTA — SHASTER

THE ARTS AND SCIENCES, LITERATURE. — DEVOTED TO SPIRITUAL PHILOSOPHY — ROMANCE AND GENERAL REFORM.

BAKER-ENG-CHICAGO.

$3.00 PER YEAR IN ADVANCE.] Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing. [SINGLE COPIES EIGHT CENTS.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS. } CHICAGO, JUNE 9, 1866. VOL. II.—NO. 11.

For the Religio-Philosophical Journal.

The Dead Child.

BY DR. E. CASE.

[At Camp Rienzi, Miss., June 27, 1862.]

What a strange pallor's resting on each feature!
What marble coldness settled on that brow!
What a dread silence seals that playful nature,
Where mirth and gladness held their festive show.

No more to be unlocked the rigid muscle,
No more to flash again that soulfilled eye,
The playful fancy and the mirthful child-will,
Sparkling like star jets in the depths on high.

I cannot give thee up, my own sweet darling;
I cannot seal thee for the silent grave,
Then turn again, with strong arm backward hurling
The waves that beat the heart once stout and brave.

I am unmanned, unnerved and shattered;
The soul appaled, but staggers on its way,
Its intellect confused, its strength all scattered,
Struggling through darkness thick to find the day!

I could have labored on through weary hours,
In storm or sunshine, in the heat or shade,
With strength and hope to stay my wasting powers,
With soul undaunted, heart all undismayed;

But thou, my child, my dearest and my only,
Oh, what is earth or earth's fair promise now?
The very skies seem dark, all nature lonely,
And earth a desert, since departed thou.

The sun will shine perchance as fair to-morrow,
The stars will glow and burn as bright to-night,
The birds will sing, the flowers their beauty borrow,
From the bright hues of rainbow-tinted light;

And other little children will be near me,
And I shall pass them playing in the street,
And I shall pause and list, as if to hear thee—
Thy merry voice and pattering little feet.

And time will pass, as time to others passes,
Amid the crowding cares and strifes of earth,
Where hope and fancy still the future glasses,
And memory lingers o'er departed worth.

I shall think of thee within my lonely chamber,
In crowded halls, and in the thronging way,
At morn, at noon, at eve, where'er I wander,
In all I feel, or think, or do, or say.

Some little token, memory will recal thee;
Some slightest sense of sight, or song, or sound;
Some light, or shade, some bird, or flower, or tree,
Will bid me pause, and deem thy spirit round.

But nevermore—oh, nevermore, forever,
Will life's fair seeming be the same to me,
As when, all hope, all trust, I deemed that never
In childhood's beauty, death could gather thee.

Lafayette, Ind., April 26, 1866.

For the Religio-Philosophical Journal.

Inner and Outer Thought Organization.

There is in all substance an inherent tendency to organize, to come into form, to exhibit some phase of life, of motion, of intelligence, and proportionate to the fineness of substance, is there exhibited sensitiveness, feeling. *Thoughts* are substance, and yet in their finest condition they are not subservient to the will of man; that is, through the medium of pen or vocals he cannot express his highest, finest conceptions or thoughts. The painter, the sculptor, the architect fail to give expression on canvas, in marble or mansion to their ideals: nevertheless, thought is substance, is seen, is felt, essays to give expression, to speak, to organize itself into an outer form. Every outward expression of animate life is but a form of thought; every fiber, nerve, bone, tissue that goes to make up an animate life, is an outer covering of a living thought, and each form of moving, pulsating life, is an organization of a multiplicity of thoughts. The master builder catches the idea of an edifice, he conceives or takes cognizance of the wants of his employer, he forms his draft, constructs his edifice, has embodied his grand thought; beams, sills, joice, doors, windows, cellar, dome, each and all in their appropriate places are so many evidences of the harmony and beauty of the mind in which the structure was first conceived, and through natural processes has become actualized. Man is a house, an outer expression of the thought of the *divine Architect*, while the still more outer house in which man dwells is said to be the outworking of the thought of the man himself. Taking a very broad view of the whole subject, we come to the conclusion that man, yes, *man*, has wrapped within his own organism the power to construct, outwork, and bring into existence *living* embodiments of thought; in other words, it is for man to catch the thought that it is as possible to construct and bring into being a mathematician, or an artist of any desired kind, as to do the coarser work—construct the massive temple, or cathedral, and that it were impossible to make further progress in medicines, science or philosophy, until a new order of being is introduced to this planet through the adaptation of processes and principles underlying the whole subject of *organization*. Life and its manifestations are to be thoroughly analyzed, and only as its most secret workings are comprehended and understood, can there come relatively perfection in human form. With this idea firmly fixed in the mind of any one, two, three, or more individuals, it grows, organizes, matures, spreads itself out, until perhaps, myriads of minds are impregnated, become inspired, and in its time and season the tiny thought sown in weakness, controls the movement of the combined intelligences of a planet. The theme before us admits of illustration: to-day there is a deep feeling pervading quite a large class of persons. They *feel* the need of organization, of a new system of trade, of exchange, of combining and consolidating persons of a like temperament, attractions, mental capacities.

Society to-day in all its relations is *sharkish, wolfish;* the strong combine together, that they may more easily gather in the accumulations of the weak, and appropriate the profits of their labor to selfish uses. There seems to be a net-work more cunningly devised to overreach and entrap the honest laborers of their earnings than that which nature has inwoven into the organization of the spider, giving it such natural advantages over the unsuspecting fly. The fly has not the inherent property called self-culture. Man has—he has also the spider element, and it can be used in self defence; in other words, appropriated to beneficent ends and purposes.

Discovering, then, that there is in man an infinite variety of elements that need to be mathematically and wisely brought together, we are led to ask where is the mind that can successfully do this work—where the *grand organizer?* There are minds scattered over the American nation that are earnestly yearning for such a *home, society* or *community*, as many of the ready writers upon the subject of Communism have theoretically prefigured; but as yet the *grand positive central* attractive mind does not appear. We ask, how could he appear prior to this age? Preceding ages have not demanded, have not been prepared, been ripened up to a point or condition of mentality which enabled them to grasp the thought that it were possible to so arrange individuals, and groups of individuals that the laws of harmony, as exhibited among the planets, would be as fully apparent. We would not claim that this condition of harmony is yet actualized or fully outwrought; and yet we do claim that this thought has been sown, is growing, expanding, and in its order will come forth a thing of life, a *human mechanism;* perfection is not an inherent property of substance; progress is, and hence a model society partaking of this inherent property, will also have in connection therewith the power to reproduce its like; to beget, in other words, model groups, associations and communities.

Thoughts, we have said, are things of life; they grow, expand, reach mind after mind, and sometimes encircle a planet. We have thoughts growing in our mind of a practical character to us, which we hope may yet grow, gather strength, and in their times and seasons take form. One thought is this; in a favorable locality we would erect a substantial cotton factory; each operator should be an owner of an interest in the same, and proportionate to actual labor should be his share of accumulations. We would also erect a woolen factory upon the same grand basis. We would have in connection therewith our domain for agricultural purposes, and the thought spreads until it includes an exchange edifice through which all products would naturally find an outlet, and all consumers receive their supplies. The effort should be to abolish the use of money in all forms, more especially paper currency, substituting therefor natural and economic modes of exchange of products. In the future man will turn his attention to the cultivation of the soil; thoughts are growing which give a wide berth to that class of community which to-day, vulture like, lives upon the credulity, ignorance and folly of the masses. The fetters that have mentally shackled the people are being snapped asunder, and ere long there will stand forth on this planet a race that will not need regenerating or reforming. The great thought of a *philosophic organization* will yet be born; and with that there comes into existence an entire new basis and superstructure, on which there may be safely reared the outer walls of an inner temple, consecrated to the unfolding of still finer veins and threads of thought than have yet been agitated or started in the human mind. Organization is a plant of slow growth; and he who looks for the maturing of the oak must remember that it started from an acorn, and that centuries may elapse ere it reaches its culminating point. Great questions that to-day are shaking the minds of the masses are to be tried and tested; individual sovereignty and inalienable rights are broader questions than the politicians of the day have measured in their fulness, and it remains yet an open question as to what part woman is to play in the coming future. Thoughts, we again repeat, are *living*, growing, expanding, organizing entities; and among other subjects of agitation, the rights of the sexes will soon be the most prominent.

T. S. S.

Hon. Gerrit Smith, being addressed by a committee in behalf of the "eight hour system," answered:

"For very many years the reduction of the hours in a day's labor has been a favorite idea with me. I believe that, as a general proposition, no man should work more than six hours a day, and that every man should work so long. Hence I would like to have six hours made the *legal* day's work. It might, it is true, be generations before the practice would correspond with the law. For generations laborers might frequently bring a third or a half more than a legal day's work into a single day—that is, eight or nine hours of work. But in the law for six hours there would be the true principle, the true standard; and practice would be continually approximating it. The objection to the eight hour plan is that it is not a permanent one, and does not hold up the true principle, the true standard. But eight hours are far better than ten—and therefore I shall rejoice in your success. Enclosed is my draft for twenty dollars toward defraying the expense of the agitation.

"Respectfully yours, GERRIT SMITH."

For the Religio-Philosophical Journal.

False and True Organizations.

A Lecture delivered at the First Spiritualist Church, Thompson, below Front street, Philadelphia, November 26th, 1865.

BY HENRY T. CHILD, M. D.

There are few questions that are so generally agitating the liberal minds of this age as that of organization.

The institutions of the past—outgrowths of organizations in various ages, have cramped and fettered the human soul so effectually, that they have filled the earth with wailing and lamentation. Bondmen and bondwomen hug their chains, and dare not lift their eyes heavenward, lest in the free sunshine of truth they discover the hideous deformities of these relics of bygone days, that press with such a mountain weight upon them, and hang like an incubus over every aspiration for freedom and the exercise of the heaven-born gift of reason. Intellect, like a two edged sword, has penetrated the veil of many of the time honored institutions, and thousands have escaped through the rent which this has made, and many more are becoming dissatisfied with the positions which they occupy. Many of those who have thus burst asunder the shackles of organization, stand now erect and disenthraled, and as they look back over the ruins of old institutions, and see the walls of conservatism, over which they have leaped, there may come moments when they will feel a longing after the flesh pots of the Egypt of old organization, still there is generally a very strong desire for a retention of all the freedom which the new condition gives, and an unwillingness to bear even the most gauze-like and flimsy bands of organization. Like the enfranchised slave they hear the clanking of a chain, or the crack of a driver's whip, in the very name of organization. Hence there are thousands of minds to-day afloat in the world, fighting the battles of life alone in their own little barks.

But, as in union there is strength, and in co-operation a multiplication of power, so it is well to inquire whether the evils which have been so apparent in the institutions of the past must of necessity inhere in all organizations, or whether they will not be found to be the result of errors and abuses which may be avoided. Let us examine some of these evils. First, there is an idea which has been very general that membership in an association conferred some prestige or superiority on the individual. This idea varies in different persons, and may readily be seen in their actions. It is well embodied in the sentiment, "Stand by, I am holier than thou." This feeling which exists almost everywhere extends with increased force among those who hold prominent positions in the association. This is especially the case in religious organizations, where dogmatism manifests itself, and there is a disposition to assume authority and seek for the means of maintaining it by setting up the traditions and precepts of the fathers as a standard, and attempting to give a divine sanction to mere symbols which represent something of the dead past, but which have no life in them. Fearful indeed is the history of the past on these matters, written as it is in letters of human gore, and the echoes of untold horrors come rumbling down to us dimly uttered by the historian. Civilization has ever struggled against such tyranny, and the advances which the world has made have been mainly in opposition to its institutions, and through the intelligence of mankind.

Another great evil which has resulted from organization is a belief that by combining individual power, there would be something gained by which society could do some things which the individuals composing it had no moral right to do.

Thus societies without much hesitation will take away human life, while they very properly refuse to permit any individual to do this. It was a sage remark made by one of our returned soldiers, who in the camp and on the battlefield had pondered well human responsibilities, "that this was a very strong government, perhaps the strongest in the world, but no government ever had been or ever could be strong enough to do wrong to any, even the very lowest of its members." This was a lesson of the late war—may we remember it as individuals and as a nation.

Another evil is the idea which prevails that individuals may screen themselves behind the veil of society and thus be relieved of the responsibility of their acts. This is a great evil, both in church and State, and should be abandoned at once.

Still another evil is the inequality of the labor in society. Certain persons shrink from their proper work, and others who perceive the importance and necessity of these labors are compelled to do much more than their share, and thus a wrong is committed both by the drones and the overworkers.

But of all these prominent evils, no one is inherent in organization, but they all result from human frailty and a misapprehension of duty.

Let us, then, inquire whether there cannot be an organization which shall be exempt from these. Suppose we turn for a few moments to the great bible of nature, and in the divine revelations herein presented see what God says about organization.

Down among the lowest forms of matter on the external plane—the mineral kingdom—we find everything looking forward and patiently waiting for the means of improving its condition by establishing better organizations. Rocks, and stones, and metals, whenever conditions will permit them, enter into the crystaline form, and this is an advanced organization, a beautiful type of a republican form of government. One particle standing upright calls upon its brother particles to come and stand side by side with it until the whole is arranged in perfect order. The natural philosopher tells us that each substance has a fixed and unvarying form in which its particles arrange themselves when they are permitted to form crystals. So uniform is this that many articles are recognized at once by the shape and form of their crystals. In all these organizations there is a purely republican form of government; each particle holds a position equal to every other one.

Let us proceed a step further and see how it is when the wonderful principle of life is introduced. Does chaos reign here?

The first form of life, either in the vegetable or animal kingdom, is a simple ring or cell, and what is this but an arrangement by which the particles stand side by side in the form of a circle or ring, each occupying, as in the crystal, an equal position. It is true the space within the circle differs from that which is without; it is better, because it is protected, while the other is out in the cold.

But the design of these elements is not fulfilled in the formation of a simple cell; there is an innate power implanted in each cell to seek the companionship of other cells, and we find vast numbers of these combining to form masses of homogeneous matter, but this is not the full design and object which is manifested in the formation of these cells; soon we discover the great law of differentiation by which certain portions of the living structure composed of these primary cells assume new and higher functions. The plant begins to present organs of various character, the stem, the root, the leaf, the flower, etc., and as we pass on to the animal kingdom, organs are added from time to time, as we ascend in the scale of being, giving complexity to the system and showing beautiful adaptation to the design for which it was created, until we come to man, who presents the most complete illustration of organization. We are all familiar with the old fable of the body and the members, and every one has felt that there was some inharmony in his organism, because some portions fail to do their full proportion of labor. How often are our sympathies awakened now for the maimed soldiers who are with us? We feel that their organisms are made imperfect by the removal of some part. Disease presents us with a striking illustration of want of harmony in the organs, the head, the heart, the lungs, either do too little or too much labor, and all parts are made to suffer, sooner or later. There are drones among the organs and faculties of every one of us, and nowhere in society is there more need of reform than in ourselves. The evils referred to as existing in organizations apply to us as individuals, and we need not expect to build up perfect organizations around us while there is so much inharmony within ourselves. Indeed the inharmonies without us are but so many reflections of those which exist within us, and as shadows are very generally larger than the objects which make them, so it will be found here. We shall however continue to see shadows as long as we turn our backs to the sun, outwardly or inwardly, but where we have grown strong enough to face about and look right into the sun of truth, we shall leave the shadows behind us, and they will be lost.

But it is not alone in individual instances that the evidences of power as the result of organization are manifested. The association of these into families, groups, tribes and communities are everywhere presenting us with illustrations of the increase of power as the result of combined action, association or organization. Everywhere throughout the boundless realms of immensity where life exists its first and primary object is to produce organizations, and through these it is maintained. For the purpose of organizing living beings, the planets are made to roll out in space and sweep through their circling orbs, age after age, that life may be manifested upon them through organization. There is not a cell of life in the vegetable or animal kingdom, prototype as it is, of the world on which it lives, that is not a living proclamation in favor of organization, and though individual cells may live in untold millions, they accomplish but a small part of the mission of life until they become associated, and thus make more complex and perfect organisms. The million blades of the green carpet of earth as they stand side by side, pointing upward, excelsior-like, are a ceaseless anthem in favor of association. The waving fields of grain, richly laden with their clustered heads of ripening corn, speak in silent but powerful tones of the value of association. The vast cathedral forests with their broad aisles and grand overarching domes, that for ages have been vocal with the songs of nature's choristers and the music of the rushing winds, preach ever the same impressive lesson. The multitudes of flowers that bloom on hill and vale and broad prairie over the earth; the myriads of insects that swarm in unnumbered multitudes; the birds that in vast flocks send forth their caroling songs of life; "the cattle on a thousand hills;" the crowded flocks and herds in the vallies; yea, the multitude of living beings in every form that crowd along life's busy road, each, all speak the same lesson and proclaim in unmistakable language that they "were not made to dwell alone." That they are mutual helpers, one of the other; that there is not and cannot be any such thing as *isolation* of a living being; the chain of Infinite power and love reaches from the highest to the lowest, and binds all in one universal whole. And in every department of life we find the highest forms and the most beautiful development resulting from proper and legitimate association and co-operation.

Man, by his association and influence upon the plants and animals around him, has raised and is continually raising them to a higher condition, and many of them to-day are so different from their former state that they cannot be recognized as being the same. The universal language of the great text book of nature is in favor of proper association. The spiral pathway of progress is ascended by the blending of our influences and the help which we mutually bestow on one another.

In all the past man has tried the law of force, has too often sought to compel his fellow man first to join associations and then under similar impulses to continue to labor in these, fearing that if compulsion in some form was not used, the labor would not be performed. Such a course can never be successful. Two conditions are positively essential to this: first, we must enter into our association freely and spontaneously; and secondly, our labors therein must partake of the same character.

The plan of force has been effectually tried in the past, and failure is written all over it. Let us now endeavor to learn something from this, and begin a new era. Form our associations according to our highest idea of the labor for which they are designed, and then invite the free and spontaneous co-operation of those who are impelled by an interior force to labor in this particular direction, then will there be found to be a union which is stronger than bars and bolts, than edicts and commands, and the old law that "might makes right" will give place to the higher and more potent law of love and attraction, and the labors of life in these directions will be done more earnestly and effectually under the power of this influence than they have ever been. We must have a variety of free organizations to accomplish the various objects which we feel ought to be done.

Let us take the example of the denizens of the higher life. They tell us that when a spirit feels impelled and attracted to any labor it is drawn to others who have similar feelings and desires, and these form the basis of a union, a band or circle, and as they mutually labor for the accomplishment of any given object, they strengthen each other, and divide the labor and multiply the enjoyment of all their works.

And when any object is fully accomplished, their association dissolves by mutual consent. This is an important fact, for most of the associations of our time, especially the religious organizations, are like embalmed bodies, mere dead mummies, the dessicated remains of what were once living societies. We have said that man was a type of organization, so is organization a type of man, and when the vigor and life has been exhausted, the association, like the man, dies. But with the one as with the other there are means of embalming them, and we see organizations to-day that are boasting of their age, and yet can show no symptoms of life. It is time for mankind to be willing to bury these dead organizations and to cease seeking the living among the dead. Let us seek for new and living forms, pattern from the human mind and soul. We do not mean to give you any very specific ideas of particular associations; they must spring up as children of your own minds, adapted to your wants and the needs of humanity around you; our object is to stir up in you a proper desire to do your duty, and when you feel that to be, to join with those around you, you can accomplish the objects most desirable to yourselves, to humanity, and the world. Under such an influence we will all work earnestly, and every earnest soul is a blessing to the world. We should each endeavor to

"Be not like dumb driven cattle,
Be a hero in the strife."

But the first lesson will ever be to us individually to make our own organisms as perfect as possible, for out of these must come the type of the new organization which we shall bring forth successfully in the world. Let us, therefore, labor in this field for the development of that harmonious condition that shall give us a model organization for ourselves and the world around us.

As Spiritualists, this is the beginning of our religion and the aim of our philosophy. If we have inherited disease and deformity, or through ignorance and error in our own course of life have brought these upon ourselves, let us at once "cease to do evil," and we cannot fail to "learn to do well." Let us take hold of the right end of the labor of Spiritualism, that of self culture and development.

The old Grecian philosophers who were Spiritualists, inscribed on one of their grand temples, these memorable words:

"MAN KNOW THYSELF,"

so that every one who entered the temple might read and ponder these. We should do the same every day. It is only necessary that we set about this work in the right direction, and with a determination to accomplish it, and the result will be certain. There are helps everywhere around us, "To him that hath shall be given," and every step that we take in the right way will place us upon a firmer foundation and give us hope and strength.

And while we look forward to the establishment of organizations all over our land, let us begin at the right end, and then Spiritualism, which even in its present crude and chaotic state, is one of the mightiest powers in the earth, will sweep over the land with far more power, for it contains within the basis of all truth in philosophy and science and reli-

THE LIBRARY OF CONGRESS SERIAL RECORD
JUL 21
Order Number 19237
Copy

HARMONIAL PHILOSOPHY

RELIGIO-PHILOSOPHICAL JOURNAL.

DEVOTED TO SPIRITUAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

$3.00 PER YEAR IN ADVANCE.] Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing. [SINGLE COPIES EIGHT CENTS.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

CHICAGO, JUNE 9, 1866. VOL. II.—NO. 11.

For the Religio-Philosophical Journal.

The Dead Child.

BY DR. E. CASE.

[At Camp Rienzi, Miss., June 27, 1862.]

What a strange pallor's resting on each feature!
What marble coldness settled on that brow!
What a dread silence seals that playful nature,
Where mirth and gladness held their festive show.

No more to be unlocked the rigid muscle,
No more to flash again that soulfilled eye,
The playful fancy and the mirthful child-will,
Sparkling like star jets in the depths on high.

I cannot give thee up, my own sweet darling;
I cannot seal thee for the silent grave,
Then turn again, with strong arm backward hurling
The waves that beat the heart once stout and brave.

I am unmanned, unnerved and shattered;
The soul appaled, but staggers on its way,
Its intellect confused, its strength all scattered,
Struggling through darkness thick to find the day!

I could have labored on through weary hours,
In storm or sunshine, in the heat or shade,
With strength and hope to stay my wasting powers,
With soul undaunted, heart all undismayed;

But thou, my child, my dearest and my only,
Oh, what is earth or earth's fair promise now?
The very skies seem dark, all nature lonely,
And earth a desert, since departed thou.

The sun will shine perchance as fair to-morrow,
The stars will glow and burn as bright to-night,
The birds will sing, the flowers their beauty borrow,
From the bright hues of rainbow-tinted light;

And other little children will be near me,
And I shall pass them playing in the street,
And I shall pause and list, as if to hear thee—
Thy merry voice and pattering little feet.

And time will pass, as time to others passes,
Amid the crowding cares and strifes of earth,
Where hope and fancy still the future glasses,
And memory lingers o'er departed worth.

I shall think of thee within my lonely chamber,
In crowded halls, and in the thronging way,
At morn, at noon, at eve, where'er I wander,
In all I feel, or think, or do, or say.

Some little token, memory will recal thee;
Some slightest sense of sight, or song, or sound;
Some light, or shade, some bird, or flower, or tree,
Will bid me pause, and deem thy spirit round.

But nevermore—oh, nevermore, forever,
Will life's fair seeming be the same to me,
As when, all hope, all trust, I deemed that never
In childhood's beauty, death could gather thee.

Lafayette, Ind., April 26, 1866.

For the Religio-Philosophical Journal.

Inner and Outer Thought Organization.

There is in all substance an inherent tendency to organize, to come into form, to exhibit some phase of life, of motion, of intelligence, and proportionate to the fineness of substance, is there exhibited sensitiveness, feeling. *Thoughts* are substance, and yet in their finest condition they are not subservient to the will of man; that is, through the medium of pen or vocals he cannot express his highest, finest conceptions or thoughts. The painter, the sculptor, the architect fail to give expression on canvas, in marble or mansion to their ideals: nevertheless, thought is substance, is seen, is felt, essays to give expression, to speak, to organize itself into an outer form. Every outward expression of animate life is but a form of thought; every fiber, nerve, bone, tissue that goes to make up an animate life, is an outer covering of a living thought, and each form of moving, pulsating life, is an organization of a multiplicity of thoughts. The master builder catches the idea of an edifice, he conceives or takes cognizance of the wants of his employer, he forms his draft, constructs his edifice, has embodied his grand thought; beams, sills, joice, doors, windows, cellar, dome, each and all in their appropriate places are so many evidences of the harmony and beauty of the mind in which the structure was first conceived, and through natural processes has become actualized. Man is a house, an outer expression of the thought of the *divine Architect*, while the still more outer house in which man dwells is said to be the outworking of the thought of the man himself. Taking a very broad view of the whole subject, we come to the conclusion that man, yes, *man*, has wrapped within his own organism the power to construct, outwork, and bring into existence *living* embodiments of thought; in other words, it is for man to catch the thought that it is as possible to construct and bring into being a mathematician, or an artist of any desired kind, as to do the coarser work—construct the massive temple, or cathedral, and that it were impossible to make further progress in medicines, science or philosophy, until a new order of being is introduced to this planet through the adaptation of processes and principles underlying the whole subject of *organization*. Life and its manifestations are to be thoroughly analyzed, and only as its most secret workings are comprehended and understood, can there come relatively perfection in human form. With this idea firmly fixed in the mind of any one, two, three, or more individuals, it grows, organizes, matures, spreads itself out, until perhaps, myriads of minds are impregnated, become inspired, and in its time and season the tiny thought sown in weakness, controls the movement of the combined intelligences of a planet. The theme before us admits of illustration: to-day there is a deep feeling pervading quite a large class of persons. They *feel* the need of organization, of a new system of trade, of exchange, of combining and consolidating persons of a like temperament, attractions, mental capacities.

Society to-day in all its relations is *sharkish, wolfish;* the strong combine together, that they may more easily gather in the accumulations of the weak, and appropriate the profits of their labor to selfish uses. There seems to be a net-work more cunningly devised to overreach and entrap the honest laborers of their earnings than that which nature has inwoven into the organization of the spider, giving it such natural advantages over the unsuspecting fly. The fly has not the inherent property called self-culture. Man has—he has also the spider element, and it can be used in self defence; in other words, appropriated to beneficent ends and purposes.

Discovering, then, that there is in man an infinite variety of elements that need to be mathematically and wisely brought together, we are led to ask where is the mind that can successfully do this work—where the *grand organizer?* There are minds scattered over the American nation that are earnestly yearning for such a *home, society* or *community*, as many of the ready writers upon the subject of Communism have theoretically prefigured; but as yet the *grand positive central* attractive mind does not appear. We ask, how could he appear prior to this age? Preceding ages have not demanded, have not been prepared, been ripened up to a point or condition of mentality which enabled them to grasp the thought that it were possible to so arrange individuals, and groups of individuals that the laws of harmony, as exhibited among the planets, would be as fully apparent. We would not claim that this condition of harmony is yet actualized or fully outwrought; and yet we do claim that this thought has been sown, is growing, expanding, and in its order will come forth a thing of life, a *human mechanism;* perfection is not an inherent property of substance; progress is, and hence a model society partaking of this inherent property, will also have in connection therewith the power to reproduce its like; to beget, in other words, model groups, associations and communities.

Thoughts, we have said, are things of life; they grow, expand, reach mind after mind, and sometimes encircle a planet. We have thoughts growing in our mind of a practical character to us, which we hope may yet grow, gather strength, and in their times and seasons take form. One thought is this; in a favorable locality we would erect a substantial cotton factory; each operator should be an owner of an interest in the same, and proportionate to actual labor should be his share of accumulations. We would also erect a woolen factory upon the same grand basis. We would have in connection therewith our domain for agricultural purposes, and the thought spreads until it includes an exchange edifice through which all products would naturally find an outlet, and all consumers receive their supplies. The effort should be to abolish the use of money in all forms, more especially paper currency, substituting therefor natural and economic modes of exchange of products. In the future man will turn his attention to the cultivation of the soil; thoughts are growing which give a wide berth to that class of community which to-day, vulture like, lives upon the credulity, ignorance and folly of the masses. The fetters that have mentally shackled the people are being snapped asunder, and ere long there will stand forth on this planet a race that will not need regenerating or reforming. The great thought of a *philosophic organization* will yet be born; and with that there comes into existence an entire new basis and superstructure, on which there may be safely reared the outer walls of an inner temple, consecrated to the unfolding of still finer veins and threads of thought than have yet been agitated or started in the human mind. Organization is a plant of slow growth; and he who looks for the maturing of the oak must remember that it started from an acorn, and that centuries may elapse ere it reaches its culminating point. Great questions that to-day are shaking the minds of the masses are to be tried and tested; individual sovereignty and inalienable rights are broader questions than the politicians of the day have measured in their fulness, and it remains yet an open question as to what part woman is to play in the coming future. Thoughts, we again repeat, are *living*, growing, expanding, organizing entities; and among other subjects of agitation, the rights of the sexes will soon be the most prominent.

T. S. S.

Hon. Gerrit Smith, being addressed by a committee in behalf of the "eight hour system," answered:

"For very many years the reduction of the hours in a day's labor has been a favorite idea with me. I believe that, as a general proposition, no man should work more than six hours a day, and that every man should work so long. Hence I would like to have six hours made the *legal* day's work. It might, it is true, be generations before the practice would correspond with the law. For generations laborers might frequently bring a third or a half more than a legal day's work into a single day—that is, eight or nine hours of work. But in the law for six hours there would be the true principle, the true standard; and practice would be continually approximating it. The objection to the eight hour plan is that it is not a permanent one, and does not hold up the true principle, the true standard. But eight hours are far better than ten—and therefore I shall rejoice in your success. Enclosed is my draft for twenty dollars toward defraying the expense of the agitation.

"Respectfully yours, GERRIT SMITH."

For the Religio-Philosophical Journal.

False and True Organizations.

A Lecture delivered at the First Spiritualist Church, Thompson, below Front street, Philadelphia, November 26th, 1865.

BY HENRY T. CHILD, M. D.

There are few questions that are so generally agitating the liberal minds of this age as that of organization.

The institutions of the past—outgrowths of organizations in various ages, have cramped and fettered the human soul so effectually, that they have filled the earth with wailing and lamentation. Bondmen and bondwomen hug their chains, and dare not lift their eyes heavenward, lest in the free sunshine of truth they discover the hideous deformities of these relics of bygone days, that press with such a mountain weight upon them, and hang like an incubus over every aspiration for freedom and the exercise of the heaven-born gift of reason. Intellect, like a two edged sword, has penetrated the veil of many of the time honored institutions, and thousands have escaped through the rent which this has made, and many more are becoming dissatisfied with the positions which they occupy. Many of those who have thus burst asunder the shackles of organization, stand now erect and disenthraled, and as they look back over the ruins of old institutions, and see the walls of conservatism, over which they have leaped, there may come moments when they will feel a longing after the flesh pots of the Egypt of old organization, still there is generally a very strong desire for a retention of all the freedom which the new condition gives, and an unwillingness to bear even the most gauze-like and flimsy bands of organization. Like the enfranchised slave they hear the clanking of a chain, or the crack of a driver's whip, in the very name of organization. Hence there are thousands of minds to-day afloat in the world, fighting the battles of life alone in their own little barks.

But, as in union there is strength, and in co-operation a multiplication of power, so it is well to inquire whether the evils which have been so apparent in the institutions of the past must of necessity inhere in all organizations, or whether they will not be found to be the result of errors and abuses which may be avoided. Let us examine some of these evils. First, there is an idea which has been very general that membership in an association conferred some prestige or superiority on the individual. This idea varies in different persons, and may readily be seen in their actions. It is well embodied in the sentiment, "Stand by, I am holier than thou." This feeling which exists almost everywhere extends with increased force among those who hold prominent positions in the association. This is especially the case in religious organizations, where dogmatism manifests itself, and there is a disposition to assume authority and seek for the means of maintaining it by setting up the traditions and precepts of the fathers as a standard, and attempting to give a divine sanction to mere symbols which represent something of the dead past, but which have no life in them. Fearful indeed is the history of the past on these matters, written as it is in letters of human gore, and the echoes of untold horrors come rumbling down to us dimly uttered by the historian. Civilization has ever struggled against such tyranny, and the advances which the world has made have been mainly in opposition to its institutions, and through the intelligence of mankind.

Another great evil which has resulted from organization is a belief that by combining individual power, there would be something gained by which society could do some things which the individuals composing it had no moral right to do.

Thus societies without much hesitation will take away human life, while they very properly refuse to permit any individual to do this. It was a sage remark made by one of our returned soldiers, who in the camp and on the battlefield had pondered well human responsibilities, "that this was a very strong government, perhaps the strongest in the world, but no government ever had been or ever could be strong enough to do wrong to any, even the very lowest of its members." This was a lesson of the late war—may we remember it as individuals and as a nation.

Another evil is the idea which prevails that individuals may screen themselves behind the veil of society and thus be relieved of the responsibility of their acts. This is a great evil, both in church and State, and should be abandoned at once.

Still another evil is the inequality of the labor in society. Certain persons shrink from their proper work, and others who perceive the importance and necessity of these labors are compelled to do much more than their share, and thus a wrong is committed both by the drones and the overworkers.

But of all these prominent evils, no one is inherent in organization, but they all result from human frailty and a misapprehension of duty.

Let us, then, inquire whether there cannot be an organization which shall be exempt from these. Suppose we turn for a few moments to the great bible of nature, and in the divine revelations herein presented see what God says about organization.

Down among the lowest forms of matter on the external plane—the mineral kingdom—we find everything looking forward and patiently waiting for the means of improving its condition by establishing better organizations. Rocks, and stones, and metals, whenever conditions will permit them, enter into the crystaline form, and this is an advanced organization, a beautiful type of a republican form of government. One particle standing upright calls upon its brother particles to come and stand side by side with it until the whole is arranged in perfect order. The natural philosopher tells us that each substance has a fixed and unvarying form in which its particles arrange themselves when they are permitted to form crystals. So uniform is this that many articles are recognized at once by the shape and form of their crystals. In all these organizations there is a purely republican form of government; each particle holds a position equal to every other one.

Let us proceed a step further and see how it is when the wonderful principle of life is introduced. Does chaos reign here?

The first form of life, either in the vegetable or animal kingdom, is a simple ring or cell, and what is this but an arrangement by which the particles stand side by side in the form of a circle or ring, each occupying, as in the crystal, an equal position. It is true the space within the circle differs from that which is without; it is better, because it is protected, while the other is out in the cold.

But the design of these elements is not fulfilled in the formation of a simple cell; there is an innate power implanted in each cell to seek the companionship of other cells, and we find vast numbers of these combining to form masses of homogeneous matter, but this is not the full design and object which is manifested in the formation of these cells; soon we discover the great law of differentiation by which certain portions of the living structure composed of these primary cells assume new and higher functions. The plant begins to present organs of various character, the stem, the root, the leaf, the flower, etc., and as we pass on to the animal kingdom, organs are added from time to time, as we ascend in the scale of being, giving complexity to the system and showing beautiful adaptation to the design for which it was created, until we come to man, who presents the most complete illustration of organization. We are all familiar with the old fable of the body and the members, and every one has felt that there was some inharmony in his organism, because some portions fail to do their full proportion of labor. How often are our sympathies awakened now for the maimed soldiers who are with us? We feel that their organisms are made imperfect by the removal of some part. Disease presents us with a striking illustration of want of harmony in the organs, the head, the heart, the lungs, either do too little or too much labor, and all parts are made to suffer, sooner or later. There are drones among the organs and faculties of every one of us, and nowhere in society is there more need of reform than in ourselves. The evils referred to as existing in organizations apply to us as individuals, and we need not expect to build up perfect organizations around us while there is so much inharmony within ourselves. Indeed the inharmonies without us are but so many reflections of those which exist within us, and as shadows are very generally larger than the objects which make them, so it will be found here. We shall however continue to see shadows as long as we turn our backs to the sun, outwardly or inwardly, but where we have grown strong enough to face about and look right into the sun of truth, we shall leave the shadows behind us, and they will be lost.

But it is not alone in individual instances that the evidences of power as the result of organization are manifested. The association of these into families, groups, tribes and communities are everywhere presenting us with illustrations of the increase of power as the result of combined action, association or organization. Everywhere throughout the boundless realms of immensity where life exists its first and primary object is to produce organizations, and through these it is maintained. For the purpose of organizing living beings, the planets are made to roll out in space and sweep through their circling orbs, age after age, that life may be manifested upon them through organization. There is not a cell of life in the vegetable or animal kingdom, prototype as it is, of the world on which it lives, that is not a living proclamation in favor of organization, and though individual cells may live in untold millions, they accomplish but a small part of the mission of life until they become associated, and thus make more complex and perfect organisms. The million blades of the green carpet of earth as they stand side by side, pointing upward, excelsior-like, are a ceaseless anthem in favor of association. The waving fields of grain, richly laden with their clustered heads of ripening corn, speak in silent but powerful tones of the value of association. The vast cathedral forests with their broad aisles and grand overarching domes, that for ages have been vocal with the songs of nature's choristers and the music of the rushing winds, preach ever the same impressive lesson. The multitudes of flowers that bloom on hill and vale and broad prairie over the earth; the myriads of insects that swarm in unnumbered multitudes; the birds that in vast flocks send forth their caroling songs of life; "the cattle on a thousand hills;" the crowded flocks and herds in the vallies; yea, the multitude of living beings in every form that crowd along life's busy road, each, all speak the same lesson and proclaim in unmistakable language that they "were not made to dwell alone." That they are mutual helpers, one of the other; that there is not and cannot be any such thing as *isolation* of a living being; the chain of Infinite power and love reaches from the highest to the lowest, and binds all in one universal whole. And in every department of life we find the highest forms and the most beautiful development resulting from proper and legitimate association and co-operation.

Man, by his association and influence upon the plants and animals around him, has raised and is continually raising them to a higher condition, and many of them to-day are so different from their former state that they cannot be recognized as being the same. The universal language of the great text book of nature is in favor of proper association. The spiral pathway of progress is ascended by the blending of our influences and the help which we mutually bestow on one another.

In all the past man has tried the law of force, has too often sought to compel his fellow man first to join associations and then under similar impulses to continue to labor in these, fearing that if compulsion in some form was not used, the labor would not be performed. Such a course can never be successful. Two conditions are positively essential to this: first, we must enter into our association freely and spontaneously; and secondly, our labors therein must partake of the same character.

The plan of force has been effectually tried in the past, and failure is written all over it. Let us now endeavor to learn something from this, and begin a new era. Form our associations according to our highest idea of the labor for which they are designed, and then invite the free and spontaneous co-operation of those who are impelled by an interior force to labor in this particular direction, then will there be found to be a union which is stronger than bars and bolts, than edicts and commands, and the old law that "might makes right" will give place to the higher and more potent law of love and attraction, and the labors of life in these directions will be done more earnestly and effectually under the power of this influence than they have ever been. We must have a variety of free organizations to accomplish the various objects which we feel ought to be done.

Let us take the example of the denizens of the higher life. They tell us that when a spirit feels impelled and attracted to any labor it is drawn to others who have similar feelings and desires, and these form the basis of a union, a band or circle, and as they mutually labor for the accomplishment of any given object, they strengthen each other, and divide the labor and multiply the enjoyment of all their works.

And when any object is fully accomplished, their association dissolves by mutual consent. This is an important fact, for most of the associations of our time, especially the religious organizations, are like embalmed bodies, mere dead mummies, the dessicated remains of what were once living societies. We have said that man was a type of organization, so is organization a type of man, and when the vigor and life has been exhausted, the association, like the man, dies. But with the one as with the other there are means of embalming them, and we see organizations to-day that are boasting of their age, and yet can show no symptoms of life. It is time for mankind to be willing to bury these dead organizations and to cease seeking the living among the dead. Let us seek for new and living forms, pattern from the human mind and soul. We do not mean to give you any very specific ideas of particular associations; they must spring up as children of your own minds, adapted to your wants and the needs of humanity around you; our object is to stir up in you a proper desire to do your duty, and when you feel that to be, to join with those around you, you can accomplish the objects most desirable to yourselves, to humanity, and the world. Under such an influence we will all work earnestly, and every earnest soul is a blessing to the world. We should each endeavor to

"Be not like dumb driven cattle,
Be a hero in the strife."

But the first lesson will ever be to us individually to make our own organisms as perfect as possible, for out of these must come the type of the new organization which we shall bring forth successfully in the world. Let us, therefore, labor in this field for the development of that harmonious condition that shall give us a model organization for ourselves and the world around us.

As Spiritualists, this is the beginning of our religion and the aim of our philosophy. If we have inherited disease and deformity, or through ignorance and error in our own course of life have brought these upon ourselves, let us at once "cease to do evil," and we cannot fail to "learn to do well." Let us take hold of the right end of the labor of Spiritualism, that of self culture and development.

The old Grecian philosophers who were Spiritualists, inscribed on one of their grand temples, these memorable words:

"MAN KNOW THYSELF,"

so that every one who entered the temple might read and ponder these. We should do the same every day. It is only necessary that we set about this work in the right direction, and with a determination to accomplish it, and the result will be certain. There are helps everywhere around us, "To him that hath shall be given," and every step that we take in the right way will place us upon a firmer foundation and give us hope and strength.

And while we look forward to the establishment of organizations all over our land, let us begin at the right end, and then Spiritualism, which even in its present crude and chaotic state, is one of the mightiest powers in the earth, will sweep over the land with far more power, for it contains within the basis of all truth in philosophy and science and reli-

gion, and can therefore supply every demand of humanity.

Let us ask our Father and His spirit messengers to aid us to be right in ourselves, and we need have no fears but that all around us will become so; the sun will shine more brightly, the flowers will give forth sweeter fragrance, and the voices of nature's choristers will ring with truer and more beautiful melody, and everywhere within and without us the voices of harmony and peace shall fall upon our souls in loveliness and serenity.

For the Religio-Philosophical Journal.

Memory.

BY E. C. ODIORNE.

I am sitting in the twilight,
And my thoughts are sad to-day,
Thinking fondly of the loved ones
Who from earth have passed away;
And the tears will steal unbidden,
Spite of all that I can do,
For my heart will yearn towards them,
Dear friends, so tried and true.

First, a father, then a brother,
The last so good and brave—
Gone is his pure spirit from me,
Rests he in a patriot's grave;
No, 'tis but the outer casket,
That returns to mother earth,
For the spirit hath, triumphant,
Passed through the second birth.

Yes, I'll strive to look up bravely,
And not yield unto despair,
For the great almighty Power,
Ever lists to human prayer;
And I will not grieve the dear ones,
Who still love me as of yore,
By my sorrow and repining
For that bright celestial shore.

They are watching o'er my footsteps,
And full oft they hover near,
Though I cannot see their faces,
Or their gentle voices hear;
But I sometimes feel their presence
When I lay me down to rest,
And I know that they are happy
In the bright land of the blest.

Then I'll strive to do my duty,
While within this earthly sphere;
For it is for some great purpose
The Eternal placed us here.
When our mission here is ended,
May we join the glorious band
Of the loved ones of our Father,
In the beauteous Summer Land.

Philadelphia, January, 1866.

Phonographically Reported by H. T. Child, M.D.

PROCEEDINGS OF THE PENNSYLVANIA STATE CONVENTION,

HELD IN SANSOM ST. HALL, PHILADELPHIA, MAY 22D AND 23D, 1866.

The Convention met, pursuant to call, as published in the RELIGIO-PHILOSOPHICAL JOURNAL and BANNER OF LIGHT, and was called to order by Dr. H. T. Child, who nominated Mr. M. B. Dyott, Philadelphia, as temporary Chairman, who was elected to fill the position.

Dr. James Truman, of Philadelphia, was elected Secretary, *pro tem.*

Call read.

On motion of Dr. Child the Convention decided to admit all persons present to participate in the proceedings.

On motion of Dr. Robinson, a committee of *five* was appointed to nominate permanent officers.

The President appointed the following: Dr. Robinson, Fred. Gourley, Ebenezer Hance, Mrs. Stretch, Mrs. Fithian.

The committee on permanent organization reported as follows:

President, I. Rehn, of Philadelphia.

Dr. Fahnestock, of Marietta, Lancaster county, and Dr. Fetherholf, of Tamaqua, Vice Presidents.

James Truman, of Philadelphia, Secretary.

M. B. Dyott, of Philadelphia, Treasurer.

Dr. Truman declined the position of Secretary, and nominated Dr. H. T. Child, of Philadelphia, in his place.

The question was then taken upon the report as amended, and the persons whose names were presented were elected.

On motion, a committee of three, consisting of Dr. Child, Dr. Robinson, Miss C. A. Grimes, was appointed to prepare business for the Convention.

On motion of Dr. Child the following committee was appointed to propose a plan of organization:

Dr. Child, Mr. M. B. Dyott, John Way, Ebenezer Hance, Isaac Walton, Mrs. Waisbroker, Dr. Fahnestock, Mr. Fettenger, Alice Tyson, Mrs. Stretch, Saml. H. Paist, Mrs. Blackwood, Mrs. Wise, Miss C. A. Grimes, and Mrs. Wilcoxson.

Dr. Child remarked that it would be well to have a free expression of the members, in order that the committee might be guided in their actions. He had no doubt that if a proper effort was made we could organize on a basis to employ lecturers. While he sympathized fully with the general feeling of caution that existed among Spiritualists in regard to organization, he could not lose sight of the grand fact that nothing was accomplished without organization. It only remained, then, to guard against those evils which have resulted from organizations in the past, in which fetters and trammels had been thrown around the human mind; but he thought there was little or no danger of trammeling Spiritualists. In the first place he did not know of any who desired to do this, and in the second he was very certain they could not succeed if they did.

Dr. Fetherholf said he was here as the representative of the Spiritualists of Tamaqua, four in number; but he knew there were many persons in the town who were on the fence and would be glad to hear lectures, though many were afraid of church censure. It had cost him considerable in the way of business, but he was glad to feel that he was independent enough to avow his sentiments.

Sam. H. Paist, (the blind medium) said he knew there was a strong desire in many places in the interior of the State to have lectures and test mediums. If we had the means of sending both these there would be a natural upspringing of a desire to know all that can be known in regard to the higher life.

Dr. Fitzgibbon spoke of his experience. He had travelled in many parts of the country, and had found that both lecturers and test mediums were necessary. He believed the plan of organization as suggested by Dr. Child, was of vast importance.

Dr. Robinson said that Spiritualism was spontaneous, and we must be careful how we interfered with its growth.

Mrs. Waisbroker said that we might as well talk of giving a creed to the lightning, and chaining it, as to force one upon Spiritualists. You might as well talk of giving a creed to the steam that is used to drive the thundering horse over our railroads. There were different minds, and each required different kinds of food. There were many places where they would not listen to speakers until they had tests. There were other minds that would grasp the philosophy, and care but little for the phenomena. I do not think the test mediums need the aid of an organization so much as lecturers. There is more interest felt by those who could go secretly to test mediums, and they have a better chance to get compensation in this way.

John Way said that he did not know that there was one within seven miles of his residence that would be willing to be called a Spiritualist. He was not ashamed to own that he was a Spiritualist, and he had made many efforts to get up meetings, and had succeeded. He hoped we would be able to aid them, where there were so few in number.

Mrs. Wilcoxson said that she had travelled through this State considerably during the past two years. She knew that the field was already white unto harvest; but unless we could do something the cause must languish. It seemed to her that co-operation was what we need, and she hoped organization would lead to co-operation.

Ebenezer Hance said that the reason that Spiritualists were so fearful of organization was, that most of them had stepped beyond their proper spheres. They attempted to attend to business which belongs to the spiritual nature, when their chief objects should be to attend to external matters. The object to be attained by an organization must be to promote our external labors, and never to cramp the freedom of thought.

Dr. Ford said he had had the yoke of the church upon him, and he had long thought that he should die with the leprosy of the church, but he felt that he had escaped from it. But, so far as he knew, there was no danger of any one who had escaped from this thraldom ever going back into it.

Doctor Fetherholf said Dr. Robinson remarked that Spiritualism must be spontaneous. It seemed to be ordained by the great Author of nature that it should be entirely spontaneous. Whenever the soul throws off the fetters of sectarian bigotry, and these are severed, it is ordained that the soul shall hold intercourse with its fellow creatures, and with the dwellers of the world on high. I am not afraid that any organization will trammel my mind. If we send fifty lecturers each one will have something different to present, and every true Spiritualist must agree to disagree with these. All the lecturers or spirits, or God Almighty might present views to my mind, but I could not accept them unless they accorded with my reason. I know that I have no right to interfere with your opinions. There are minds that will take the philosophy without any external spiritual manifestation, and there are other minds equally as good that must have something in the shape of tests. As far as the philosophy is concerned, I don't know that I should have been convinced; and I think most of us have been startled out of our old ideas by some test, some manifestation, that set us to thinking in a new direction. I find now that I have been a medium from my earliest recollection. I never knew a time that I could not see hands held up before me, and I did not know but that everybody saw these things till I was eight years old. I was riding with my father one day along a strange road, and we came to a place where the roads forked, and my father remarked that he did not know which road to take. Said I, the finger points to that road. What finger, said he? Why, the finger of my little brother who died some years before. Then he said he did not see any hand there; and, as we talked this matter over, I learned for the first time that this seeing spirits was not the common experience of humanity. I have since been told that it is dreaming, but if so I must have been dreaming all my life. This has been a daily experience, and when I heard of the Rochester knockings I was under treatment by a magnetic physician, and being clairaudient and clairvoyant, he requested me to go and see what was going on. I went there, or at least I looked at them, though my body was in this State, and he says I told him that it was men and women throwing balls of light, and when he asked more about them, I told him they were spirits. I have seen thousands of spirits. If we meet the demands of the age we must send out both test mediums and lecturers, so that all classes may be supplied. I think the best thing we can do is to organize and appoint an Executive Committee.

Dr. Robinson said he was not opposed to organization to spread this gospel, but he could not conceive any way in which we could organize without bringing in something of a belief.

Convention adjourned to 3 P. M.

AFTERNOON SESSION.

President in the chair.

The Committee on Organization reported a plan which, after a free discussion and several amendments, was adopted as follows:

PREAMBLE.

Whereas, modern Spiritualism, with its vast array of facts, has, during the last eighteen years, been mainly a disintegrating power, separating thousands of persons from the various societies in which they found themselves, giving them a wide range of thought, in which individuals have been impressed with the importance of acting out their highest conceptions of right, and a knowledge of immortality has been presented to them, leading them to value every reform movement which is calculated to alleviate the sufferings and elevate the condition of humanity;

Believing that the time has come when a sufficient number of persons in the community are prepared to form Local, State, and National organizations, for the purpose of encouraging and strengthening each other, and benefiting our fellow beings:

We, therefore, organize a State Society, and adopt the following Constitution:

ARTICLE I—*Name.*

This Society shall be called the Pennsylvania State Society of Spiritualists.

ARTICLE II—*Objects.*

The objects of this Society shall be to promote a dissemination of the facts and philosophy of Spiritualism, by such means as may be adjudged best by the counsel and consent of the Society, or its Executive Committee.

ARTICLE III—*Members.*

Persons may become members of this Society by forwarding their names to the Secretary, and contributing to its funds not less than one dollar per annum. Members may designate the specific manner in which their contributions shall be applied; and it is hoped that those who feel an interest in this Society, in this and in other States, will forward their names and contribute liberally of their means.

ARTICLE IV.

The officers shall consist of a President, two Vice Presidents, a Secretary, and a Treasurer, who, with nineteen other persons to be elected annually, shall constitute a Board of Managers, to be composed of persons of each sex, and who shall attend to all business of the Society, and make reports to the annual meetings, to be held at such times and places as they shall deem proper within each year. The Board shall have power to fill any vacancies which may occur between the annual meetings.

On motion of M. B. Dyott a committee of five was appointed to nominate officers of the Society for the ensuing year, for which service M. B. Dyott, John Way, Isaac P. Walton, Ebenezer Hance, and Mrs. Wilcoxson were appointed.

The Business Committee reported: That they have made arrangements for addresses this evening, from Mrs. Waisbroker, Mrs. Wilcoxson, Dr. Fetherholf, and others, and they propose that the business of the Convention be continued at the morning session; but that the first half-hour be devoted to conversation among the members. Then adjourned till 8 P. M.

EVENING SESSION—8 P. M.

Addresses by Mrs. Lois Waisbroker, Mrs. Wilcoxson, and Dr. Fetherholf, of Tamaqua.

An original poem was given by Samuel H. Paist, as follows:

ADDRESS TO THE CONVENTION.

To all our loved friends we give greeting,
As joyous and true you unite,
While here in all harmony meeting,
The roses of life shall bloom bright;
Yet springeth the rosebush, ah, never
Without a rude thorn in its bough;
The summer breeze stays not forever,
For soon will the winter winds blow.

But friendship shall drive away sadness,
And love fill each bosom with joy,
Each sorrow shall turn into gladness,
Your happiness none shall destroy;
Then to all our earth friends, we give greeting,
As joyous and true you unite,
While here in sweet harmony meeting,
The roses of life shall bloom bright.

WEDNESDAY MORNING, MAY 23.

President in the chair.

The Committee on Nominations reported the following names of persons to serve as officers for the ensuing year. The report was accepted and adopted:

President—I. Rehn, of Philadelphia.

Vice Presidents—Dr. Wm. B. Fahnestock, of Marietta, Lancaster Co.; Wm. H. Johnson, Corry, Erie Co., Pa.

Secretary—Henry T. Child, M. D., 634 Race street, Philadelphia.

Treasurer—M. B. Dyott, 114 South Second street, Philadelphia.

Members of the Board—Dr. Fetherholf, Tamaqua, Schuylkill Co.; Isaac P. Walton, Tyrone, Blair Co.; Ebenezer Hance, Fallsington, Bucks Co.; John May, Chatham P. O., Chester Co.; Mary A. Stretch, Philadelphia; Milo A. Townsend, New Brighton, Beaver Co.; Mr. H. Fettenger, Altoona, Blair Co.; Mrs. Crowell, Philadelphia; Dr. Newcomer, Meadville, Crawford Co.; Dr. Wm. White, Philadelphia; Nathan Grist, Fleming, Centre Co.; Mrs. Minnie Shumway, Philadelphia; John Ely, Reading, Berks Co.; Dr. Jas. Truman, Philadelphia; Jacob L. Stauffer, Lancaster; Mrs. John Wilson, Philadelphia; Miss Caroline A. Grimes, Philadelphia; Mrs. Deborah Pennock, Kennett Square, Chester Co.; Mrs. Northrop, Corry, Erie Co.

The Business Committee reported the following resolutions, which were unanimously adopted:

Resolved, That in order to succeed in the movement inaugurated by this Society, it is highly important to have the co-operation of the friends in all parts of the State.

Resolved, That the Secretary be directed to enrol the names of those persons who are friendly to this movement in this State, and that the members and friends of the cause be requested to forward to him a list of the names and postoffice addresses of persons in each county of the State, who are interested in Spiritualism.

Resolved, That the Executive Committee be requested to issue an address to the people of this State.

Mrs. Stearns, a trance medium, spoke as follows: "We have come, friends, to give you some practical suggestions in regard to this movement. We would take counsel with you concerning things important to man, in the form and out of the form; because we perceive that you desire, as we do, to reach every human mind, to influence them in each and all the conditions of human life. We know that man lives not alone for the present, but he lives for the future also. We realize that there are impediments in the way of the work before us. We are as fully conscious of these as you can be. We have come in answer to your desires, though unexpressed. We have knocked at the doors of your souls and you have opened unto us. We have endeavored to enter therein. You have questioned us in regard to this work, and we have endeavored to answer you as best we could. You have asked concerning the world of spirits, if there was such a world, and we have responded to your silent prayers, as well as your spoken ones. We have heard the prayers of humanity for light, for instruction. We point you to the facts that are all around you. We point to the evidence that humanity presents in the questions which are asked, and the interest which is manifested in every direction in regard to the agency of spirit power in the world, for as man is a spirit, he acts as a spirit here and hereafter, and whether he would or not he is constantly expressing Spiritualism through all the agencies of everyday life. In every act, day by day, do we see the evidences of spiritual phenomena and philosophy which enter into every condition and every sphere of human use. It does not stop at the threshold of life, it does not stop where the guardians or parents give up their charge of these; it does not stop upon the public rostrum where mind presents itself; it goes wider and deeper into human life; it goes into all the social and minor effects of life; it goes from the town house to the pulpit, and from the pulpit out into the playground, and everywhere in all conditions of human life do we find the evidences of spiritual manifestations and spiritual philosophy. It enters into all these conditions, and therefore the teachers of the philosophy have a wider field and deeper and more enduring power than any other teachers. The religious, the political or the scientific teacher who ignores the spiritual philosophy, loses a most important means of reaching humanity. This philosophy is the crowning power, which not only presents to the world all that we can know of spirit life, but much of earth life that can only be comprehended through this. It enables us to explain the relations of everyday life and the workings of each human soul, to understand the power of the spirit in humanity.

"When we consider the impediments which have already been overcome in presenting this philosophy to humanity, in removing the prejudices, the skepticism and scorn which met us on every hand at first, we do not faint by the way; we walk with hope, day by day. Seeing that we are gaining a little here and a little there, we are taking courage. We say there is enough already done for you to take courage also. The world is moving, and you are called upon to see how the influence of spirit power is manifesting itself everywhere. You are called upon as workers and believers to place no impediments in the way of this truth. No barriers for any mind. There are many honest seekers, many skeptics, who are agitated by doubts and disbelief, and with these you have a work to do in aiding the spirits to remove the obstacles from their pathway. Be more cordial in your labors in this direction, realizing your position as active agents, living in the midst of humanity.

"With a spirit of fraternity you must take your position now in the world. If you would have your philosophy understood you must bring your principles into all the social, political and religious relations of life. As you realize this work, as you understand that each one of you, separately, is engaged in this work, you will enter upon it with a sense of your own responsibility. It is for you to recognize your own individuality, and you stand face to face with humanity, feeling that you are one with it in all that is true, in all that is right. We can see how each one can then make this philosophy useful and practical. Each one in his or her own sphere, let it be private or public, has a work to do, and as each one does this work so shall his rest be sweeter and purer, and he will be more and more impressed with the vital truths of this beautiful philosophy, and shall be enabled to bring them to bear upon human life everywhere."

(The above is but a meager outline of an able and eloquent address.—REPORTER.)

The following letter was received from Milo A. Townsend, one of the signers of the call to this Convention:

NEW BRIGHTON, PA., May 20, 1866.

FRIENDS AND BRETHREN: I had hoped to be with you on the present occasion. But preparations for a change of residence occupy me so fully that a journey to Philadelphia at this juncture is entirely impracticable. But, though absent in body, I am in spirit with you—with you in earnest aspirations for the truth that shall make us free—free from all forms of oppression and wrong; free from the despotism of opinion, from sectarianisms, from the crushing influence of avarice, and the gnawing vultures of selfishness, from all things that tend to dwarf, and darken and shrivel the soul.

In whatsoever shall help forward the cause of truth and righteousness in any form, by counseling, communing and reasoning together, by prayer and fasting, by searching, and laboring and exploring, by whatever instrumentalities that can be employed to subserve the great work of human enlightenment and elevation, be it County, State, or National organizations, let such, let all be brought into action, and my heart and hand are with you.

If Spiritualism does not contemplate and seek to promote the discovery and application of universal truth, and the good of universal humanity—if it seeks for place and power, for the materialities and the kingdoms of this world, without reference to the general good and the higher life, then it is as unworthy our attention and adoption as the old theology which is making renewed efforts to establish its nightmare reign over all this beautiful earth! If Spiritualism seeks not to do good to the fatherless and the widows, to help them into positions where they may help themselves; if it speaks not comfort to the sorrowing; if it remembers not those in trouble as in trouble with them, nor heeds the sighs of the broken hearted; if it does not these things, it lacks in the essential elements to effect the world's redemption. Christendom has *professed* to do these things. But the forty thousand paupers, the twenty thousand Magdalens in the city of New York alone, together with the mighty tide of injustice and selfishness that surges over the nations, speak in loud attestation of the fact, that the centuries of church-going, and church-building, and church-preaching, have left undone for *other* instrumentalities and other agencies, a stupendous work to be accomplished, ere a better era for the race of man can come upon the earth.

That work and that era Spiritualism aims to inaugurate—not by rejecting, or treating with irreverence *any truth*, however old, or however new; but by vitalizing, as it were, the old, and bringing to light the new evermore, and seeking to actualize all truth in the adoption of a broad Spiritual philosophy that shall outwork in daily life deeds of love, charity, goodness, the building up of harmonic homes, the practices of a religion of righteousness, of justice, and the good Samaritan.

"Earth casts off a slough of darkness,
An eclipse of hell and sin,
In each cycle of her being,
As an adder casts its skin.
Lo! I see long blissful ages,
When these Mammon days are done—
Stretching like a golden evening
Forward to the setting sun."

Faithfully yours in the bonds of universal brotherhood, MILO A. TOWNSEND.

Dr. Child remarked "that we had had a very good meeting; the harmony and fraternal feeling which had prevailed in all the sitting of this Convention, had been cheering and encouraging. The attendance has been larger than had been anticipated, and we have strengthened and encouraged each other; but, my friends, we are not here alone for ourselves; we represent the people of this great State of Pennsylvania; there are hundreds and thousands of persons scattered over this broad domain, whose hearts are with us, though they could not be here in person; and the influence of this society of earnest workers will go out to cheer these, and the responses will come back from them in sympathy and in material aid to carry on the great work which we have inaugurated. But these are not all that are with us, 'there is a power behind the throne greater than the throne.' That power is with us, and we are here to-day, each and all of us, as delegates chosen, and appointed and anointed to aid the spirits. Behold the multitude of these which no man can number. We are delegates for these on the plane of materiality, and shall we falter in our great work? No, never. We have put our hands to the plow, and I trust no one will look back with a thought of turning away from the work. I remember when I was a little boy, my father said he could tell when he saw a member of the Jewish church. I have learned to tell when I see a Spiritualist, and every day and sometimes many times in the day, they come into my office to see me. Men and women from the East, and the West, and the North, and the South, come there, and when I look into their eyes and feel the warm grasp of their hands, I know that they are Spiritualists; that their souls have been touched with the living fires of inspiration. Oh, there is a noble band now at work in the earth under the leadership of the invisibles. And there never was a time when we had more reason to encourage and strengthen each other and to be encouraged.

"Dr. Robinson has said 'Spiritualism must be spontaneous.' So it must. I recollect an anecdote of an Irishman who was digging some dirt away from a cellar window, and a friend came along and said, 'Pat, what are you doing?' 'Shure and I'm digging away the dirt to let the darkness out of that cellar.' Spiritualism is digging away the dirt and washing the windows of humanity so that the darkness may come out and the light go in.

"Spiritualism is natural, and like the plants, only requires favorable conditions and it will grow in every human soul. Theology and false education have heaped up the dirt against the windows, and curtained them in darkness. Let us remove these out of the way and mankind will grow.

"There is a universal feeling of love for the spirits, but how often has this been turned into fear, by false education. Friends, there is a broad field of labor before us. Let us go to work in earnest, and God and the angels will help us, and we shall find our reward. I think I speak the sentiment of every one present when I say that it is good to be here, and I believe we shall all go away with a stronger determination to do our work, a deeper earnestness to labor in this noble cause, which our sister has well said, 'is not for time alone, but for all eternity.' Not for ourselves alone, but for the whole brotherhood of man. We have dropped a pebble in the great ocean of humanity, and its ripples have already gone forth. May their influence extend and increase throughout all the coming ages, and in future years either in this sphere or in that which is beyond, may we look back upon this meeting with feelings of gratitude and thankfulness that we have been permitted thus to join our hands and hearts together in this work."

Mr. Rehn, the President, remarked: Friends, the time has about arrived when this Convention is to adjourn. I feel to congratulate the friends and Spiritualists, generally, on the result of our meeting. I have seen a gradual response and advance to sober and calm deliberation. Most of us in our first experiences have found ourselves more or less intoxicated, a state which lasts from one to five years, and even longer, a state in which we are not ourselves. The evidence of spirit presence and power is so strong that we lose our individuality, more or less, and there are many who are willing to sit down and wait for the spirit world to give us our bread and butter. I am in favor of organizations as means of achieving our triumphs and of redeeming this world. It ever must, as it ever has been, redeemed by hard labor. And while we are thankful to the spirits for all the help they can give us in every direction, we must have recourse to all those divine aids which our Father has given us; and while we are in this world, living upon material elements, we must have recourse to the things of the earth to achieve our triumphs. I am glad to perceive that in these things the Spiritualists are becoming practical. I do not mean to underrate the value of spiritual things, but when we overlook all material things we mistake the great purposes of our lives, we overlook the only means by which we can achieve the triumphs which are destined to bless humanity.

Therefore I feel to encourage all these organizations which look toward uniting man's physical, intellectual and spiritual natures in the work to be accomplished. Do you not know, my friends, that we might pray from one year's end to the other, and not a blade of corn would grow or a house would be built, unless we put forth some other energies toward these ends?

So it is in reference to spiritual things which belong to us to do. The spiritual world offers us aid, and if we take its counsel we shall be aided, but we must not mistake the fact that the means of building are not the building itself. Let us, then, look to those resources, and we shall succeed. When I see a disposition manifested, either by individuals or associations, to relax the efforts which alone can accomplish these important ends, I perceive that they must fail. If we would disseminate our philosophy we must have means; we must have money, as well as mind; we must have knowledge, which can only be acquired by study and labor. The right use of the Spiritual philosophy is to make us wise in the use of all things.

The meeting then adjourned to meet again next year, at the call of the Executive Committee.

For the Religio-Philosophical Journal.

The Book of Nature the Only Word of God.

If we go back to the earliest records, we will find there were nations who professed to have a written Word of God. Although we find that succeeding generations have in some cases rejected some of those sacred books and established others in their place, the Pentateuch, the Talmud, and the Testament have been and still are held sacred by the Jewish and Christian races. There was also the Vedas, the Avesta and the Shaka. These still have some signs of life among the Eastern nations, but their light has nearly been eclipsed by the Bible and the Koran. All these books were written by hand divine, so their believers say, yet those who believe in one reject the others. Now it seems strange that an unerring God should write so many only and true books of life, yet they were all sacred and written by hand divine or divinely inspired, thus taught, or still teach the believers of those sacred works.

This belief arose from education; they were taught to believe or perhaps they would have rejected them. There has, however, never been any positive proof advanced that they were not the works of frail and erring humanity. Some and perhaps all have some good and wise sayings, but that they contain some errors and evils, I think on close inspection, cannot be denied, and that the teachings of one are often derived from another, is evident to any reflecting reader who has perused them all; but the writing of them all is undoubtedly the work of man. We can see nothing superhuman in any of them, and we have nothing but their own assertions that they were given by God himself.

There is another book that has existed from and through all time, which no man could produce, and no man can alter; which is as unchangeable as the Deity itself, and in which all the power, glory, goodness and wisdom of God are portrayed. It could not have been the production of man, and is undoubtedly the work of God himself. It is the book of nature! It was written when the universe was formed, and will exist through all space and time. The book of nature is full of instructive lessons. The New Testament tells us that Jesus often in his teachings referred to it, and so did the Apostles. Jesus refers to the lily, the sparrow, the stars, the vine, the figtree, the harvest field, and to many other passages in that great and universal book; light and darkness, heat and cold are all referred to by that great Teacher. He seldom refers to any of those books termed sacred. His and the Apostles' teachings were mainly from nature's book. In the first epistle, first chapter and first verse of the Apostle John, he says, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and which our hands have handled of the word of life," etc.

Now he undoubtedly meant the book of nature, in which God has manifested himself; for he says it was from the beginning, and nature was from the

beginning, but not any of those reputed sacred writings. There are many passages to which I could refer in the New Testament, but I cannot recollect all, nor the place. There is one which says the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead. Nature shows this, and if men would spend as much time in searching the Book of Nature as they do in searching the reputed written words of God, I believe more light would have been brought into the world—no, I will not say have been brought into the world, for it was ever with us, but we discerned it not—but we would have had more knowledge of that light, and the fog that has so long beclouded the human race would have been swept away, and our souls enlightened and enlivened by the bright rays of a spiritual sun.

Those who search into the Book of Nature—the geologist, the astronomer, the botanist, and in fact all scholars of that school, can prove their philosophy to be true. What can theologians prove? They have searched the Scripture and proved nothing! They cannot prove there is a God, a heaven, or a soul; they merely assert it, but can give no positive proof. The astronomer measures the stars and can tell when an eclipse will take place, and all natural philosophers can prove their theory, but the clergy can prove nothing. They have held the world in darkness as much as possible by their books and teachings, whilst the book of nature, like a file, is constantly wearing away the chains of priestcraft and enlightening the world.

PANDALION.

For the Religio-Philosophical Journal.

An Acrostic.

BY C. FANNIE ALLYN.

Though rising against thee, the powers of the past
Have striven to trample thy free spirit down;
E'en like the old oak, gathering strength from each blast,
Rise higher and stronger with each worldly frown.
Ever standing erect amid darkness and storms,
Let the minions of error give way to thy power,
It shall save them from death by the fall of old forms;
Grand truths for thy standard are born every hour.
In the *might* of *Right* trusting, thy life barque shall float
O'er the billows of darkness, sustained by the truth.
Progression thy beacon, Faith shall pilot thy boat,
Hope shall guide thee to fountains of eternal youth.
Imbued with a courage derived from above,
Let *Religion's* pure banner be flung to the air,
O'er the universe floating with emblems of love;
Science, Art and true Beauty, proclaiming allwhere.
Oh, speed on thy mission, with *acts* for thy *prayers*,
Philosophical truths for thy *sermons* and *creeds*,
Hie away to the mansion and hovel, and there
Inspire every soul to noble heart-deeds.
Calm the dark troubled waters within the tried soul,
Aid the fallen to rise, and to feel their God-power,
Let the blossoms of hope in the sad heart unfold,
Joy and Harmony waft over all in a shower.
Oppression shall vanish, when ignorance falls;
Unfold then to mortals the knowledge of laws,
Reason's calm light shall guide thee to Wisdom's grand halls,
Nature ever shall whisper, effects spring from cause.
AMEN then to truths that ever shall stand,
Let RELIGION'S PHILOSOPHY reign in the land.

East Union, May 7, 1866.

For the Religio-Philosophical Journal.

Man one with God as an Object of Love.

DEAR EDITORS: God is love: man is love. These two are one and inseparable, in nature, interest and destiny. As love is the life of the Divine, so is it of human nature. By love, God rules. By love, not by the sword, man rules, so far as he rules at all. Notwithstanding the manifestations of hate, wrath, revenge, and other characteristics that conflict with love, yet it is the most active and potential element of our nature. It is the life of man as it is of God.

He that loveth not, knoweth not God. God is not logic to be solved by an effort of the intellect; but he is love, and this alone can truly read and interpret the book of God's life. Without love, the keenest and most profound intellect cannot solve the problem of the divine Existence. Equally true it is that without love no amount of intellect can solve the problem of human life, or fathom its depths, and bring to light the treasures that are hidden there. Love simplifies and makes plain the life of God and man, and reduces it to a matter of conscious experience; making man as an object of affection, one with God, and God one with man, and we may say in truth, God is love, and humanity or the highest earthly embodiment of love, is his only true prophet.

God is love, but this his nature, can be made known to us, so as to meet the demands of our nature, only as it is embodied in human form. Human nature ever longs to be loved by God, but it can be filled and thrilled and made all bright and beautiful by that Divine Love only as it comes to us through a human heart. The more tenderly and exclusively that heart is devoted to us, the more entirely does the love of God that comes through it meet the demand, the more perfect the rest, and brighter the heaven that it gives. So God's nature demands the love of his children, and the more entirely and exclusively human love is concentrated on human beings, to ennoble and bless them, the more perfectly it meets the demands of God upon us, and the more acceptable it is to him.

It follows, of course, that to dwell in love is to dwell in God. This is the only heaven we shall ever experience in the body or out of it; while those who dwell in anger, ill-will, wrath, revenge, or in any state of mind, that is opposed to love, are in hell, and this is the only hell we have reason to fear. Our love, in order that it may cause us to dwell in God, and thus give us heaven, must be awakened by, and concentrated upon some definite object, or objects. On what must it be fixed? On God outside of man, or on God in man, *i. e.*, on man? On man, surely, and not on any object outside of him.

To dwell in love, then, to man as man, is to dwell in God. This is human love, it being felt towards human beings as such, without regard to any special relation to us, except as members of the great human family. We love God by loving all human kind, as our love flows out to human beings in acts of kindness, justice, forbearance, and long suffering patience, and that without regard to any personal relations which they may hold to us. It is love calling and answering to love, in each and every human heart. It is God calling and answering to God.

In the love between the sexes, the human is one with the Divine. Woman as an object of love, is God made manifest to man; so man as an object of love, is God made manifest to woman. Woman is man's destiny; man is woman's. God in woman does more to form man's character and shape his destiny, than God in Christ, or in any other man; *vice versa* of God in man. For man to love woman as *woman*, and for woman to love man as man, is to love God. Woman, as an object of love to man, is one with God. So man an object of love to woman, is one with God. The God-man and the God-woman, are ever calling and answering each to the other, and this whether in or out of the body. Thus God tenderly, reverently and lovingly reveals himself to man through the heart of woman, and to woman through the heart of man—identifying himself with each as an object of love to the other.

In an exclusive conjugal love, (the only true love of marriage) the wife is one with God to the husband, and the husband one with God to the wife. A personal God is a necessity of human nature, and ever will be, so long as it exists. In no relation do men and women so fully and beneficially personify God, (*i. e.* love,) each to the other, as in that of husband and wife. There can be no personal God, outside of human beings, but God is personified in each man, woman and child, just as he was in Jesus; differing only in degree. The living wife, (I speak of true marriage) not the corporeally dead Christ, is the personal God of the husband, and he of the wife. The beauty, glory and redeeming power of the relation are seen only where God, not the animal in each, is ever calling and answering to God in the other. The relation is ever debasing where only the animal in the husband is ever calling and answering to the animal in the wife. Of all earthly hells, none is so crushing to all that is divine, as a relation in which God in the wife calls to God in the husband, and only the animal is there to respond.

The wife being the embodiment of love to the husband is to him God-made manifest as no other being can be; and as such she (or God in her) is his life and heaven, as no one else can be.

God in Christ cannot bring salvation from all sin to the husband, as God in the wife can, simply because God is made flesh in her, "to dwell with him." How idle, how untruthful for any husband to pretend that he owes or can give a purer and more ennobling and saving love to God as an ideal, or as embodied in Christ, than he gives to his wife! Whom is the true husband most anxious to please? Most anxious not to harm? Whose health and comfort is he most anxious to ensure? Whom is he most ready to defend from reproach? For whom is he most ready to suffer and die? Let his wife tell. He thinks of his wife ten thousand times, where he does of an outside God once. His love for her covers all her imperfections and magnifies all her excellences. The true husband feels that he gets everything good and great from his wife, while he feels that, though he gives all he has to give, he gives nothing. What conjugal love gives is of no value in the estimation of the giver, but priceless in the view of the receiver.

The love that brings one man and one woman together as husband and wife, and makes each the exclusive owner of the other in that relation, and makes them both one with each other and one with God, always deifies its object. From its nature, it must do so; for that love is the very essence of the life of God, and of necessity tends to assimilate the one that loves and the one that is loved, to God. It consecrates, enriches and ennobles its subject and its object. In the view of the husband, it invests the character of the wife with all perfections and her person with absolute sacredness. To him, his wife is a personal God, such as his nature demands. So the husband is to the wife. Therefore, conjugal love can no more knowingly think and do harm to its object than it can to God. It is all-hoping, all-trusting, and all-enduring; it is pure, truthful and loyal to the loved one, and elevating, ennobling and eternal as the life of God. A true, conjugal love can never die while God lives; for it makes the loving and the beloved one with God. The true husband and wife can say each to the other, "to see me is to see thy God made manifest; to trust in me is to trust in God; to be true to me is to be true to God; to rest in my bosom, is to rest in the bosom of thy God."

In like manner, parental, filial and fraternal love, blend the human with the divine, and the divine with the human; and as an object of affection, make each man, woman and child one with God. So, in all relations, love identifies the life, glory and destiny of man, with the life, glory and destiny of God.

In all ages and religions, God, as an object of love, has been presented as a Being or Person, entirely distinct from man; with a nature, interest, glory and destiny peculiar to Himself, and apart from those of His children. Indeed, the popular theology of Christendom to-day represents man as naturally loving what God hates, and as hating what God loves; thus making the nature, interests, glory and destiny of God and man, not only distinct and separate, but entirely antagonistic.

The religion of the future will accept this fact as its basis, that man is one with God as an object of love. It will assert the great truth that in loving man, we love God; that in hating man we hate God; and that in all relations of life, the good and the ill we do to man, we do to God; that to walk uprightly with man, is to walk with God; that to live near to man, is to live near to God; that to "live, move and have our being" in a wife, husband, child, parents, brothers and sisters, is to "live, move, and have our being" in God; that in all things involving moral obligations and duties in our feelings, thoughts, designs and actions, our relations to God are determined solely by our relations to man.

HENRY C. WRIGHT.

For the Religio-Philosophical Journal.

A Question from Some one who Wants to Know the Truth.

DEAR JOURNAL: In your issue of February 17th, I noticed, in a letter from a lady, some remarks about the "unholy marriage relation," that awakened in my mind a good many questions, and almost made me send a few thoughts to you some time since, but I kept thinking perhaps I had better remain silent, and perhaps now it would be better I did so. I did not, of course, understand the lady to mean that a *real* loving union of two lives would be unholy. I suppose her remarks were aimed at the law concerning marriage.

She says, "The unholy marriage relation, which has given man the ownership and power over his defenceless wife," etc. Now, I must admit, having once believed as she seems to, that the law and the *Gospel*, (for she cites Scripture,) were the causes of most of the miseries of marriage; but is that opinion well founded? It is true, I know, that the law as it is in regard to property, right to children, etc., is a means in the hands of selfish men to enslave and torment their wives. Is the law their only, or even their strongest power? or is legal marriage with a selfish man woman's worst possible condition?

Is it not a fact that many women are won to marriage with men, where mutual respect, sympathy of tastes, adaptation of character, etc., have nothing to do with the case? Nor is it always "need of a home" that sends woman into ill-assorted unions. I believe many are simply taken possession of by an overwhelming magnetic force. This may be, and must be, by a very selfish person. Well, if he sees proper to ask the sanction of the law in his own behalf, he does the woman no harm by that, but a kindness rather; for then, if she *dies*, she has at least the satisfaction of dying respectably;(?) at least the *world*—the "great big world" will say so, and what it says does amount to something after all.

On the other hand, if a woman is simply possessed and controlled by a man's magnetic power, then he can hold that possession of her, sap the foundations of her life, render her a cringing slave, and cast her off when tired of her. In the latter case, that same "big world," for whose good opinion all of us care some, (if we don't own it,) will add, by its kicks and cuffs, to the already deep anguish; and, setting the world's opinions and prejudices aside, I think the real moral degradation as great in one case as the other.

If the woman has been not selfish herself, but finds herself in a mire, whither she has suffered herself to be led, while her own judgment and perceptions have been lulled into an unrestful sleep, then she feels the crushing sense of shame and weak helplessness, that always follows the surrender of one's own selfhood, which is every soul's birthright. Then, is not her suffering great enough if she has the law for a shelter to her reputation? I know some will say, if the law does not fetter her, she can free herself from his power who enslaved her; but I say no. Once free from the controlling influence he exercises over her, entirely independent of any man-made law, and if the law does not reach the circumstances of her case, so as to grant a divorce, she can hold herself personally independent of him, and the law affords him no remedy save a divorce, and that frees her. But once enslaved in this manner, though no legal rite binds her, her captor can follow and torment her even unto death, in spite of law or gospel either; for unless she becomes free and independent of him, in fact entirely positive to him, she can no more lay hold of any means of defence, than a person in the act of being drowned who has already lost consciousness, can seize the rope thrown to him.

In some cases persons can often rescue the drowning person; and in some cases some of the enslaved women can be dragged from the mire and resuscitated; but just as many are saved whom the law covers and protects, as those whom it does not.

I said "if the woman has been not selfish, but weak." No doubt many selfish, designing women find themselves caught in the snare of some one stronger or more crafty than themselves; and of course such suffer, as they deserve to. No doubt matrimonial bonds are very grievous to such; but if they were thus ensnared and not legally married, would that be any better for them?

If I am wrong in my views, will some one who can see more clearly please set me aright. I wait to be instructed.

QUERY.

Arts and Sciences.

For the Religio-Philosophical Journal.

The New Theory of the "Imponderables;" "The Correlation and Conservation of Forces."

BY HUDSON TUTTLE.

The science of the ancients, if they can be said to have possessed any, was an evolution from the mind independent of facts. The Greeks were impatient of the study of external phenomena. They set the intellect entirely above facts, and supposed that it was capable of working out a system of nature from itself. Aristotle perhaps departed from this method, but it remained for modern science to establish its firm basis directly on observation. In this consists the difference between the ancient and the modern methods. One reasons from within outward, the other from the external to the internal. Locke's sensuous theory is scorned, but it is the sheet anchor of science, and every one of its inductions pre-supposes its truthfulness. Hence the inductive method has been accused of materialism, a charge certainly merited, and from which it cannot escape. Locke is correct, and the inductive method is correct, but neither have the whole and complete truth. Because we derive knowledge from the senses, does not prove that all our knowledge is thus derived. Beyond stands the unexplained, and unexplainable I. Smelling, tasting, seeing, hearing, feeling, one or combined, never yield reason. Because by the inductive method we arrive at truths, does not prove that it is the only channel to truth. The mind capable of understanding phenomena by observation of facts, should be able to evolve the laws of those or other facts.

The present tendency of thought is material so far as abolishing miracles, and the determination of phenomena by laws is concerned, but in another direction it has an opposite tendency. The laws themselves assume a spiritual outline. Scientists are throwing aside matter and applying themselves to the study of force. Here they find the bridge, spanning the chasm between matter and spirit, and each day they approach nearer the latter unseen and mysterious realm. Each day the existence of gross matter becomes more a question of doubt. It is asked, is an atom more than a center for the evolution of forces? And what assurance is there that such centers will not instantly dissolve, fading into some other force? When a stone is dropped into water, its surface is thrown into waves. Now it is a serious question of science, one of vast importance. Is not an atom like the central portion of those waves—a vortex from which waves of force are constantly thrown? Then arises the question: Is there any matter, is there anything but *force*? But we cannot divest ourselves of the idea of substance—the testimony of the senses on the existence of matter—the body of the universe to which force holds the relation of spirit.

This tendency is observable in all departments of science, but more particularly in astronomy. From the cumbersome crystaline spheres of Ptolemy, to the epicircles of a later date; from these to the subtle vortices of an electrical medium wafting the planets on their swift currents, as set forth by Descartes, lengthy steps were taken, but from the latter the domain of force was at once revealed by Newton in his incomparable doctrine of gravitation.

In the same manner, at the close of the last century, chemistry made a great advance by the discovery of the indestructibility of matter. The intellect befogged by educational prejudice, could never have arrived at this fact, except by mechanical means. The balance of Lavoisier was more penetrating than the minds of the world's most astute philosophers. His balance proved that matter, however changeable in form, in weight is unchangeable. The invisible gas pressed downward as much as the heavy black coal from which it escaped. The escaping smoke was as heavy as the burned wood. Matter might be converted from a solid to a fluid or a gas, or from a gas to a solid, but nothing is lost by the protean metamorphosis.

Similar is the step now taken in regard to FORCE. Force is never lost. There is just so much in the universe, and none is destroyed, as there are so many atoms, and there is no less, no more. Heat, light, magnetism, electricity, from their discovery, treated as subtle, imponderable fluids pervading matter, have been proved to be forces, propagated by determinate laws, mutually convertible into each other, and all convertible into motion, and all capable of being produced by motion. From a given amount of electric force a definite magnetic power, heat, light, or motion may be obtained, or *vice versa*. When one of these expends itself, and cannot be discovered in its original condition, it can always be found in one of its other forms. This definite quantitative change has received the name of "*correlation and conservation of forces.*"

It must be held in remembrance that by the term force, nothing is explained. It is used in the sense of power to produce an effect, but of the cause of the individual phenomena we are just as ignorant.

Our actual knowledge results from comparison of the phenomena to which the term is applied. If a piece of caoutchouc be stretched by an application of weights, it will yield in proportion to the weight applied, and when the weight is removed, it will recoil with exactly the amount of force which was applied. This power is held by each of its component particles, and is a striking illustration of the conservation of force. The term may be objectionable, but is less so than any other, and expressive of the meaning implied. Force is indestructible, and uncreatable. A spring pressed downwards by a weight of one hundred pounds, will recoil with the force of one hundred pounds when the weight is removed. The pendulum of a clock continues to swing until the original power used in winding up the weight becomes exhausted, and not a moment longer. If a thousand oscillations equals a power of one ounce, then one ounce is substracted from the original force which was applied by that number of movements. This is a cardinal principle, equally important with the eternity of matter, and should be thoroughly understood. To turn a wheel the water must fall; every pound of power gained by the wheel the water must lose. The stroke of the engine consumes a definite quantity of steam. The labor of man consumes muscular power.

The first idea of force is motion. The gross idea of motion is change of matter into space. The more subtle conception fades into vibrations of matter, without any relative change. Thus we have a glimpse of an impalpable something transmitted, which operates powerfully, but changes not the substance in its path. Thus sound is motion. It is nothing but motion. If the ear be placed at one end of a long metallic rod, and the other end be struck, it shortly receives an impression of sound conducted through the rod. The rod has not moved; it has only allowed something to pass through it. That something is vibration, capable of exciting the auditory nerves producing hearing. Motion only has passed.

This motion is resolvable into heat, light, magnetism, and electricity, and they are each capable of being resolved into motion. The production of heat by motion is among the most common occurrences. Wherever there is friction between moving surfaces, heat is produced. In machinery, oil is applied to fill the irregularities of the surfaces so that they may slide freely over each other. In heavy machinery, there is great difficulty in preventing the rapidly revolving parts from burning. The axles of cars often take fire from this cause. By roughening the surfaces, greater friction is produced, more heat, and consequent loss of power. What becomes of this lost power? Is it annihilated? No. The precise amount of power absorbed by friction is reproduced as heat. Friction results from the tearing asunder of the inequalities of the opposing surfaces, and the force necessary to tear these asunder is equivalent to the heat this process produces. In other words if this heat was applied to convert water to steam, the steam would tear off precisely as many particles—of course no allowance is here made for waste.

An elastic body, as an India rubber ball, may be bandied about for any length of time without acquiring any appreciable warmth, while a leaden ball discharged from a gun, and arrested by a hard substance, becomes burning hot. The leaden ball is not elastic. All its motion is at once converted into heat. The rubber ball is so elastic that it is very difficult to convert its motion into anything else.

The equivalent of one degree Fahrenheit, expressed in motion, has been approximately determined by Mr. Joule, as 772 lbs. falling one foot. Other experimentors have arrived at widely different results, but his computations are made with so much care and nicety that they are generally received.

Light often accompanies friction, and electricity always, when the opposing surfaces are different. If they are homogeneous heat results, if not, electricity. The intense electricity of the electrical machine is derived from the friction of the rubber against the glass wheel.

By means of an electrical current, decomposition can be effected, or *chemical affinity* evoked. By means of heat or electricity, or affinity, the circle is completed by the production of motion. All of these are motions of atoms, and all that is required is their proper direction to produce motion of masses.

There are apparent exceptions, readily explainable, but it is a general truth that heat expands all bodies. Every increment of heat widens the distance between the component atoms, and weakens their attraction, until the latter becomes so small that the body assumes a fluid state, or becomes gaseous. A gaseous body may be considered as holding a large portion of heat as a force necessary to preserve its gaseous form. Mechanical pressure can wring this heat from it, or in other words, the capacity of the condensed gas for heat is not so great as in its expanded state. Heat and cold are relative terms. When a body is said to be heated the meaning is that it is so in comparison to other bodies. As there is a tendency to equilibrium to heat one body, we employ another having the required temperature. Thus we understand that a fluid or gas is such from heat alone.

The experiment of compressing air beautifully illustrates this. If air be confined in a tube, and forcibly compressed a flash of light is seen, and if tinder be placed in the tube, it will become ignited. The reverse of this occurs when compressed gas is allowed to rapidly expand. Then it absorbs heat, and produces the phenomenon of cold. When carbonic acid gas is allowed to escape from a narrow orifice from great condensation, its expansion on meeting the air is such that it is frozen, and falls in a shower of snow. So cold is this frozen carbonic acid snow, that if a closed vessel filled with water, be surrounded with it, and thrown into a red hot crucible, the water will be almost instantly frozen. A little thrown on mercury will congeal it into a solid which can be hammered out into bars. If, when the mercury begins to melt, it be allowed to drop into water, it will form tubes of ice in passing through it, it is so intensely cold. In this experiment, a portion of the gas obtains the heat necessary to convert it into a diffused gas, but by so doing, it takes so much from another portion that the latter becomes solid.

When the piston of the tube before mentioned is pressed downwards, a soft and elastic cushion arrests its progress. In common terms it is said this is the air, but it is not. It is heat. The atoms of air do not touch each other. They are surrounded and held apart by heat. The piston meets with this resistance, which cannot be overcome more than the power of gravitation.

The power of the piston is converted into heat, and if the compressed vapor is allowed to expand, it does so with precisely the same force with which it is compressed, and the heat disappears. It is the same with steam. It expands and forces the piston forward, but loses in the same ratio its apparent heat. So slight is the quantity used compared with the whole amount of heat steam contains, that it is scarcely appreciable. If the whole amount could be used the power of the steam engine would be multiplied indefinitely. As at present constructed, the steam is rejected, while at a high temperature, and thus a major portion of the power is lost. This pre-supposes the waste of fuel.

(To be continued.)

SCIENTIFIC FACTS.—A slight blow is sufficient to smash a whole pane of glass, while a bullet from a gun will only make a small round hole in it; because in the latter case, the particles of glass that receive the blow are torn away from the remainder with such rapidity that the motion imparted to them has no time to spread further. A door standing open, which would readily yield on its hinges to a gentle push, is not moved by a cannon ball passing through it. The ball in passing through, overcomes the whole force of cohesion among the atoms of wood, but its force acts with so short a time, owing to its rapid passage, that it is not sufficient to effect the inertia of the door to an extent to produce motion. The cohesion of the part of the wood cut out by the ball would have borne a great weight laid quietly upon it; but suppose the ball to fly at the rate of twelve hundred feet in a second, and the door to be one inch thick, the cohesion being allowed to act for only the minute fraction of a second, its influence is not perceived. It is an effect of this principle that the iron head of a hammer may be driven down on its wooden handle, by striking the opposite end of the handle against any hard substance with force and speed. In this simple operation, the motion propagates so suddenly through the wood of the handle, that it is over before it can reach the iron head, which, therefore, by its own weight, sinks lower on the handle at every blow, which drives the handle up.

CAST IRON NAILS.—Cast iron nails are now extensively used, and are found to rust much less rapidly under the influence of the atmosphere than ordinary nails, or even those made of copper. They are used especially for making roofs for manufactories which produce gases, that corrode common wrought iron. The nails after being cast from very hot metal in sand moulds, are rendered malleable by being exposed to a red heat for seventy-two hours in refractory retorts, containing pulverized oxide of iron and sawdust, and then allowed to cool slowly.

ABOUT FILES.—The Boston *Post*, in an article on File Manufacture, states that from $4,000,000 to $5,000,000 worth of files are annually imported into the United States, and from $5,000,000 to $6,000,000 worth annually manufactured here, and yet this supply, as large as it may appear, does not exceed, and indeed often fails to supply the demand.

COPPER.—Chili furnishes our chief supply of copper; thus, out of 66,916 tons of ore imported last year, 20,664 were imported from Chili, while of copper regulus the quantity from Chili was 22,659 tons, the supply from all other sources being only 23,593 tons. Of pure copper, wrought and unwrought, Chili also sent us 304,380 cwt., out of an aggregate of 498,780.

THE EWE TREES of Surrey, England, stood in the days of Cæsar. There is an apple tree in Hartford, Conn., 200 years old. A fig tree in Palestine, 780 years old. An olive tree in Asia Minor, 850 years old. A live oak in Louisiana, 1,000 years old. A cedar on Mount Lebanon, 2,120 years old. A pine tree in Asia Minor, 1,890 years old. A sycamore in the Bosphorus, 4,000 years old.

IRON IMPROVED WITH TITANIUM has been tested for tensile strength, and has stood a strain equal to forty-seven tons per square inch; and, in puddling furnaces fettled with the ore, the fettling has in some instances lasted a month without renewal, the iron produced being of uniform good quality. These are extreme cases, but indicate the value of the use of the ore.

A GOOD IDEA.—In Paris, lamps are to be immediately erected at the corner of every street, with blue glasses, having upon them the names of the streets in bold white letters, so as to be easily read at night time.

WINGED SEED.—The Canada Thistle—the enemy of farmers—is a native of Canada, but it has crossed the Atlantic by means of wings, with which its seeds are provided.

STRENGTH OF METALS.—Copper wire, quarter of an inch in diameter, will bear 3,000 pounds; silver, 2,000; gold, 2,500; tin, 300; cast zinc, 169; sheet zinc, 1,000; cast lead, 55; milled lead 200.

Voices from the People.

Letter from Dr. H. T. Child.

DEAR JOURNAL: Our State Convention has held its meeting, and we all think it was a decided success. We had numerous representatives from various parts of the State, and the utmost harmony and good feeling prevailed. You will see by the Official Report of the proceedings which I send with this, that we organized a State Society, and appointed an Executive Committee. Let me say here to those members of this committee who were not present, that we desire to hear from them at an early day, and hope to have their active co-operation in this important movement.

After our meeting, a number of friends of the cause went to Vineland to attend the New Jersey State Convention. I was present only on the first day; it was a large and harmonious meeting, and as you will see by their report, a lively interest is felt in the cause. They have formed a State Society, and New Jersey has wheeled into line with her sister State in the inauguration of a grand movement. There is one thing that I have noticed with regret among the friends in some sections of the country. It is in regard to delegates to conventions—a sort of jealousy lest some one might be excluded. In the two conventions held this week, the invitation was extended to ALL, to participate in the business. With the National Convention, the case is very different. Delegates are expected from all parts of the Continent, some of whom must travel thousands of miles to attend the meeting—and few will be disposed to do this if they are to be mingled with a mass as they were at Chicago in the first convention of which I need not speak. Fortunately for Spiritualism, it is strong enough to bear much of folly and fanaticism. But, friends, of all things, let us beware of jealousy; it is one of the most degrading passions, feeding mainly on those who harbor it. Never was there more cause for rejoicing in the progress of our movement than at this hour, and we hope before the next National Convention meets

that more than half of the State will have formed into line with efficient State and numerous local organizations—for the latter will spring up as a consequence of the former—and I know it is the desire of the friends in the National Society that every one of these should be fully represented in that body, and that the delegates bring all the information they can in regard to the members and condition of ALL these Societies, to the meeting in Providence.

HENRY T. CHILD, M. D.,
Philadelphia, May 25, 1866. 634 Race st.

Letter from A. B. Child.

ETHEREALISM.

Many will be sorry to see the word "concluded" in your last paper on "Etherealism." I believe that you little know how well the twenty-four numbers under this head have been received, and how gratefully they have been appreciated by thinking, feeling men and women. I have felt a curiosity to know the medium of these splendid productions, and do still. Benjamin Franklin's name comes at the bottom of the last number, it is true, but whose willing hand has he used to do this work of usefulness—to carry light and love to ten thousand hearts in agony and prayer? Bless the willing hand that wrote, and the angel that made it write.

Before my office window, where I now sit writing, on the other side of the street, stands the bronze statue of Benjamin Franklin, twice the size of life. It was erected in memory of his usefulness a few years since, at a cost of many thousand dollars. How this statue hugs the ground. A hundred men could hardly lift it. A handsome expression of respect for the useful life of a remarkable man, but it is only earthly. How these papers on "Etherealism," by Benj. Franklin, in spirit life, carry our thoughts above earthly forms and things of weight that nature holds to the earth and seals in the grave. Matter falls if ether rises; so it is with physics and metaphysics. Earthly things go downward and spiritual things go upward. These papers on Etherealism are spiritual, and tell of what is, and is to be, while history only tells us of what has been. These papers are full of use, of life and love; they are truly spiritual. I hope they may be republished in a book. A. B. CHILD.

Letter from J. Edwin Churchill.

DEAR JOURNAL: Spending a few days at this growing county seat, I find a liberal element strong enough to warrant an organization, and hope soon to see the friends unite in securing a place for meeting, so that we may enjoy permanent speaking. While here I have been most hospitably entertained by Bro. and Sister Hough, who are true reformers. She is a practicing magnetic physician and her cures are wonderful, and deserve to be known, so that the afflicted and distressed can be healed of their maladies. She performs many cures almost instantaneously, and I can affirm that she is to be relied upon as a healer. At some future time I will send to your paper some of the individual cases she has treated, with names, dates and references, so that the public may write to the parties and have their faith well grounded before they make a trial. I am fraternally thine, J. EDWIN CHURCHILL.

Flint, Genesco Co., Mich., May 12, 1866.

Letter from Wm. Fitzgibbon.

DEAR JOURNAL: Will you please permit me through the medium of your columns to inform the numerous friends who have sent me invitations to visit their various localities to lecture and give physical manifestations through Miss Ella Vanwie, that since the unfortunate difficulty in Baltimore, on the night of the 2d of April, at Saratoga Hall, my business relations with her in capacity of lecturer and manager ceased. Honest in my belief of her mediumship up to that date, I had no hesitation in fearlessly advocating what I supposed to be a great truth exhibited through her. As others have now endorsed *her manifestations*, I stand relieved. Let me remark that the truth or falsehood of physical mediums cannot for a moment shake my belief in the teachings of the Spiritual Philosophy.

Very respectfully your obedient servant,
WM. FITZGIBBON.

Philadelphia, May 21, 1866.

Letter from R. D. Goodwin.

In speaking of Miss Vanwie, Mr. Goodwin says: "She is a remarkable child, highly favored by divine wisdom and I believe possessed of gratitude enough to thank the Almighty giver of all good and perfect gifts. She will come before the public in this hall next Sunday evening, and for some of what may be expected, I refer your readers to No. 24, 1st vol. of your precious JOURNAL. I saw she had some difficulty in Baltimore city, under the management of Dr. Fitzgibbon, (for whom she holds the highest respect,) but of the real or imagined difficulty, I am perfectly satisfied on reading a letter from a distinguished gentleman in that city, a copy of which I deem just to place before the public with your kind permission:

"BALTIMORE, April 23, 1866.

"MY DEAR MISS VANWIE:—Yours of the 21st is received, and in response to your request I send you an abstract from an article that I have prepared for the BANNER and JOURNAL, giving a detailed account of the incidents of your visit to Baltimore. You can make such use of it as you may deem appropriate.

"My purpose in presenting this statement to your readers is to give them an authentic account, over a responsible signature, of what may perhaps be misrepresented by rumor, and at the same time, to state that while Miss Vanwie was under my roof, (between two and three weeks,) her demeanor was modest and appropriate, gaining for her the respect as she had already received the sympathy of my family under the trying circumstances in which she was placed. At several of the circles held in my house, (after the difficulty) for the express purpose of testing the genuineness of Miss Vanwie's mediumship, spirit manifestations of a most remarkable character were positively and unmistakably given, and nothing that has occurred necessarily implies fraud or a fraudulent intent on her part. Knowing as I do, the possibility of an unenlightened spirit controling a medium while in an unconscious trance condition, and producing embarrassing and unpleasant circumstances, I have no hesitation in assuming the possibility of her innocence.

"Hoping that you may be sustained in all the trials of your position both by earthly friends and angelic ministrants, I remain truly yours,
WASH A. DANSKIN."

I hope and trust, dear JOURNAL, that you may long continue as heretofore, a strong advocate and staunch friend of the good and true amongst whom I number the subject of this communication.

If the BANNER OF LIGHT will copy the above, it will oblige me and do justice to Miss Vanwie.

Most truly yours, R. D. GOODWIN,
New York, May 23, 1866. 814 Broadway.

Religio-Philosophical Journal

CHICAGO, JUNE 9, 1866.

OFFICE, 84, 86 & 88 DEARBORN ST., 3d FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,
PUBLISHERS AND PROPRIETORS.
GEO. H. JONES, Secretary. S. S. JONES, President.

☞ *For terms of subscription see Prospectus on eighth page*

"The Pen is mightier than the Sword."

To Postmasters.

All Postmasters in the United States and British Provinces are requested to act as Agents for this paper—to receive and remit subscriptions, for which they will be entitled to retain FORTY CENTS of each $3.00 subscription, and TWENTY CENTS of each $1.50 (half-year's) subscription.

To Our Patrons.

Persons sending post office orders, drafts, etc., are requested to make them payable to George H. Jones, Sec'y.

In changing the direction, the *old* as well as the *new* address should be given.

In renewing subscriptions the date of expiration should be given.

On subscribing for the JOURNAL, state the number of the paper at which you wish to commence.

To Our Subscribers.

We appeal to our present subscribers to exert themselves to extend the circulation of the RELIGIO-PHILOSOPHICAL JOURNAL. You know its worth, and by this time must feel that you are warranted in saying to your friends that it is a paper not only worthy of patronage, but financially sound, and that subscribers will be sure to get the paper for the full length of time for which they subscribe.

As an inducement for a renewed effort in our behalf, we make the following offer: Every old subscriber who will send us the name of a new subscriber, full paid, $3.00, for one year, shall receive K. Graves' BIOGRAPHY OF SATAN, or Emma Hardinge's volume of Lectures on "Theology and Nature," with a fine steel engraving of the author, free, by return mail. Here is an inducement for all subscribers to do a good thing for themselves as well as for us and the cause of Spiritualism.

Renewals of Subscription.

If our subscribers would be careful and renew their subscriptions three weeks before they expire, they would ensure complete volumes, and full series of continued articles. It requires a considerable outlay to adjust our mailing machine when a subscription fully expires before being renewed.

Let each one enclose the money for renewal in a letter addressed to George H. Jones, Secretary, Drawer 6325, Chicago, Ill., about three weeks before his subscription expires, and everything will work systematically without cause of complaint or unnecessary delay.

N. B.—We do *not* pay agents a commission on renewals.

New Premium for New Subscribers.

Any one sending us fifteen dollars for new subscriptions to the JOURNAL, shall receive, by return mail, either "The Origin and Antiquity of Physical Man," by Hudson Tuttle, "Moses and the Israelites," by Merritt Munson, "Jesus of Nazareth," by Alexander Smythe, or one dollar and seventy-five cents' (including postage) worth of any book in our advertised list.

An Inquiry; with the Settled Conviction that the Answer must be in the Affirmative. Is there a Supreme Being?

That there is a Supreme Being, or a Principle and Power that causes and controls all things in existence, is universally admitted and believed. It is quite easy to perceive why a being, instead of a Principle was, and is first believed in and adopted. It was with the ancients very natural to suppose that the exercise of some great power produced everything they saw.

They noticed themselves and others exercising power in a limited degree, and that it required a much greater power to produce the state of things within their view. Who or what else would they be likely to suppose could wield such greater power? They had no visible example other than man for the exercise of any rational and adequate power. They, therefore, in their highest and best conceptions clothed a Being in human form, with the necessary power to do whatever had been done and whatever was to be done, and this power they called their God.

In process of time, there was such a multiplicity of things to be done, they multiplied their gods. So there were numerous gods for the several departments of godlike power. They were thus furnished with imaginary power for all emergencies. This was going to extremes in their ideas of great power and its exercise.

But what was there to suggest to them that there might be a Principle or a Power in the very nature of matter, in its endless variety of combination and condition, to produce all the manifestations of power within their view? Evidently nothing. They did not doubt the correctness of the judgment they had already formed.

The idea that there were properties inherent in the nature of matter sufficiently powerful under any circumstances to produce such effects as they saw, must always have been an after-thought produced by doubts of the truth of their belief in a Supreme Being.

A weighty consideration against a belief in a Supreme Being, arises from the impossibility of making an advance of one step, the first step, towards a positive, absolute knowledge that there is such a Being. We deal, firstly, in educational and traditional teaching and its consequent belief. This in our youth becomes fixed and satisfactory without investigation, which we are then unable to make. As youth does not, and cannot see any other way to account for creation and existence, it adheres to first impressions and ideas, and of course, will not yield them to anything else that may or can be proposed. On this subject, it is natural to rely on comparison, contrast and inference, for the reason that we cannot go beyond them.

If we could take the first step in such absolute knowledge, it would lay a foundation for a second step, and so on. There is no stepping stone known, and no ground revealed to us upon which to begin an inquiry in opposition to, or in doubt of, the truth of our present belief. In our thoughts, imaginations and anxieties to know with more certainty, we compare and contrast ourselves, our faculties and powers, with what we imagine must be the powers and faculties of the Creator, only in an infinitely greater degree, and so we argue the relative inferences.

Under all these considerations, as absolute knowledge is out of the question, is it not the part of wisdom as well as of necessity, to rest satisfied with such rational belief as we can entertain upon due consideration? Yet we cannot avoid the lasting, adhering belief in a Supreme Being, as the Creator and Governor of all things, and that he has all the divine attributes usually ascribed to him. As the true and logical conclusion of such premises, we are bound to admit that everything is rightly and wisely created and governed, and that with such Being, whatever may be our views, there can be no evil, no wrong, no error. The intelligence manifested in all the works of creation, in their nature, arrangement, condition and adaptation, forbid the belief that such results are the workings of principle inherent in any quality or nature of matter.

Faith.

"The problem is, whether a constant and strong belief that a thing will be, helps anything to the effecting of the thing."—*Bacon. Web. Dic., word Problem,*

Paraphrased. Does a strong belief in anything or event, help, produce, procure or bring to pass said thing or event?

Does a strong faith help produce the object of said faith?

Can faith produce its object?

Can faith procure the possession and realization of the object of its belief? Not always, even with works.

Will not evidence change and control faith?

"Is he wise who hopes to attain the end without the means?"—*Tillotson.*

Is faith the means to attain the object?

Means accomplish ends.

"Faith is the substance of things hoped for, the evidence of things not seen."—*Heb.* 11: 1.

What is the substance of things hoped for?

Is it not happiness in a future state, with its attendant circumstances and conditions?

If so, is that faith? Is not happiness the substance, and faith the shadow?

There are many kinds and degrees of religious faith, which are contradictory and condemn each other, great portions of which are erroneous, the substance of which may be more nearly right.

With regard to the second clause, that "faith is the evidence of things not seen," instead of faith being the evidence, does not evidence make the faith, and as evidence does not make itself, but does make faith, it will not do to set cause and effect at variance by declaring they create each other.

HOPE: A desire, wish, belief, or faith, that something desirable and desired will come to pass. Faith and hope are sometimes synonymous. Hope in its common use, may express more of cheerfulness than faith. Faith, on religious subjects, may in general use, be considered a stronger word than hope. In most instances they are essentially the same. They have a shade of difference. They may differ in this wise: that hope always desires the success of its object, while faith often fears and dreads it. Desire must wait for evidence to ripen it into faith. Is not evidence of some kind, relative to the possibility or probability of the happening of some fact or event, the cause and foundation of faith in that fact or event?

What causes or produces faith in a future state of existence? Is it not evidence of some kind, that such state will be; whether the evidence be true or not, may it not be sufficient to produce such faith? Of what importance is faith without evidence to sustain it?

"Faith is the substance of things hoped for; the evidence of things not seen."—*Heb.* 11: 1.

A correction and definition of the above saying, viz.:

Faith is a belief in the substance of things hoped for, and the result of some kind of evidence of things not fully seen.

Sympathy.

"Sympathy is a faculty of the soul enstamped thereon by the lyric pen of the Divine. A seraph boon from the land of beauty, a teardrop of the skies, descending on the undying billows of melody, inspiring man with a higher and holier appreciation of life and of love."—*Thos. Gales Forster.*

SYMPATHY, or a union of feeling, comes from like experiences, which draw human beings nearer to each other. Man is a threefold being, and has sympathies on the physical, mental, and spiritual planes, and, through these, he is more or less attracted to his fellow men on each or all of these planes. The first sympathy which reaches and warms us in this world is physical. Every child yearns for sympathy on this plane, and would perish without it, long before the intellectual or spiritual natures are unfolded. The tenderest and holiest feelings of our nature vibrate in sympathy with innocent childhood, and in return these little ones evince the purest feelings of affection; even the selfishness of childhood is refined, and like the errors of these innocent beings, there is a charm about it, because we know the motives are not impure.

But not alone in early childhood does human nature demand sympathy; the most rugged and uncultured of the race find themselves suffering when long deprived of it, and in those communities where man is compelled for a time to dwell without the refining influence of sympathy, he grows coarser and more repulsive. The strongest and most rugged individuals, who seem to know or care little for kind attention, when sickness comes upon them, find themselves bowed down to earth, and are ready to cry from the depths of their nature for sympathy. Women, whom they have looked upon as only worthy to be their slaves, are now sought, and little children are welcomed by them. Perhaps there is no more striking instance of a blessing in disguise than is revealed in the softening influence of disease upon such individuals.

Intellectual sympathy springs from similarity of mental action and capacity to comprehend the laws of the universe. Grand and sublime truths, uttered with clearness and force, meet a sympathetic response in certain minds, because they are understood.

Those persons who can simplify this truth, will find the most extended sympathy; but many persons are so dull that they cannot comprehend these things, and hence no sympathy is awakened. The sublime flights of the poet awaken a sympathetic response only in minds capable of feeling the thrill of this power, and realizing the beauty and grandeur of his descriptions.

The works of the artist awaken sympathy in kindred minds, by whom his grand conceptions are interpreted. Soul sympathy comes from still deeper founts of human nature, and awakens a higher and more beautiful emotion in kindred souls.

Woman, generally more negative than man, everywhere needs sympathy, and kindness in the atmosphere in which the flowers of her heart may bloom with more beauty and fragrance; and yet how little a woman is understood, even by her own sex. We meet daily women who are starving for pure sympathy and affection.

Sensitive natures shrink from that free intercourse which would reveal their interior thoughts and feelings, and which is essential to their happiness and growth. All refined and sensitive persons need some confidential friend to whom they can relate the secret and sacred history of their lives, the deep emotions, which too often find little sympathy, and like the early buds of spring, are compelled to wither beneath the cold frosts of neglect or harshness.

Thus to-day the most beautiful plants of humanity, those whose fragance would fill the earth with joy, and spread happiness all around them, are withered beneath the blasts of cold indifference, if not ridicule and scorn.

The cry which comes up from so many bleeding hearts for sympathy is sad evidence of the imperfection of our present social system. The idea is too common with certain individuals, that there can be no sympathy without lust. It is a pitiful commentary upon their own condition. True sympathy is no more allied to lust than heaven and purity are to the basest and lowest passions of man. That sympathy which opens hearts to feel each others woes and pleasures is what is needed now to raise us to a better and happier condition. When men learn that by the purity of their lives alone can they realize the true relation of the sexes; when they permit their sympathies to flow in pure channels, just as they do generally towards little children, then will woman feel that man is her equal—her brother—one who while he asks her love and affection, can give a substantial return, and awaken all the higher and nobler feelings of her nature, by having similar feelings awakened in his own being. When we hear a man denouncing woman we feel that he has been reaping from her what he has sown.

Afflictions bring out the purer and better sympathies of our nature. Great calamities bring mankind into much nearer relation to each other. How often, under the immediate influence of these, do we approach those who are strangers to us, and find that our hearts are linked by a common chain of brotherhood, which otherwise we might never have discovered. Every great calamity brings with it its compensation. When our nation mourned so deeply and truly its slain and martyred President, there was more of human sympathy alive in it than ever before. The deepest fountains of humanity were stirred.

There are moments in the experience of every human being when there is not only a longing for sympathy, but also a desire to give to others that which springs up spontaneously in his own soul, a sympathy that is for the elevation of the individual and the healing of the nations. Let us cherish these feelings which thus bud and blossom in the holier moments of life, and endeavor to extend their influence as much as possible, so that as we move onward in the great army that is marching toward the silent and beautiful land of the hereafter, we may grow wiser and better as well as more loving and sympathetic.

These qualities are not only the charm of old age, but they insure the greatest amount of happiness to the possessor, and to all.

Let us nourish the tender sympathies of our natures, and we shall find that they will grow more beautiful from day to day, and the warmth and fragrance which they exhale for others will be returned to us an hundred fold.

Switzerland to America.

Switzerland, through her conventions, has appealed to America in behalf of the oppressed. The echoes of heart-throbs from those mountain shaded homes tell us of kindred natures, who with us have hoped and sought for liberty, not for themselves alone, but for the stranger, the downtrodden, for all. It gives one great satisfaction to contemplate that from out the political mists and darkness of European politics in general, a ray of light so clear and unmistakable can come. Truly, the Swiss love liberty, and "mountains make free spirits." Every American worthy of the name can, without reserve, give hearty thanks to the sons and daughters of Switzerland for their loyalty to Freedom, and the great interest they have taken in us and our Republic.

Their address has been presented to the President and Congress of the United States, and ere this, no doubt, has been seen by many of our readers; nevertheless, we wish to reprint some of their earnest words, that none may fail to know who are the friends of humanity. They tell us that for the four years of our struggle, "they were with us in sympathy, bearing our grievances and rejoicing in our success." When we "announced to the world that we had had enough of the system which abased us, enough of complicity and compromise with slavery—of man-hunting ordained by slavery—of conquests for the profit of slavery—of politics in favor of slavery, they gave thanks to God." When we suffered reverses they "believed that our grand principle would intervene, and that we should become invincible." And finally, when we "announced to the world that the Constitutional amendment was adopted, that already there was no single slave upon the soil of the Union," they "heard with inexpressible gladness of this great progress—this greatest event of the age."

With what keen insight they proceed to speak and appeal to us when they say: "The labors that await you to-day are not less important, and are more complex and difficult to surmount than those of yesterday. But the one goes not without the other. Sad will be the condition of the enfranchised slaves if you make not citizens of them."

And again, "Between Slavery and Liberty—real liberty—there are no breathing places." * * * "The more you desire the dark question to cease troubling the United States, the more you will feel that it must be disposed of. UNFINISHED QUESTIONS HAVE NO PITY FOR THE REPOSE OF MANKIND."

Brave words! worthy the applause and earnest attention of the noblest patriots and reformers of the century.

A State Convention.

State Conventions of Spiritualists seem to be the order of the day. We have a National Organization, why not have a State Organization for Illinois? We are in favor of organization, National, State and Local, upon a basis which will preserve individual rights entirely unrestricted.

In view of a State Organization we suggest that each local society in the State of Illinois send a delegate to the Convention to be held at Rockford, commencing on the 29th day of June, for the purpose of forming a State organization. Rockford is a very acceptable point, and their Convention will be largely attended by Spiritualists throughout the Northern portion of the State. Would it not be a fit time and place to form a State Organization? If done at that time, our State can be represented at the National Convention in Providence.

We hope to hear from Spiritualists upon the subject immediately, and especially would we like to hear from our friends at Rockford, as it would not seem proper to call a State Convention at that time and place, unless it receives their cordial approval.

English Reform Bill.

The "Reform Bill," of which all our readers have heard, which lately passed the House of Commons in England, involves questions of great importance to all lovers of constitutional liberty. It is a step proposed in the direction of democracy, which is

"Equal rights before the law,
Maintained and justified through perfect love."

For its success, all thinking men and women will pray. To give a better understanding of the purposes and bearings of the bill, it must be known that the House of Commons is composed of two kinds of members: those who represent counties, called "Knights of the Shire," and those who represent towns or boroughs, called "burgesses." Since 1832, the qualification for the county vote has been to live in a house worth $250 per annum, and for the borough vote, to live in a house worth $50 per annum.

The Reform Bill proposes to reduce this qualification—in the former case to $70, in the latter to $35—thereby increasing the number of voters in England and Wales by about 400,000. The adult male population of Wales and England is five and a half millions. Of this number, only nine hundred thousand possess votes. If the Reform Bill is adopted, it will increase this number to one million three hundred thousand, and allow one in every five to have a voice as a citizen, instead of one in six, as by the present arrangement.

To some, this may seem of minor consequence. One in five instead of one in six, but it is a step—four more of which will bring them to equal suffrage—which is the only guarantee to equal rights, either of person or property. A careful computation shows that a majority of the voters to be affected by the Bill, are in favor of extending their base of representation. This being the case, though it may fail in the present, it cannot long be delayed, for the will of the people must be the law, and woe to the monarch or the usurper who stands in the way.

The "New Covenant" and the Davenports.

The Chicago *New Covenant*, a Universalist paper, edited by the Rev. D. P. Livermore, publishes in its issue of April 28th, the following: "*The Davenport Brothers have abandoned the title of mediums, and now call themselves merely jugglers.*" That's a SQUARE FALSEHOOD! They have not abandoned the "title of mediums;" nor do they call themselves "jugglers." Late English papers say they have just made a tour through Ireland and Scotland, giving spiritual seances—are now sitting for spiritual manifestations in their "old rooms," Hanover Square, London; but intend visiting Russia soon. Furthermore, we have recently received a *private letter* from Ira Davenport, confirming their success as Spiritualists before the *literati* and *titled* of France and England. When will religious papers learn the dialect of *truth?* Bro. S. S. Jones, keep a RELIGIO-PHILOSOPHICAL eye upon Bro. Livermore. He needs *watching*. A too intense denominationalism tends to moral imbecility.—*Banner of Light.*

Yes, Bro. Colby, we keep a RELIGIO-PHILOSOPHICAL eye on the Rev. Brother, and we discover that he is performing his mission. There is a class of his readers who glory in his misrepresentations of Spiritualism and Spiritualists, but a much larger class who look upon them as unbecoming a newspaper designed for the promulgation of liberal principles; hence arises the agitation of the subject of Spiritualism, in the ranks of Universalists. As truth is mighty and sure to prevail, so the falsehoods put forth in the columns of the *New Covenant* soon become obvious, and the ranks of Spiritualism are reinforced at the expense of Universalist organizations.

We do not pretend to notice his false statements, when his course has been so definitely marked for years.

We look upon the *New Covenant* as a sort of indirect *Providential* institution to make men think until they become wise enough to embrace Spiritualism. We have a great anxiety for the prosperity of the NEW COVENANT. We were one of three who aided Bro. Wm. Rounseville, as editor and principal proprietor, to start that institution, well nigh a quarter of a century ago, under the name of the BETTER COVENANT. Some may think that it would be quite as well if it were *Better* now.

Gas and Kerosene Stoves.

Among the recent inventions and improvements are gas and kerosene stoves, especially adapted to summer use.

We call the attention of our readers to the advertisement of the Eagle Gas and Kerosene Stove Manufacturing Company, found in this number of our paper.

It is with pleasure that we vouch for all that is said in that advertisement. We are not in the habit of speaking in such emphatic praise of that which is advertised in our paper, but when we are enabled to speak from actual observation of that which is calculated to be of such extensive utility, and so very pleasant for family and mechanical use, we do not hesitate to recommend it to our friends.

We have a No. 1 Eagle Gas Cooking Range, which is not only ornamental, but of the greatest utility. It can be put in successful operation as expeditiously as our ordinary gas burner can be lighted, whereupon it is instantaneously in a condition for any kind of cooking that can be done on a large sized common cook stove, and with the same rapidity. For broiling and roasting it excels.

The Kerosene stoves are equally good and economical for many purposes. No family should be without them. For a sick room, a small gas or kerosene stove cannot be equaled for convenience. It will not only heat a small room economically, but can be lit up in an instant, and used for any practical purpose required.

For various kinds of mechanical work they certainly are more convenient and economical than any other kind of heating apparatus we ever saw.

Our readers will find it will well pay the trouble to call at the Eagle Gas and Kerosene Stove Manufactory, 176 South Clark street, and see the various kinds of stoves in operation, and judge from observation for themselves.

National Typographical Union.

The annual session of the National Typographical Union commenced in this city on Monday, June 4th. The association now numbers eighty-four Unions within its band of brotherhood. The National Union was first organized in Pittsburg in 1851, though a convention of printers was held in Baltimore in the year preceding. At the first session, eleven cities were represented. Meetings have been held every year since then, except in 1861, the year of the breaking out of the rebellion. The present session will probably be a very important one, as the question of admitting delegates from the recently seceding States will be considered.

Dr. Slade.

Our good Brother Dr. Slade, one of the finest mediums in the West, gave us a call, on his way from Milwaukee, where he has been spending a few days. He has returned to Jackson, Michigan.

Spiritualism in California.

We learn from our California exchanges, and other sources, that there is a great uprising of Spiritualism in that State. The *California Leader*, *The Bulletin*, the *Golden Era*, the *San Jose Mercury*, and other leading papers, give ample space for discussion *pro* and *con*, and the editors are fearless and sensible enough to give a fair statement of matters as presented to them. The *Leader* of April 21st contains an article over the *nomme de plume* Mufte, on "Spiritualism in connection with the decay of faith," which, while it criticises Spiritualism, (and justly too in our opinion,) looks to it as a source from which much good may come. The *San Jose Mercury* is publishing a series of articles from A. C. Stowe, in favor of Spiritualism, and another which we suppose to be in opposition, though for the life of us we cannot see what the writer is after. If anything turns up among his "electric fluids," we will make a note of it.

We send greeting to our brothers, sisters and co-laborers on the Pacific coast, and bid them God speed in the noble work of progress towards liberty.

Fire in New York.

An immense fire occurred in New York, on Monday night, the 21st ult., destroying the Academy of Music, the Lyceum of Natural History, the Museum of the late Dr. Mott, and much other very valuable property; valuable, not alone for the money it cost, but from the fact that it was the result of untiring study and research in behalf of science and art. Aside from the priceless value of property destroyed, the loss is estimated at $1,000,000. It is supposed that the fire was the work of an incendiary.

This is the second magnificent edifice, dedicated to the Drama and Arts, that has been destroyed by fire within a short time, under circumstances that excite a suspicion that there is an unworthy purpose involved. We hope though that there is no class of people so false in their thoughts as to suppose that they can finally accomplish good ends by such detestable means.

The Rockford, Ill., Grove Meeting.

We call attention again to the notice for a three days grove meeting, to be held at Rockford, Ill., commencing June 29th. We have just received a letter from one of the Executive Committee, saying that they are making arrangements for a grand time. Our brother N. Frank White is to be with them as one of the speakers.

The Children's Progressive Lyceum is to have a celebration, probably on Saturday afternoon, with appropriate exercises; and altogether the occasion will be one of much interest. Let the people come together from far and near, and have a jubilee.

Thurlow Weed Brown.

Since our notice of the death of this estimable man, we have received letters from friends, testifying to his nobleness of soul and earnestness as a worker for human welfare. One writer says: "A narrative of his earth life would deeply interest me, and I am sure it would thousands of others. Will not some of his acquaintances let us have, through the JOURNAL, at least a general account of his career." Signed, H. KOON.

North Bennington, Vt.

Responsibility.

The editors of THE RELIGIO-PHILOSOPHICAL JOURNAL do not hold themselves responsible for the sentiments expressed by correspondents. Believing in freedom of thought and the right of expression for ourselves, we would not deny the same right to others.

We only ask correspondents to base their thoughts upon principles that will be of benefit to the reader to write clearly, pointedly, well.

Spiritual Meetings.

F. L. Wadsworth lectures at Crosby's Music Hall, in this city, Sundays, June 3d and 10th, at 10:45 a.m., and 7:45 p. m. Children's Progressive Lyceum meets at the same place at 12:30 p. m., every Sunday.

New Music.

The following pieces of music, all of which are good, according to our taste and judgment, have been lately issued from the publishing house of H. M. Higgins, 115 Randolph street, Chicago, Ill.:

"Will you love me then, darling," song and chorus. Words by S. H. M. Byers, music by H. M. Higgins. Price 35 cents.

"I will love you then, as now," song and chorus. Words and music by same. Price, 30 cents.

"Jeff. Davis in Crinoline," song and chorus—'comique." Words by Charles Haynes, music by J. E. Haynes. Price, 35 cents.

We have also received from Felix Schelling:

"A Heart Song," solo. Words by P. B. Randolph, music by F. Schelling. Published by Reed Meyer, Philadelphia. Price, 30 cents. Both words and music are fine.

"The Soldier's Dream of Home," song, by the same composer and publisher.

"Maiden's Eyes," song. Words by Festus, composed and arranged by F. Schelling. Published by Lee & Walker, Philadelphia.

FOREIGN NEWS.

In both Houses of Parliament the bombardment of Valparaiso had been noticed with indignation, but the action of the British Admiral was defended and fully endorsed by the Government. The English press and people loudly denounce the act of Spain.

An indignation meeting was held at Liverpool, adopting resolutions of protest; also resolutions expressing gratitude for the exertions of Commodore Rodgers, United States Navy.

The financial panic continues to subside.

Orders had been issued placing the whole Austrian army on a war footing.

Great military activity is reported from Italy. Volunteers are being received into the army for one year's service. A royal decree has been issued, ordering the formation of a battalion corps of twenty battalions, under command of Garibaldi.

The Austrian dispatch to Prussia regards negotiations for simultaneous disarmament as exhausted, and contends that Austria, although having no offensive design whatever against Prussia or Italy, will maintain defensive measures against Italy.

Warlike preparations are reported from the middle German States. There were some slight rumors of a pacific adjustment even yet, but they were not very hopeful.

An attempt was made to assassinate Count Bismark, as he was walking in Berlin. The assassin fired several shots from a revolver. Bismark received only a slight contusion. The assassin was arrested, but committed suicide in prison.

It is stated that Austria, in a few weeks, will have 900,000 men in the field. Large bodies of troops sent from Vienna had already effected strategic concentration on the Prussian frontier.

Advices from the City of Mexico state that a number of ex-Confederate settlers in Mexico had an interview with Maximilian, during which the Emperor welcomed them as exiles, and expressed his desire to see American capital and labor introduced into the country, and urging them at the same time to take no part in the political discussions on the question of slavery. Maximilian is especially strong in his condemnation of forced labor of every description.

PERSONAL AND LOCAL.

Lizzie Doten is lecturing in Boston, Mass., this month.

J. S. Loveland is speaking to the Society at Troy, N. Y., during June.

Susie M. Johnson speaks in Houlton, Me., the four Sundays of June.

Laura DeForce Gordon and Mrs. Fannie B. Felton have gone to Colorado Territory.

We see by the California papers that Ada Hoyt Foye is giving public seances at San Jose.

Gen. Henry S. Lane, U. S. Senator from Indiana, has notified his constituents that he will, because of his years, decline a re-election.

John Bright lately delivered an address before a Sunday school conference in Rochdale, in which he urged the importance of universal education, citing the example of New England in support of his views.

Miss Sarah A. Nutt has closed her engagement in Chicago and gone to Danby, Ill., where she can be addressed till further notice. She will answer calls to lecture in the West.

See notice of two days' meeting at Sturgis, Mich., in another column.

Mrs. H. F. M. Brown is now residing in this city. Her address is drawer 5815, Chicago.

G. W. Rice, trance speaker of Brodhead, Wis., is reported as doing a good work in the Northwest.

Parker Pillsbury has returned to his home in Concord, N. H., his editorial connection with *The Standard* having terminated. Letters should hereafter be addressed to him accordingly.

At Richland Center, Wis., the Spiritualists are prospering. They have organized, have a library, and hold regular meetings. When no lecturer is present they have discussions among themselves.

William Lloyd Garrison, we regret to learn, is suffering severely from a fall, which occurred two months since, injuring his right arm and shoulder. They are still so badly affected as to make any use of the pen a painful effort.

Mr. Chauncey Robinson, father of Mary F. Davis, passed "over the river," a few days since, from his home in Holly, N. Y.

J. T. Rouse, the blind preacher, speaks in Milwaukee, Wis., the 3d and 10th of June.

Moses Hull speaks in Aurora, Ill., June 3d, and in Fond du Lac, Wis., June 10th.

PEN AND SCISSORS.

A great many persons are at a loss to know how to dispose of ragged and mutilated currency that accumulates on their hands. It is the easiest thing in the world, and without any expense. When you get three dollars' worth on hand, put it in a small package, pin a paper band around it, with your name, postoffice address, and amount; then put it in an envelope and address it to the "Treasury of the United States, Washington, D. C." In a few days you will receive new currency in return. It goes and returns free of postage.

The Suez Canal is partially completed. A schooner having actually navigated the canal from Port Laid to Suez, a communication between the Mediterranean and Red Seas may be regarded as an accomplished fact. Nothing now remains but to give to the canal all the width and depth necessary to insure a free passage for large ships; to finish the dykes, ports, basins and dockyards.

The Tycoon of Japan has sent a valuable present to Napoleon, consisting of 15,000 cases of silkworms, more prized, inasmuch as it has been clearly proved that Japanese silkworms produce a superior quality of silk, and are less liable to the diseases which have of late years caused so much distress to the silkgrowers of the South of France.

Eighteen thousand elephants are yearly killed to supply Sheffield with ivory.

There are no people in the world with whom eloquence is so universal as with the Irish. When Leigh Ritchie was traveling in Ireland, he passed a man who was a painful spectacle of pallor, squalor, and raggedness. His heart smote him and he turned back.

"If you are in want," said Ritchie, "why don't you beg?"

"Surely, it's begging I am, yer honor."

"You didn't say a word."

"Of course not, yer honor, but see how the skin is spaking through the trowsers! and the bones cryin' out through me skin! Look at me sunken cheeks, and the famine that's starin' in me eyes! Man alive, isn't it beggin' I am with a thousand tongues?"

Although a printer may be "setting" all day, in his own way, he is a great traveler—or, at least, his hand is—as the following will prove:

A good printer will set 8,000 ems a day, or about 25,000 letters. The distance traveled by his hand will average one foot per letter going to the boxes in which they are contained, and of course returning, make two feet for every letter he sets. This would make a distance each day of 48,000 feet, or more than nine miles, and in the course of a year, leaving out Sundays, the member travels about three thousand miles. Truly this is hand-power.

"The most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness; one who loves life, and understands the use of it; obliging alike at all hours; above all, of a golden temper, and steadfast as an anchor. For such a one we will gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker."

That's all very nice, but-but if that man was a woman, wouldn't it be nicer?

As the French Revolution was the historic corollary of the American Revolution, so the new Reform Bill in England, which now terrifies the Tories and fills all the Liberal hearts with hope, is a distinct echo of the surrender of Lee.

The National Temperance Society has voted to raise a fund of $100,000, of which $19,000 has already been subscribed.

The *Western Christian Advocate* says, "We know of no instance in a republican government where an eminent public man has openly put on Christ."

We know of several instances of his being put off.

A wag, attempting to quiz an Irish depot tender, inquired, "Has the railroad got in?" "One ind has," was the prompt reply.

Many a person has set out believing too much, and ended with believing too little.

Truth should not borrow the arms of falsehood to defend itself with; nor virtue those of vice.

A Society has been organized in Basle, Switzerland, to Bundeseverfassungsverwergsvolksversammellungsbeschlauss. As it is are form movement, a good many people join just for the name of it.

A false friend is like a shadow on a sun dial, which appears in fine weather, but vanishes at the approach of a cloud.

The Cincinnati *Gazette* says that pure "Essence of Coffee" is now made in that city out of the "cheapest, dirtiest and nastiest molasses," which is boiled until it ropes, cooled in pans, and when hard, is broken up and pulverized. Ground rye is then mixed with it, after which it is boxed up, each box being sold at eighty cents, and labelled, "Pure Essence of Coffee."

"Mr. Brown," said Mrs. B., with an air of triumph, "don't you think that marriage is a means of grace?" "Well, yes," growled Brown; "I suppose anything is a means of grace that breaks down pride and leads to repentance!"

The more people do, the more they can do. He that does nothing, renders himself incapable of doing anything.

It is said that when a Frenchman has to wait, he smokes; a German meditates; an Italian sleeps; an Englishman walks; but an American swears, invents some contortion of the limbs, and tries to put his feet up higher than ever.

BUSINESS MATTERS.

OUR BOOK TRADE.—Orders by mail are filled out as soon as they reach this office, but it sometimes happens that we may be out of some book ordered. That may cause a few days' delay until our stock is replenished.

We say this, that those ordering books may not be disappointed if they *sometimes* get a part of the order on one day and the remainder on another day. We intend to be prompt in filling orders for the paper and for books. If either should fail to come to hand within a reasonable time, we urgently request our friends to advise us of the fact, giving names of persons, places of residences, and the amount of money sent; when the order was mailed, and to whom directed.

All such orders should be addressed to Geo. H. Jones, Secretary RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, drawer 6325, Chicago, Ill.

EMMA HARDINGE'S LECTURES ON THEOLOGY AND NATURE.—This book contains Six Lectures given through that highly developed and well-known trance-medium, Miss Emma Hardinge, besides much other very interesting matter.

The following subjects are treated of in a masterly manner, viz.:

1. Astronomical Religion.
2. Religion of Nature.
3. The Creator and His Attributes.
4. Spirit—Its Origin and Destiny.
5. Sin and Death.
6. Hades, the Land of the Dead.

Together with the outline of a plan for a humane enterprise and an autobiographical introduction with an appendix containing the sayings and sentiments of many well-known Spiritualists and other reformers.

This volume also contains a fine steel engraving of the author, by Donelly.

For sale at this office. Price, in paper, 75 cents, bound in cloth, $1.00. Sent by mail postpaid on receipt of the price.

MRS. C. M. JORDAN, Writing and Prophetic Medium, 78 North Dearborn street, Chicago. 10-tf.

MEDICAL NOTICE.—Dr. Henry Slade, Clairvoyant Physician, will examine the sick in person, or by hair, in his office, Merriman Block, Jackson, Mich., every Friday and Saturday. Terms for examination $2. The money should accompany orders. [15-tf

CLAIRVOYANT AND HOMEOPATHIC PHYSICIAN.—Miss Lowry will remain in Chicago a short time, at No. 300½ State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a statement of the cause of their diseased state, and treat the same.

Will also give psychometrical diagnosis of diseases of those who are at a distance, either by a lock of their hair, their autographs or photographs; and by the same means give a delineation of character, and direct their minds to the profession or occupation for which their organizations are best adapted.

Price for examination, $1.00. Consultation, Free. Hours for Consultation, from 9 to 11, A. M., and from 1 to 5, P. M. [24-tf

Send for one of Harris' Gas Burners, for burning Kerosene oil; fits all lamps, requires no chimney, makes no smoke, saves oil, and gives a splendid gas light. Can be carried about the house without danger of being extinguished. Sent by mail for 60 cts. Taylor, Bunt & Co., 100 Monroe St., Chicago. [25

VALUABLE USES OF MAGNETISM.—Dr. J. Wilbur is permanently located at 561 Milwaukee Street, Milwaukee, Wis., is using Magnetism with great success in curing diseases, both chronic and acute. He uses no medicine whatever, yet he challenges competition from prescribers of drugs and nostrums. Patients at a distance are cured; all that is required is a superscribed envelope and fifteen cents. Office hours from 10 A. M. to 5 P. M. [2-2-3m

HOW FRAGRANT.—The air is rich with the perfumes from a thousand exotic plants, and all nature seems clad in her holiday attire. Yet misery is still in our midst. The roses may bloom, and nature put on her garlands of leaf and bud and flower. But man will nevertheless suffer—Dyspepsia, the sure forerunner of death, and the companion of a miserable life, claims him as a subject. Do not wait then, dear reader, till its ravages lay you low in death, for nature has likewise found an antidote—compounded of her roots and barks—and prepared Coe's Dyspepsia Cure. It will immediately cure the worst cases of Dyspepsia in existence. The proprietors warrant it in every case.

DR. PERSONS.—This great healer is achieving vast success in the Northwest. He will practise for thirty days at Warner House, Sparta, Wis.

LETTER FROM DR. PERSONS.—*Dear Editors:* As you see by the date, I am up in this Northern region exercising my gift, in healing the sick. I have long since got used to opposition from orthodox minds and drug doctors. Is not this fact good evidence of success? Falsehood and malice characterize their acts and it is freely vented, still the *populi*, regardless of their fulminations, in crowds approach the mercy seat, seeking for health, and according to their faith, so is it administered unto them. I have not forgotten the JOURNAL. I send you three subscribers from out this dark region.

I performed a great work in making Mrs. Houslet of Packwaukee walk, after being bedridden five years. She was given up by drug doctors as incurable. I made a cure or did a great thing at Portage in the case of Melissa Batesell, Mascella, Wis., who was paralyzed and had not walked for years. In one treatment, she walked off without help. She could not stand on her feet; also I helped a boy at Montello, Wis., paralyzed for seven weeks, put him on his feet in ten minutes.

Mrs. Eliza Helsinger, Mt. Carroll, Ill.—Paralysis; unable to work for over six months; had to be carried; no use of lower limbs; after second treatment was able and did walk to a neighbor's, one quarter of a mile.

Sally Ann Hodges, Savannah, Ill.—17 years old; never stood on her feet; limbs contracted from infancy; made to walk after third treatment.

Very truly yours, etc., DR. W. PERSONS.
Baraboo, Sauk Co., Wis., May 23, 1866.

A GREAT CURE.—*Dear Editors:* I am a farmer—have been living for some time in this vicinity, securing a home. For the past six years, my wife has been sadly afflicted with falling of the womb, and spinal affection, with general prostration of the whole nervous system. Part of this time she has been unable to feed herself, and for five years she has had to be drawn about the house in a chair, and lifted in and out of bed, which required so much of my time, and so much money paid out to drug doctors that I have been kept at the foot of the hill, pecuniarily. Her condition was made worse by these doctors. Despairing of help from them, my attention was called to the treatment according to the new gospel of laying on of hands. I procured an easy carriage, put a bed in it, and it took me nearly a week to get to Portage, the nearest point to the railroad, thirty-five miles distant.

I took her to the Dynamic Institute in Milwaukee, October 6, 1865, and after ten minutes treatment by Dr. Persons, she arose from her bed and walked off without help. She improved daily in strength, and still continues to improve; she now attends to her domestic affairs, has helped to make garden this spring, and walks about the farm without difficulty. The drug doctors are wroth, and they, with others, have reported all manner of falsehoods, not only saying that she was never very bad, but that she was dead. I have received letters of condolence from friends, and so many letters of inquiry from others in relation to her case, that I take this method of informing the public as to the facts. I need not tell you how happy we all feel. Language fails to express it, and the doctor needs no puff. His success speaks for itself all over the State. A few days ago he came up here to see the wife of a man who lives in an adjoining town—Mrs. Cornelius Houslet, who has been confined to her bed five years; she could not bear the light nor be talked to save in a whisper, or stand upon her feet. Dr. Persons had her walking in a few minutes. I was there some days after, and saw her going about without help and she was relieved of all her pains. If miracles are performed now, then these are miracles.

I am well known throughout this portion of Wisconsin and hold myself in readiness to respond to any and all inquiries that may be made. Excuse this lengthy letter.

Very respectfully, CYRUS B. THOMAS.
Westfield, Marquette Co., Wis., May 20, 1866.

NOTICE OF MEETINGS.

MEETINGS AT CHICAGO.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall—entrance on State street. Hours of meeting at 10½ A. M., and 7½ P. M.

Children's Progressive Lyceum meets at the same hall every Sunday at 12:30 P. M.

SPRINGFIELD, ILL.—Spiritualists hold meetings regularly in their Hall, and the Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock.

MILWAUKEE.—The Spiritualists of Milwaukee meet every Sunday at 10½ A. M., and 7½ o'clock, P. M., at Sivyer's Hall. Regular speaking by Moses Hull. Progressive Lyceum meets every Sunday at 2 o'clock P. M.

STURGIS, MICH.—Regular meetings of the "Harmonial Society" *morning and evening in the "Free Church."*

Children's Progressive Lyceum meets every Sunday at the same place at 12:30 P. M.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and Plumb streets, where they hold regular meetings on Sunday mornings and evenings, at 10½ and 7½ o'clock.

CLEVELAND, O.—Regular meetings every Sunday in Temperance Hall, on Superior street, at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum holds its sessions every Sunday at 1 P. M.

ST. LOUIS, MO.—The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Hall, and have regular lectures every Sunday at 10½ A. M. and 7½ P. M. Seats free.

The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 2½ o'clock.

BOSTON—MELODEON.—The Lyceum Society of Spiritualists will hold meetings on Sundays at 2½ and 7½ o'clock. *Admission free.*

CHARLESTOWN, MASS.—The First Society of Spiritualists holds meetings every Sunday in Washington Hall, at 2½ and 7½ o'clock, P. M. The Children's Lyceum meets at 10 A. M.

THE SPIRITUALISTS of Charlestown have commenced a series of free meetings at Mechanics' Hall, corner of Chelsea street and City square, every Sunday afternoon and evening. Children's Lyceum meets every Sunday at 10½ A. M.

CHELSEA.—The Associated Spiritualists of Chelsea have engaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to J. S. Dodge, 127 Hanover street, Boston.

LOWELL.—Spiritualists hold meetings in Lee Street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon.

HAVERHILL, MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Children's Progressive Lyceum meets at 10 o'clock A. M.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Children's Progressive Lyceum meets every Sunday forenoon at 11 o'clock.

TAUNTON, MASS.—Spiritualists hold meetings in Templar Hall regularly at 2¼ and 7½ P. M.

WORCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11½ A. M. every Sunday.

NORTH WRENTHAM, MASS.—The Spiritualists have organized a society, and will hold regular meetings in Harmonial Hall at 10½ A. M. and 1½ P. M. Seats free.

HANSON, MASS.—Spiritual meetings are held in the Universalist church, Hanson, every other Sunday. Mediums and normal speakers wishing to make engagements will please address John Puffer, South Hanover, Mass.

FOXBORO', MASS.—Meetings in Town Hall.

PROGRESSIVE MEETINGS IN NEW YORK.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening, in Ebbitt Hall, No. 55 West 33d street, near Broadway.

The Children's Progressive Lyceum, a new and very attractive Sunday School, meets at the same Hall every Sunday afternoon at 2½ o'clock.

Speakers wishing to make engagements to lecture in Ebbitt Hall, should address P. E. Farnsworth, Secretary, P. O. Box 5679, New York.

TEMPLE OF TRUTH.—Meetings at the "Temple of Truth," 814 Broadway, New York. Lectures and discussions every Sunday at 10½, 3 and 7½ o'clock. The hall and rooms are open every day in the week as a Spiritualists' depot for information, medium's home, etc., etc. All are invited to come, and make themselves at home.

NEW YORK CITY.—The First Society of Spiritualists holds meetings every Sunday in Dodworth's Hall. Seats free.

WILLIAMSBURG, N. Y.—Spiritual meetings are held one evening each week, in Continental Hall.

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3½ P. M.

PHILADELPHIA, PA.—Progressive Spiritualists hold regular meetings on Sundays in Sansom Street Hall at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum holds sessions every Sunday afternoon in same place at 2½ o'clock.

PHILADELPHIA, PA.—Friends of Progress hold meetings in their new hall, (formerly a church), Phœnix street, every Sunday afternoon at 3 o'clock P. M. Children's Progressive Lyceum holds regular Sunday sessions at 10 A. M., in the same place.

WASHINGTON, D. C.—The Association of Spiritualists of Washington hold meetings and have lectures every Sunday at 11 A. M., and 7½ P. M., in Seaton Hall, corner of Ninth and D streets, near Pennsylvania avenue. Communications on business connected with the Association, should be addressed to the Secretary, Dr. J. A. Rowland, Attorney General's Office.

VINELAND, N. J.—Meetings of the Society of the Friends of Progress in their Lyceum Hall on Plum, near Sixth street, every Sunday morning at 10½ A. M. Children's Progressive Lyceum holds session in the same Hall every Sunday at 2 o'clock P. M.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ A. M. and 7 P. M., at Ellis Hall, Belleview avenue.

WILMINGTON, DEL.—The Spiritualists of this place meet every Sunday at McDonnell's Hall (Ferris & Garrett's Building) for lectures. Lecturers wishing to make engagements, will please address either of the following gentlemen: Thos. Garrett, Esq., President; Lea Pusey, Esq., Treasurer; or Dr. Wm. Fitzgibbons, Secretary.

BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" holds regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Waybosset street, Sunday afternoons at 3 and evenings at 7¾ o'clock. Progressive Lyceum meets every Sunday forenoon, at 10½ o'clock.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon.

DOVER AND FOXCROFT, ME.—The Spiritualists hold regular meetings every Sunday forenoon and evening, in the Universalist church.

SAN FRANCISCO, CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of Fourth and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7½ P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as agents for the RELIGIO-PHILOSOPHICAL JOURNAL.

Rev. Orrin Abbott. Address Chicago, Ill.

J. Madison Allyn, trance and inspirational speaker, will lecture in Woodstock, July 4, 8, 15 and 22. Address, Woodstock, Vt., care of Thomas Middleton.

C. Fannie Allyn. Address Woodstock, Vt.

W. P. Anderson, Spirit Artist. Address P. O. Box 2521 New York City.

Mrs. N. K. Andross, Makanda, Jackson Co., Ill.

Rev. Adin Ballou, Hopedale, Mass.

Mrs. Addie L. Ballou, inspirational speaker, Mankato, Minn.

S. M. Beck, inspirational and normal speaker. Address Rochester, Olmstead county, Minn.

Lovel Beebee, trance speaker, North Ridgeville, Ohio.

M. C. Bent, inspirational speaker, will speak in Middle Granville, N. Y., the first and third Sundays in each month, and in Kingsbury, N. Y., the second and fourth, up to July. Address Middle Granville or Smith's Basin, New York.

C. C. Blake. Address Dahlonega, Wapello Co., Iowa.

Mrs. E. A. Bliss, Springfield, Mass.

A. P. Bowman, inspirational speaker, Richmond, Iowa.

Mrs. A. P. Brown, St. Johnsbury Centre, Vt.

Mrs. M. A. C. Brown, West Brattleboro', Vt.

Mrs. H. F. M. Brown. Address drawer 5815, Chicago, Ill.

Mrs. Emma F. Jay Bullene's address is 32 Fifth street, New York.

B. J. Butts. Address Hopedale, Mass.

Mrs. Sarah A. Byrnes. Address 87 Spring street, East Cambride, Mass.

Albert E. Carpenter will answer calls to lecture. Address, Putnam, Conn.

Judge A. G. W. Carter, of Cincinnati, Ohio, will answer calls to lecture on the Spiritual Philosophy.

Annie Lord Chamberlin, Musical Medium. Address Banner of Light office, Boston, Mass.

Henry T. Child, M. D., 634 Race street, Philadelphia, Pa.

Seth C. Child, inspirational speaker. Address Frankfort, Ross Co., Ohio.

Mrs. Eliza C. Clark, inspirational speaker. Address care of Banner of Light office.

Mrs. Amelia H. Colby, trance speaker, Monmouth, Ill.

Dr. L. K. Coonley. Address Vineland, N. J.

Dean Clark, inspirational speaker, will answer calls to lecture. Address Rutland, Vt., P. O. Box 110.

Dr. James Cooper, Bellefontaine, O.

Mrs. Augusta A. Currier. Address box 815, Lowell, Mass.

Warren Chase will lecture the four Sundays of June in Decatur, Ill. Will receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL, and Stock subscriptions for the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

Mrs. Laura Cuppy's address is San Francisco, Cal.

Andrew Jackson and Mary F. Davis can be addressed at Orange, N. J.

Lizzie Doten lectures in Boston, Mass., during June. Address Pavilion, 57 Tremont street.

Dr. E. C. Dunn will be in Darien, Wis., through the month of July. Address him at Rockford, Ill.

Dr. H. P. Fairfield, trance speaker, will lecture in Janesville, Wis., through the month of June. Address Berlin, Wis.

Rev. James Francis will answer calls to lecture. Address, Mankato, Minn.

Dr. Wm. Fitzgibbon; Address, for the present, Philadelphia, Pa.

S. J. Finney's post office address is Ann Arbor, Mich.

A. T. Foss will speak in Bangor, Maine, in June. Will answer calls to lecture in other places. Address Manchester, N.H.

Mrs. Dr. D. A. Gallion will answer calls to lecture, under spirit control. Address Keokuk, Iowa.

Isaac P. Greenleaf. Address Lowell, Mass.

N. S. Greenleaf. Address Lowell, Mass.

Dr. Jos. J. Hatlinger, Trance Speaker. Address 25 Court street, New Haven, Conn.

J. B. Harrison, Kendallville, Noble Co., Ind.

D. H. Hamilton. Address Hammonton, N. J.

Charles A. Hayden will speak in Davenport, June 3 and 10; July and August reserved; in Providence, R. I., during September; in Cincinnati, O., during October and November; in Cleveland during December; in Philadelphia, Pa., during May, 1867. Will make engagements to speak week evenings in the vicinity of Sunday engagements. Address as above.

Mrs. S. A. Horton will speak in Eden Mills, Vt., and vicinity during June and the first Sunday in July. Address as above, or Brandon, Vt.

M. Henry Houghton. Address West Paris, Me.

Lyman C. Howe, trance speaker, Clear Creek, N. Y.

Mrs. Susie A. Hutchinson. Address East Braintree, Vt.

Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md.

W. F. Jamieson, inspirational speaker, Decatur, Mich.

Miss Susie M. Johnson speaks in Houlton, Me., during June.

George F. Kittridge. Address Grand Rapids, Mich.

Dr. B. M. Lawrence will answer calls to lecture. Address, 12 Lincoln street, Boston, Mass.

J. S. Loveland will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums. Address Hamburg, Conn.

Charles S. Marsh, semi-trance speaker, Wonewoc, Wis.

Mrs. Emma M. Martin, inspirational speaker, Birmingham, Michigan.

Leo. Miller will speak in Cleveland, O., through June; in Rochester, N. Y., through July; in McLane, N. Y., (grove meeting,) 1st Sunday in August; Canastota, N. Y., (grove meeting,) 2d Sunday in August. Address as above for week evening meetings.

Anna M. Middlebrook, Box 778, Bridgeport, Conn.

Mrs. H. M. Miller, Elmira, N. Y., care of Wm. B. Hatch.

Mrs. Mary A. Mitchell will answer calls to lecture. Address box 221, Chicago, Ill.

Miss A. P. Mudgett. Address Fond du Lac, Wis.

Miss Sarah A. Nutt. Address Danby, Ill.

L. Judd Pardee will speak in Buffalo, N. Y., during June. Address, care of Thomas Rathbun, P. O. box 1231.

Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich.

J. M. Peebles, box 1402, Cincinnati, Ohio.

George A. Peirce, Auburn, Me.

A. A. Pond, inspirational speaker. Address, North West, O.

J. L. Potter, trance speaker. Address Cedar Falls, Iowa.

Mrs. Anna M. L. Potts, M. D., lecturer. Address, Adrian, Michigan.

Dr. P. B. Randolph, Box 1714, New Orleans, La.

Dr. W. K. Ripley. Address box 95, Foxboro', Mass.

G. W. Rice, trance speaking medium, will answer calls lecture. Address, Brodhead, Green county, Wis.

Miss Belle Scougall, inspirational speaker, Rockford, Ill.

Austin E. Simmons will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Bethel on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

Mrs. Fannie Davis Smith, Milford, Mass.

Mrs. Mary Louisa Smith, trance speaker, Toledo, O.

J. W. Seaver, Byron, N. Y., inspirational speaker, will answer calls to lecture and attend funerals in Western N. Y.

H. B. Storer, Brooklyn, N. Y.

Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address San Jose, Cal.

Francis P. Thomas, M. D., will answer calls to lecture on Spiritualism. Address, Harmonia, Kansas.

Mrs. Sarah M. Thompson, Inspirational Speaker, 36 Bank street, Cleveland, O.

Benjamin Todd. Address care of Banner of Light office.

Hudson Tuttle, Berlin Heights, Ohio.

J. Wm. Van Namee, Brooklyn, N. Y.

Selah Van Sickle, Maple Rapids, Mich., will answer calls to lecture in that vicinity.

F. L. Wadsworth, Drawer 6325, Chicago, Ill.

E. S. Wheeler, Inspirational Speaker, will answer calls to lecture. Address Banner of Light office.

N. Frank White will lecture in Battle Creek, Mich., through June. Applications for week evenings attended to.

A. B. Whiting, Albion, Mich.

Alcinda Wilhelm, M. D., inspirational speaker, will lecture in Kansas during the summer, and in Iowa in the fall. Address, care of W. Brown, box 502, Quincy, Ill., until further notice.

Mrs. M. J. Wilcoxson will lecture in Northwestern Pennsylvania and Western New York till after the mass convention at Corry. Address, care of Wm. H. Johnston, Corry, or care of A. C. Stiles, M. D., Hammonton, Atlantic county, N. J.

A. W. Williams, healing medium. Address, Vermont, Fulton Co., Ill.

Mrs. N. J. Willis, trance speaker, will lecture in Worcester July 1, 8, 15 and 22. Address Boston, Mass.

F. L. H. Willis, M. D., will lecture in Worcester, Mass., during June. Address as above, or care of Banner of Light.

Capt. E. V. Wilson's address for the summer months will be Menekane, Oconto co., Wis.

Mrs. Mary M. Wood. Address 11 Dewey street, Worcester, Mass.

Mary Woodhull lectures on Spiritualism, Laws of Life and Health. Address Mattawan, Mich.

Elijah Woodworth, Inspirational Speaker. Address, Leslie Ingham Co., Mich.

Warren Woolson, trance speaker, Hastings, Orange county, New York.

Mrs. E. M. Wolcott is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont, New Hampshire, or New York. Address as above.

Miss H. Maria Worthing, trance speaker, Oswego, Ill., will answer calls to lecture and attend funerals.

Henry C. Wright will answer calls to lecture. Address Bela Marsh, Boston.

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee."

All communications under this head are given through

MRS. A. H. ROBINSON,

A well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit world.

MAY 15.

INVOCATION.

Eternal and immutable principle of Truth! Thou that hast imprinted upon Thy face goodness unto us, we would seek to know more of Thee. We would that every heart might be inspired by Thy beautiful principle. We would realize Thy presence for our own happiness and for the happiness of every immortal soul. We would that every word should bear upon its face Thy imprint; for we feel that to be inspired by Thee, to be blessed by Thy presence, sorrow that now finds a resting place in our hearts would depart, and Thou in Thy goodness would be received with joy and thankfulness by all humanity.

We feel, oh Divine Spirit, that to act wisely, deal justly, and live in harmony with ourselves and those around us, we need more of Thy purity and Thy presence.

As we see and realize the condition of many of our brothers and sisters yet upon the material plane of life, the darkness and sorrow in which they are groping their ways, knowing not whither to turn, and, as it were, lost to all Thy beauteous light, we feel to call upon Thee to inspire them with Thy blessing, and awaken within them a more perfect sense of their duties to themselves and also unto Thee. We feel that were they blessed with a realizing sense of Thy presence, would they but choose to draw near unto Thee, there would be light and joyousness; no sorrow, no darkness would they know. While we would ask Thy blessing upon them, we would also ask it for ourselves, that we by our acts of kindness and truth may be enabled to give unto them words of comfort and consolation.

We see Thee, divine Spirit, impressed alike in the germ, the bud, and the opening flower. We see Thee in infancy, youth and manhood, and realize Thy presence in our souls at all times. Wilt Thou be with us and inspire us with noble will and purposes, is now, and in all time, shall be our sincere prayer.

QUESTIONS AND ANSWERS.

Q. What possible object can spirits have in devoting their time to mortals?

A. What possible object has a mother in devoting her time and energies incessantly to her child? You answer, it is for its happiness while upon earth. So with guardian spirits. They are attracted by the innocent bud, and seeing the germ within that bud, they desire to witness its proper unfolding, and to surround it by proper conditions through which it will gradually develop into beauteous manhood or womanhood. This is their care.

As there are many whose parents have not the least care, or control over their children, these need more especially the watchful and tender love of guardian spirits. They take charge of them in this life, and not only in this one, but they are among the first to greet them when they enter upon the second plane of life—the spiritual one—where, to the newborn spirit, everything is as strange as it is at its entrance upon the material plane of life. You will agree with me in this: that a long-tried friend, one that is true every time, is a very pleasant companion in a strange land. He is one to be with you, that you may never feel alone. One to give a word of encouragement when all seems dark. One to whisper peace when the storm is howling without.

What possible object can spirits have in devoting their time to mortals? We answer that their sole object is the happiness of their charges as well as their own enjoyment, while thus attending upon them.

Q. Is it not possible that the time will come when the people of this earth will become so spiritualized that there will be no physical death—I mean that by progression the physical will emerge into the spiritual?

A. We would say that so long as the physical form is necessary for the birth of the spirit into the material plane, just so long will it be necessary for the dissolution of that form in order that the spirit may be freed from the material, to have perfect use of its faculties upon the spiritual.

What there will be in the future, and at so remote a period as that time must of necessity be, we don't claim to have the power to tell. That individuals can become so familiar with the spiritual life while yet upon the material, that there may no death ensue to them, but simply a change, that we do know; but we cannot conceive of the time when things shall become so harmonious that the material form will not be necessary for the birth of the spirit upon earth. As we stated before, that form being necessary for the covering of the spirit, in order for it to become individualized upon earth, then it must follow that that form will sooner or later pass through different changes until the spirit can no longer rest in it—then it will pass from the material to the spiritual plane of life.

Everything in nature is beautiful. Nothing more beautiful than the human form, and yet how little prized and appreciated by those who wear it.

JULIA L. THORNTON.

Father, is it hard for me to talk to you? No, for with a light heart all things are easy. Yet would you believe me, I can see the darkness and sorrow with which your heart is weighed down. It is to lighten your burdens—to give you a few words that shall arouse and cheer your soul—that I come at this hour.

You will say you would not ask it of me—you would not desire that I should leave my home of beauty and come to you on earth where there is so much sorrow, so much deceit, so much unhappiness, yet, father, were you down deep in hell, I would be with you there. Heaven could not be heaven to me were you suffering the torments of that place. A few months more, and you will leave all your trouble and come to us. Yes, you will come to your child, and to my mother, the companion of your bosom. I would not care, father, for what William says. Oh, no. It is not worth your while, because his motives are not good, and then, again, he is thoughtless. Had I better tell who William is? He is my mother's brother.

I said, father, in a few months. Yes, not over ten at the outside, and I think in less time than that, you will finish up your work on earth, and come with us to rest and enjoy the beauties of this life.

Little Maria—you think of her and would not leave her; but her stay is short, too. You often think now, when you look at her thin, pale face and sunken eye, that she will not stay but a little while upon earth; but, father, she will stay longer than you—but a short space longer, though. So when you become convinced that you are to leave earth, grieve not on her account, for as sure as I live, mother and all of us, just so sure it will be but a short time after you join us until she, too, shall come.

My father's name is Thornton—I should have said Milton Thornton, for Milton is his given name, and his home is in Bridgeport, Connecticut. My name is Julia L. Thornton. Would you like me to tell you how long since I left you? It is a little over five years. Now, if you will send this to my father, you don't know how glad I shall be. [To reporter.] Will you do so? [We will.] I am obliged to you for your kindness. Good bye.

IRA STILLMAN.

Sir, I want to say about ten or twelve, or perhaps fifteen lines. I don't want to bring my folks into this belief, for I tell you, sir, that I do sincerely believe that if all people on earth had the same belief that Spiritualists do—sir, I believe it would be the ruin of them. I think it is wrong, very wrong to call this mode of manifesting ourselves Spiritualism. Under its cover, I tell you, I would not dare tell all that is done. They talk about living up to their highest convictions of right, and then they say, "whatever is, is right"—why such doctrine would be the ruin of the world.

At the same time that I don't wish to bring my folks into this belief—that is the belief of Spiritualism—yet I want them to know and believe for a certainty, that I have the God-given power vested in me to manifest myself to them now that I am dead, and yet live; and that's all I want. I don't wish to hurt any one's feelings; I would not have you think that I do. They tell me that this woman here is a Spiritualist, and I don't know as I ought to have said what I did, on her account. [To reporter.] Are you a Spiritualist? [I am not.] Well, then, I haven't hurt your feelings, have I? Well, they should not call it Spiritualism. They should not make the broad assertion, that "whatever is, is right." Conversing with our friends after death, I tell you, don't make Spiritualism. There is not a person—not one—who, after he dies, would tell anybody that whatever he did was right. Murder, right? Stealing, right? Lying, right? and every miserable, contemptible thing that you can think of, right?

I tell you it is right *wrong*, sir. That is what I want to say. I want my folks to know just exactly what I believe about it, too. Now, you can arrange things at home so that I can talk to you, and not class yourselves among Spiritualists either. It will not make you Spiritualists my talking to you, either.

Would you like to have me tell you where they live—my folks? Yes, if it satisfies me, I suppose. Well, it don't satisfy me to tell you where they are. My name is Ira Stillman.

Now, my folks, you see I have been particular not to give one of your names. I don't want you picked out and disgraced. All I want of you is just to give me a chance to talk to you. That's all. I have said enough here to please you—and by the way, I don't know that I ought to have told you that. All you will have to do is, first,—[addressing the reporter,]—do you know how to get up a circle, sir? [The reporter replied "No."] Can you tell me anything near how to do it? [I suppose circles are formed by joining hands.] Well, supposing you put your hands upon a table, so. [Placing the medium's hands flat on the table close to each other.] That's a circle, ain't it? All of you take a table, and get it all right; take everything off from it, and be sure and have a table that has got a wooden top, not a marble top, and sit around that table, and lay your hands flat down on it—this gentleman says take hold of hands, but I guess you had better lay your hands flat down on the table—and wait patiently for the result. I tell you don't be frightened when we come. Well, I guess I have got my fifteen lines. How much is it a line? I don't suppose you expect me to pay you, for I haven't anything to pay you with anyway? [We are glad to have all come here, free.] I am obliged to you, sir. I am obliged to you for your kindness to me. I don't know but you are kind to everybody.

If what I have said will hurt the feelings of this lady, why, you can just tell her for me, they are my honest convictions. I think she thinks that the honest convictions of every one are all right. Then she must not blame me for them.

Well, sir, I will bid you good bye, good day, or good morning, or whatever you may call it; and let somebody else have a chance, who does believe in this ism. I don't.

CHLOE.

[This communication was delivered in a whisper.]

I say, I want to tell you—I can't talk great loud, big, like men folks do, and I want to tell my father that I can talk if I be dead. This is Chloe, a little bit of a girl. I wasn't only just seven years old. That's all they ever called me, is Chloe. I want to tell them a good many things. I want to tell my mother that our little bit of a baby sister is here, and she is with me, too; not right here I don't mean, where I am talking now, but she is with me at my home.

That's what I want to tell, and that's all I want to tell. By by to you, man—by by.

CAROLINE.

Am I miserable? *If I am I have it all to myself.* I heard it talked around here that anybody who killed himself or herself would not leave a good influence behind. I wonder what the difference is—to kill yourself or let disease kill you—what do you suppose the difference is? Why ought my influence to be any worse, do you suppose, because I did that? I don't know, nor I don't care.

I thought sometimes myself that I was crazy; that is, before I drank the stuff I did. Shall I tell you what that stuff was? Why, it was nothing more nor less than laudanum. I drank it and went to sleep. I know you worked hard to keep me awake, but you could not do it. I went to sleep and slept well, and when I awoke, instead of being on earth, with those that tormented me, I was with friends.

Now, if there was any harm in that, I am glad of it, that's all. You thought ten days before my death, that at the breakfast table I was absent-minded; you called me nervous. Well, perhaps I was nervous; I had enough to make me so, though.

How could I die, and leave a little child? Very easily; I did love my child, and I do yet, but I believe I can do more for that child now than I could where I was.

True to me, my husband, were you? Ah, I tell you I can watch you now, and I can see your truthfulness to me, too! Will you shrink to have me tell this! Do I tell it as a justification of myself? No, I tell it, sir, that you may know that I see you and know right where you are. After a little while when you can look around—when sufficient time has elapsed so as to make it creditable for you to take another—then you will do so. Let me say to you, that when you take another be kinder to her than you were to me. Don't treat her as you treated me, or she may do the same thing that I did.

You saw me the night after I was buried, and you were frightened. Will I frighten you again? If you will deal justly by our little girl, I will not alarm you, but if you do not, I will. You called to me and called to me, and said Caroline, how could you have done it? I heard you when you spoke, but you were far away, and I went farther, too. You think I regret it by this time, but I don't; ah, no, I do not have one regret. Should I regret a change for the better? Should I have staid to care for you when you cared not for me? No, never! All I blame myself for is for staying as long as I did with you. You are sorry that I have these feelings now that I am dead, are you? Yes, but it is not on my account that you are sorry, but on your own, for you fear what I may do.

Then, again, you hate to have folks know it. Ah, you care more for the opinion of folks than you do for me. Yes, and that's what you always did. Very kind and obliging when there were persons present, I know; and right the reverse in their absence. I know that, too. It is a strange story, but it is a true one. Perhaps the time will come when I can talk more to you. I think so. Then it will be well for you. I am very well contented. I rid myself of your cruelty—it was all that I asked. Should I have staid and suffered and suffered for the sake of caring for a child that was as much yours as mine? Was it in my power to leave you except by death? No, for you told me the Wednesday morning before, that wherever I went you would go, too; and you would bring me back to you; and make me stay right there, and I should be your slave, whether willing or not.

Do you know that I heard you when you said repeatedly that there never had been an unpleasant word between you and me? I wondered at first that you could tell such a falsehood. Then, again, when I thought of your treatment, I thought there was nothing mean you could not do. You may say everything was pleasant if you like, but when I come to tell my story I will tell it just as it was. You said I should have made home pleasant. What difference if I did? How much time were you there?

This is all I will say to you, Nelson, this time.

MAY 18.

HARLOW REEVES.

Father, I come to redeem my promise. I cannot stay but a few minutes, but I will tell you of my real life after death. You remember you said to me: "If after all you have suffered now, in this body—that is all we have seen of you, and is so much wasted away, and your life is all gone—if after all this you find an existence, come and let us know it."

I come because I have found existence, and also to let you know this truth—*that I live.* You remember your thoughts, and if I remember rightly they were in this wise: "Every thought comes out into the great ocean of thought, and there remains;" and this spiritual theory, you believed, was only giving utterance to these thoughts.

Now, when I repeat this I am only giving your thoughts. When I tell you of future things then you will know that it is not the thoughts that have gone out which I am now uttering; and in order to convince you that they are not, I will tell you of something that will take place.

Nine weeks from this very day, when you will be on a sick bed, I will come to you. What will I say? I will say, "Father, I am come to fulfil my promise when I gave the communication to you." Now that is sure to occur. You will wonder how I know that you are going to be sick, and very sick, too. Dr. James and Dr. Lewis, and every one who will see you, will despair of your life. You will not die, though. You will recover from that illness and live on a long time. Another thing: brother Milton will come home to our house—your house—in five months. Yes, that's it.

Now, the time will have to pass away before you can become convinced of this, but you will surely be satisfied. You will be taken down with a fever, but the name of it I can't tell, and I believe it will puzzle your physicians to name it, too. Now, father, these are thoughts that are mine—I give them to you. I don't gather them all myself, but there are others that tell these things to me. You will see that the thoughts given through this organism, medium, or whatever you may call her, are not thoughts gathered from the ocean of thought.

Shall I tell you that I am contented? If I should I should not say truly. I would rather have staid there. You know why, without my telling you. How long have I been here? That would be no test to you, for this, as you will say, may come from the minds of others.

My death was in different papers. Now you will wonder if it was not my name, and some of these things gathered from them. It is not, for I give these thoughts myself.

[Hesitating.] Now I am puzzled. I don't know whether to say just where—no, I will not tell just where to send it, for that is not best. My father's name is C. L. Reeves. My mother's name is Charlotte, and mine is Harlow Reeves.

Father, I have kept my promise, and you will find what I have said here to be true.

EDWARD.

[Moving the chair in which the medium sat close to the reporter's table, the spirit said:] I don't want to get close enough to you to bother you, and I don't like to get away off either. Will you excuse me if I sit up pretty close? No man ever hurts a man and no woman ever hurts a woman. [Observing the reporter writing.] See, here, that ain't a part of my story, so just be good enough not to put that in, will you? This is a very peculiar way of doing things, don't you think so, sir? [Yes, it is very peculiar.] How very strange it is, too. You have no idea of it, have you? [Well, very little. I am entirely unable to account for it, upon any philosophical principle. I don't sufficiently understand it to explain it.]

Don't you think I am pretty well fixed up for a man now? I think I am. [You are very well satisfied with your position, are you?] No, I am not. Not a quarter as well satisfied as if I had my own body, or one like mine.

The old gentleman told me to walk right along. Tell your story, my dear boy, he said, and be as brief about it as possible. Don't forget yourself, and fly off at a tangent. All that is desired of you is to just say enough to your folks so that they may know who you are, that's all. Now, sir, that ain't my style. I had a great deal rather just tell I was all right, you know, and be perfectly welcome to say such things as I wanted to.

[Who was the old gentleman you referred to?] Who do you mean? [The spirit who gave you directions how to proceed.] I suppose, sir, you call us spirits. I call him an old gentleman—an old man—old gentleman, if you like. [He does not appear very old, does he?] He acts as though he was pretty old. He acts a good deal like those men that live a long time, and acquire a dignified air, being very decided in what they say. [Does he not look old as people in this life do?] I will tell you how he looks, and then you can see for yourself. His hair is white; and he has it combed right straight over back this way, [explaining with a motion of the hand,] and it falls down to his shoulders. He wears a full, heavy beard. He don't shave, I guess. It would be rather strange if he did, wouldn't it? [Yes.] He appears to me like some one that is old, and has lived a long time on earth, and still been a long time here. [Does he look like an intelligent man?] Indeed he does. [He gave you good advice, didn't he?] Yes, I like his advice very well, but I would rather he would give it to somebody else. I don't want to be hauled up. That was one of my great failings when I was a boy. When I was a boy, and mother or father sent me of an errand, I would go and get talking, and forget all about what I was sent for. Well, now, I don't mean to forget my errand this time.

They used to lick me like the devil; that is the way they used to take to make me prompt. If I should come here and be very prompt, they would not believe it was me at all. They would think I had gone through such a miraculous change that it could not be me. It don't look like me, this don't, and I don't feel like myself.

You know a man feels like himself whether he is up and dressed or not, don't you? When you come to be up and dressed, and not dressed in your own clothes, or anything near like your own, what do you say about them? You think you have gone through with a kind of change and come out a woman. [That is rather sad to think of, isn't it?] Well, no, I think I would like to be a woman, but I can't be one and be myself, too, you know. Do you think it is sad to be a woman? I don't.

I want you to tell uncle Sanborne and aunt Maria about this—that is, that I didn't die. Because if I had died, you know, I would have lost myself, wouldn't I? I didn't die. Ain't you going to answer me when I ask you a question? [Certainly.] Well, I didn't die, that is all there was about it. My beautiful body died. I didn't have a very nice body, you know. I was a good deal round shouldered, and they used to try to straighten me up; and another thing, aunt Maria, you used to say to me, keep your shoulders back and stand up like a man, or the girls will never fall in love with you. Well, sir, by thunder, I saved them that trouble. I just stepped out of that body, and now I don't care whether they fall in love with me or not.

Now, aunt Maria, you would not think I would say such trivial things to you if I were dead. I ain't dead.

Mr. Bliss—do you know who Mr. Bliss is? I suppose you call him another spirit. [Yes, we know a Mr. Bliss, who is a spirit. Is he the one you refer to?] Well, he is a man here. He says I had better tell where aunt Maria lives, so as to have my letters sent there. Well, sir, there is more than one person who has come here to ask you to send their letters, and you never have sent them. Well, you may treat mine in the same way. [We will see that your letter is forwarded.] Some of them think this is worse than the dead letter office, do you know that? These are letters from the dead, and if the letters come here and ain't sent, they certainly go to the dead letter office. [Yes, that would be a dead letter office, truly.]

I wonder if I had better tell about going to uncle Jim's, and staying so long, and having such a serious time after I got home? Now you may laugh over it, for I think of it now and laugh. Would you believe I would laugh over such a thing?

Well, I will tell you. I went to get a little brass kettle, and I fell in with some boys, and staid and talked and talked and talked. When I got back near home I found I had forgotten my kettle, and rushed back to get it. And when I got home you know what you said. You said I deserved a right good, sound thrashing; and you remember what I told you. [Laughing.] I remember it now. I said to you I was waiting for them to wash it out and get it clean. She would not let it come without being clean. By thunder, I didn't look in the inside of it, and when you come to use it, you see there had been milk in it, and it hadn't been washed at all. You said to me, what did you lie for? It was so as not to get that good sound thrashing you promised me. You can't lick me now. [The reporter having finished a sheet of paper, threw it on the floor.] Is that the way you throw my letter around? I'll just bet a thousand dollars you will never send it, if that is the way you scatter it about. [Being assured that the letter would be printed all right, the spirit continued:] I was telling you about my brass kettle. When they came to look into it, and found it wasn't washed, why that brought me out. You know what you said. Why, you said if the poor young one would think of such a nice story as that to tell, don't for mercy's sake lick him. Well, I will remember you for that. I think of it now. I think of it a good many times. I should not have told you half so many lies as I did, if it had not been for the fact that I often forgot myself when you sent me of an errand, and then you would lick me like the devil. You see when I got into trouble of this kind I would tell you a story. Now, that's so.

Another thing, if you will only confess it—you are going to get married. Now, I didn't come back here to tell this, because you see I don't care. Would it be swearing if I said I don't care a cuss? I used to swear.

I kind of like to stay here. Don't you think it is confounded mean to hurry me up? [I suppose there are other spirits that want to talk as well as you.] Well, I know it, but then—did you say I had used up all your paper? [To reporter.] I didn't tell you where to send my letter yet, did I? If I don't look out I shall forget part of my errand, as usual. [You haven't told who aunt Maria is yet.] Didn't I tell you the rest of her name? [No.] Why, it is night, ain't it? Do you suppose we have night here at our house? [I don't know, I have never been there.] Well, I have never seen the lamps lit here—not a lamp, candle, or anything else of the sort.

I want to tell you something now. May I tell you a little bit of something? We don't have any torchlight processions, either. You know them lamps over there—ain't they lamps? [Pointing to the long line of street lights.] [Yes, those are gas lamps.] Well, it looks a good deal like a torchlight procession, stringing along, and that made me think of it. Don't you think this is strange that I can see with another's eyes? [We suppose you have complete possession of the medium's senses.] Why, they are my eyes. You understand that, don't you? [We understand you are using the medium's organism.] Well, I don't know what you think about it, but I think it is pretty nice. I tell you, I had just as soon stay here as go back again. Do you suppose this woman could take care of herself and me, too? [We think not very well.] Well, then, I could not stay, could I? [No.] I will go pretty quick. Confound it all, I forgot, but I will tell you. I will send the letter to Aunt Maria McWilliams—Mrs. Maria McWilliams. Now you want to have me give her place of residence. Well, Louisville, Ky. I'll bet this is a regular dead letter institution. There is a man here says you never sent his letter, after you said you would. I think you had better send the letters. It don't cost only three cents to send a letter. If I had three cents I would give it to you; but I hain't got any money.

I think I have told you where to send my letter, and who to send it to. Do you know I don't like this going? [You haven't told your name yet.] Didn't I tell you that? [No.] Are you perfectly sure? [I have no recollection of your telling it.] I'll bet if you will take the trouble to read my letter over you will find that my name is Edward. Edward what?] Now you want to know the rest of it? [Your friends would like to know it.] Don't you suppose that my uncles and aunts that I have talked about here, know what my name is? Didn't I tell them a good many things? [Well, have it your own way.] You don't care, do you? [No, you can please yourself.] Well, I care, and I have done all I want to, sir. [All right.] Now, just see how you say that. You don't care whether my letter goes or not. Well, good bye.

[To reporter.] Good bye to you, sir. I thank you for writing for me. The devil, can't you tell a fellow good bye? You can do the next thing to it—I am going anyhow. I will never ask a blessing for you, sir, if you don't bid me good bye. I would not give you a blessing as big as you could carry between your two fingers. I bid you good bye. [Good bye.]

FIDELIA LEWIS.

Sister Emily, I did not come here, expecting you would believe it was me, but I will talk to you, and you can judge of its truth. I shall be happier after telling you what I shall now.

You will think it over and over again, and say to yourself if I was happy here I would not come back. You know that I could not be happy away from you, where I was not permitted to see you at all. I could not find pleasure away from all of those I love—from you and others.

My little boy is with me, and your little Lizzie is with me, too, and we go together time after time to see you, and when at night all around is quiet, we come nearer than at any other time. Little Lizzie often desires me to go, and says to me, "Come, aunty, let's go and see mamma."

Think you that we would stay away? Oh, no, for she could not be happy, even in heaven, away from you. Did you think that night when she breathed her last, that you saw me? You felt sure that I was there with outstretched arms to receive her. Did you think it was only a fancy of yours? No, at that time you thought it was real; you believed that I was there, and you said it over and over again. But as often as you said it, you would assert that it was only imagination on your part; that I could not have been there. I want to tell you that it was not a fancy; it was real.

I saw you the three weeks that you watched over her, and I saw you, too, when you kissed her for the last time. I was with you when you went to lay her remains away in the ground. I was so near you that I could feel the pangs of your heart when you heard the cold earth strike upon the coffin that contained the remains of your lovely child.

Do you suppose I could be contented in heaven, and you suffering so much? Could you be and know I was suffering so? Now, when you think of these things, don't think that I can't be happy and be with you, for you know that I was always happiest when I could do something to relieve you—something to help you. Anything to aid you was joy to me. When you think of it, as you will over and over again, then you will feel, and think this is surely Fidelia, and it is what it purports to be.

My name is Fidelia Lewis. You would ask if I see my husband. Yes, I see him now, for he is with me. I saw him when he went away from you, and I was with him during his sickness, but he knew it not; and when his eyes closed to the scenes of earth, then he saw me. Would you like me to come again this way? If so, don't be afraid to visit that class of persons that are susceptible to our influence, and I will come to you.

Good bye, dear sister Emily, and if I don't manifest myself to you again in this life, I, with your little daughter and my little boy, will often be with you.

Spiritual Communications—No. 8.

DEAR DOCTOR:—I have informed you what constituted the first study in the spirit world, and I have also stated that its accomplishment here was both difficult and unnatural. I will strive to give you some idea of the circumstances under which this lesson of humility must be learned; and here let me say, that I have purposely selected a case simply in a negative condition, that is, merely destitute of the necessary qualifications for a happy advancement in the first step of extra mundane existence; without adding the evil passions and unholy desires which those possess whose earth lives have been devoted to self.

Conceive, if you can, an expansive sandy desert, studded with slimy pools of stagnant, fetid water, where loathsome reptiles keep their vigils, ready to strike their poisoned fangs into all possessed of life! a sullen atmosphere loaded with ten thousand times the virulence of the deadly Upas, lighted by a few straggling, sickly rays, only serving the purpose of making the darkness visible, and revealing this condition of unmitigated personified human misery; remorse fastening its envenomed teeth into the vitals, and reminding its victim of that heaven, which now, (in his estimation,) is eternally lost. Multiply all this by your most vivid conceptions of all that is horrid, and you may gain some faint idea of that condition in which an undeveloped spirit learns the first great lesson of its progressive existence.

ROBERT HARE.

A toad was recently found embedded in a block of magnesian limestone stratum, at a depth of twenty-five feet from the earth's surface, and eight feet from any spring water vein, at Dyke House quarry, Hartlepool, England. The cavity was no larger than the animal's body, and presented the appearance of being an exact case of it. The eyes of the singular stranger shone with unusual brilliancy, and it was full of vivacity on its liberation. It appeared, when first discovered, desirous to perform the process of respiration, but evidently experienced some difficulty, and the only sign of success consisted of a "barking noise" it continued to make on being touched. Mr. Taylor, an eminent local geologist, gives it as his opinion that the toad must be at least six thousand years old.

An attorney who wished to show his smartness by quizzing an old farmer, began by asking him if there were many girls in his neighborhood. "Yes," replied the old man, "there's a dreadful sight of 'em—so many that there ain't half enough respectable husbands for 'em all, and some of 'em are beginning to take up with lawyers!"

SHADOWS.—Most of the shadows that cross our pathway in life are caused by our standing in our own light.

"ANNIVERSARY."

THE SPRITUALISTS of Sturgis will hold their annual meeting in the Free Church, the 15th, 16th, and 17th of June, 1866.

S. J. Finney, J. B. Harrison, and other Speakers will be present.

Arrangements will be made to have a good time. All are invited. *Per Order.*

Three Days' Meeting in Aurora, Ill.

THE Friends of Progress in Aurora, Ill., will hold a Convention on the 15th, 16th and 17th days of June. They cordially invite all who wish to join them in the good work.

R. H. WINSLOW,
Pres. of Society.

GROVE MEETING.

THERE will be a grove meeting of Spiritualists held on the 4th day of July, 1866, at Farmers' station, Clinton Co., Ohio, on the Marietta and Cincinnati Railroad. Spiritualists and liberal minds are earnestly invited to attend.

S. C. CHILD.

NOTICE.

THE "NORTHERN WISCONSIN SPIRITUALIST ASSOCIATION" will hold its next quarterly meeting at the city of Fond du Lac, on Saturday and Sunday, the 9th and 10th of June next. Good speakers will be in attendance.

JOHN P. GALLUP, Secretary.

Oshkosh, Wis., May 5, 1866.

Third National Convention.

To the Spiritualists and Reformers of the World:

At the SECOND NATIONAL CONVENTION OF SPIRITUALISTS held in Philadelphia by adjournment from the 17th to the 21st of October, 1865, it was

Resolved, That this Convention and its successors be, and hereby are declared to be a Permanent National Organization of Spiritualists, and that the officers of this Convention hold their respective offices until the next Annual Convention, and their successors are elected;

Resolved, That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Spiritualists, whose terms of office, as delegates, shall expire when their successors, or other delegates, shall be elected by their respective local organizations, but whose membership of the National Organization shall not cease until their names are voluntarily withdrawn, provided that membership, without annual appointment by local organization, shall not entitle members to vote, or take part in the business of Annual Conventions;

Resolved, That the National Organization of Spiritualists will, until otherwise ordered, hold Annual National Conventions of delegates from local organizations, at such times and places as the President, Vice-Presidents, Secretary and Treasurer of this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee for that purpose;

Resolved, That appointments and records as delegates from local organizations, shall alone constitute the membership in the National Organization of Spiritualists; and all such delegates shall be thereby constituted and remain members until their names are voluntarily withdrawn.

Resolved, That until otherwise ordered, each local organization of Spiritualists, or Progressive Reformers, shall be entitled to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty members.

Resolved, That in adopting these articles, all rights of the National Organization hereby instituted, in any wise, at any time, or in any manner, in the least degree to assume the power to prescribe creeds, articles, or declarations of faith for Spiritualists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, or otherwise, are forever prohibited.

In pursuance of the above, the undersigned officers of said Convention, as the Executive Committee, have received the following invitation, to wit: "At a meeting of the Providence Congregation of Spiritualists, held at Pratt's Hall, the following resolutions were unanimously adopted:

Resolved, That the National Convention of Spiritualists be invited to hold their next session in the city of Providence in the month of August next;

Resolved, That if this invitation be accepted, we recommend that one day be devoted to an excursion upon the waters of our Narragansett Bay. And we tender to the Convention the free use of our Hall, a fraternal greeting and kind hospitality."

(Signed) L. K. JOSLIN, *Secretary.*

And, on conferring with each other, we have decided to call the THIRD NATIONAL CONVENTION to meet on Tuesday, the 21st day of August, 1866, and continue in session until the following Sunday, at the above mentioned Hall, in the City of Providence, State of Rhode Island. And we therefore invite "each local organization of Spiritualists or Progressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members;" to attend and participate in the business which may come before said Convention.

JNO. PIERPONT, President.
MARY F. DAVIS, V. P. for New York.
J. G. FISH, " " New Jersey,
I. REHN, " " Penn.
THOMAS GARRETT, " " Delaware,
J. A. ROWLAND, " " D. of C.
A. G. W. CARTER, " " Ohio,
BENJ. TODD, " " Michigan,
S. S. JONES, " " Illinois,
H. S. BROWN, M.D. " " Wisconsin,
C. H. CROWELL, " " Mass.
M. B. RANDALL, M.D. " " Vermont.
M. B. DYOTT, of Pennsylvania, Treasurer.
HENRY T. CHILD, M. D., Secretary,
634 Race St., Philadelphia.

BOOKS! BOOKS!!

NEW YORK AND BOSTON PRICES.

FOR SALE BY THE

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION

(Address Post Office Drawer 6325.)

CHICAGO, ILL.

All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, addressed as above, will meet with prompt attention.

	PRICE.	POSTAGE.
A, B, C, of Life, by A. B. Child	$ 25	2
Age of Reason, by Thomas Paine	40	8
America and Her Destiny, by Emma Hardinge	10	2
American Crisis, by Warren Chase	20	4
Answers to Ever Recurring Questions, a Sequel to the Penetralia, by A. J. Davis	1.50	20
Anti-Slavery Harp, compiled by W. W. Brown	13	2
Apocryphal New Testament	1.00	16
Arcana of Nature, or History and Laws of Creation, Vol. I, by Hudson Tuttle	1.25	20
Arcana of Nature, or the Philosophy of Spiritual Existence, and of the Spirit World, Vol 2, by Hudson Tuttle	1.25	20
Arnold, and other Poems, by J. R. Orton, cloth	50	12
Astro-Theological Sermons, by Robert Taylor.	1.50	18
Authropotrorphism Dissected and Spiritnalism Vindicated, by D. S. Davis, M. D	60	12
Be Thyself, by Wm. Denton	20	
Bible Triumphant, by Mrs. H. V. Reed	50	4
Biography of Free Thinkers	75	10
Biography of Satan, by K. Graves	35	
Blossoms of Our Spring, (a Poetic Work,) by Hudson and Emma Tuttle	1.25	20
Bouquet of Spiritual Flowers, through the mediumship of Mrs. J. S. Adams, by A. B. Child, M. D. Cloth, 75 cts., postage 10 cts. Gilt, $1.00, postage 10 cts. Extra gilt	1.50	10
Bouquet from the Garden of Humanity, (Poetical,) by Benjamin Todd	25	2
Branches of Palm, by Mrs. J. S. Adams. English cloth, beveled, $1.25. Extra, gilt edge	1.75	16
Broken Lights, by Frances Power Cobbe	1.75	
Christ and the People, by A. B. Child, M. D.	1.25	12
Christ and the Pharisees upon the Sabbath, by a Student of Divinity	20	2
Christianity; its influence on Civilization, and its relation to Nature's Religion, by Caleb S. Weeks	25	2
Complete Works of Thomas Paine. Three volumes	6.00	94
Conduct of Life, by R. W. Emerson	1.50	20
Contest The, a poem, by Geo. P. Carr	1.25	10
Davenport Brothers; Their Manifestations, &c.	30	4
Devil's Pulpit, by Robert Taylor	1.50	18
Discussions of Spiritualism, by Brittan and Richmond, cloth	2.50	28
Dissertation on the Evidences of Divine Inspiration, by Datus Kelley	20	4
Effect of Slavery on the American People, by Theodore Parker	10	
Eliza Woodson, or the Early Days of One of the World's Workers, by Mrs. E. W. Farnham	1.50	
Emerson's Writings, 1st and 2d Series, both	3.00	40
Emma Hardinge, (Photograph)	25	
English Traits, by Ralph Waldo Emerson	1.50	20
Epitome of Spirit Intercourse; a Condensed View of Spiritualism, by Alfred Cridge	40	8
Errors Corrected; an Address by the spirit of Stephen Treadwell	10	2
Errors of the Bible, by H. C. Wright	30	6
Essay on Dream, by Thomas Paine	25	4
Essay on the Trial by Jury, by L. Spooner	1.00	16
Facts and Information for Young Men	13	2
do do do Women	13	2
False and True Theology, by Theodore Parker	10	
False and True Revival of Religion, by Theodore Parker	10	
False and True Marriage, by Mrs. H. F. M. Brown	10	2
Familiar Spirits, and Spiritual Manifestations, by Dr. Enoch Pond	15	4
Footfalls on the Boundary of Another World, by Robert Dale Owen	1.75	
Free Love and Affinity, by Miss Lizzie Doten.	10	24
Free Thoughts Concerning Religion, or Nature vs. Theology, by A. J. Davis	20	2
Further Communications from the World of Spirits, by the Spirit of George Fox	75	12
Fugitive Wife, by Warren Chase. Paper, 30 cts. Cloth	50	
Gazelle	1.25	12
Gist of Spiritualism, by Warren Chase	50	6
Great Harmonia, by A. J. Davis. 5 vols, viz: Vol. 1. The Physician; Vol. 2. The Teacher; Vol. 3. The Seer; Vol. 4. The Reformer; Vol. 5. The Thinker. Each	1.50	20
Harmonial Man, or Thoughts for the Age, by A. J. Davis. Paper, 40 cts., postage, 6 cts. Cloth	75	12
Harmonial and Sacred Melodies, by Asa Fitz.	40	6
Hartford Bible Convention	1.00	16
Harbinger of Health, by A. J. Davis	1.50	20
Healing of the Nations, (First Series,) by Chas. Linton, Medium	2.50	32
Healing of the Nations, (Second Series,) by Charles Linton	2.50	32
History of all Christian Sects and Denominations—their Origin, Tenets, Condition, by John Evans, LL. D.	75	16
History of the Chicago Artesian Well, by Geo. Shufeldt	25	
History and Philosophy of Evil, by A. J. Davis.	40	6
History of Dungeon Rock, by Enesee	30	4
History of Mexican War, by Loring Moody	20	4
Household Poems, (15 Illustrations,) by H. W. Longfellow	50	6
How and Why I became a Spiritualist, by W. A. Danskin. Cloth	75	12
Incidents in My Life, by D. D. Home, Introduction by Judge Edmonds	1.25	16
Infidels' Text-Book, by Robert Cooper	1.00	12
Intellectual Freedom; or Emancipation from Mental and Physical Bondage, by Charles S. Woodruff, M. D	50	
Is the Bible Divine? by S. J. Finney	30	4
Is there a Devil? The Argument Pro and Con.	20	2
I Still Live, (a Poem,) by Miss A. W. Sprague	10	
Jesus of Nazareth, by Alexander Smyth	1.50	20
Kingdom of Heaven; or the Golden Age, by E. W. Loveland. Cloth	75	12
Kiss for a Blow, by H. C. Wright	75	12
Kneeland's Review of the Evidences of Christianity	75	8
Know Thyself, O, Man, and be thine own Physician, by the Spirit Physician called the Man of Nature, through Mrs. Dr. D. A. Gallion	50	4
Lays of Liberty	20	4
Lectures on the Bible, by J. Prince	1.00	16
Legacy to the Friends of Free Discussion, by Benjamin Offen	75	10
Legalized Prostitution, by C. S. Woodruff, M. D. Cloth	1.00	16
Letter to the Chestnut Street Congregational Church, by John S. Adams	15	2
Letters to Eugenia; or a Preservative against Religious Prejudice, by Baron D'Holbach. Translated from the French by Anthony C. Middleton, M. D	75	10
Lily Wreath, by Mrs. J. S. Adams, Medium	1.00	16
Life Line of the Lone One, by Warren Chase. Cloth	1.00	16
Life of Thomas Paine, by G. Vale. Cloth	75	10
Light in the Valley, by Mrs. Newton Crosland	1.00	16
Living Present and Dead Past, by Henry C. Wright	50	4
Lizzie Doten's Review of a Lecture by James Freeman Clarke	15	
Love and Mock Love. Cloth, plain, 25 cts., postage, 4 cts. Gilt	40	4
Lyric of the Golden Age, by T. L. Harris	2.00	20
Magic Staff, an Auto-Biography of A. J. Davis.	1.75	24
Man and His Relations, by Prof. S. B. Brittan.	3.50	40
Manomin, by Myron Coloney	1.25	16
Marriage and Parentage, by Henry C. Wright.	1.25	20
Messages from the Superior State, by John Murray, through John M. Spear	50	10
Methodism and Spiritualism, by Andrew Rickel	10	2
Millenial Dawn; or Spiritual Manifestations Tested, by Rev. C. H. Harvey	75	8
Ministry of Angels Realized, by A. E. Newton	20	2
Miscellanies, embracing Nature, Addresses, and Lectures, by R. W. Emerson	1.50	20
Mistake of Christendom, by George Stearns	1.00	16
Morning Lectures, (Twenty Discourses,) by A. J. Davis	1.75	
Moses and the Israelites, by Merritt Munson.	1.50	20
Natty, a Spirit; His Portrait and his Life, by Allen Putnam. Paper, 40 cts., postage 4 cts. Cloth	50	16
New Manual for Children, (for Lyceums,) by A. J. Davis. Cloth, 80 cts. Morocco, gilt	1.00	8
New Testament Miracles and Modern Miracles, by J. H. Fowler	40	4
Optimism, the Lesson of Ages, by Benjamin Blood	75	12
Paine's Political Writings. Two volumes in one. Calf	4.00	62
Paine's Theological Works, by J. J. Rousseau.	1.50	20
Paine's Writings, Theological and Miscellaneous	2.00	36
Peculiar; A Tale of the Great Transition, by Epes Sargent	1.75	20
Penetralia; being Harmonial Answers to Important Questions, by A. J. Davis	1.75	24
Personal Memories of Daniel Drayton	40	8
Philosophical Dictionary of Voltaire. Two volumes in one. Calf	5.00	65
Philosophy of Spiritual Intercourse, by A. J. Davis	60	6
Philosophy of Herbert Spencer, (First Principles.)	2.25	28
Philosophy of Creation, from Thomas Paine, by Horace Wood, Medium. Paper	30	4
Philosophy of Special Providences, (a Vision,) by A. J. Davis	20	2
Physiological Mysteries and Revelations, by Eugene Becklard	25	4
Physical Man, by Hudson Tuttle	1.50	20
Poems, (with Portrait,) by Ralph Waldo Emerson	1.50	20
Poems from the Inner Life, by Miss Lizzie Doten. Cloth, $1.25, postage, 16 cts. Full Gilt	2.00	
Poems for Reformers, by Wm. Denton. Cloth	60	12
Psalms of Life. Cloth	1.00	16
Ravalette; a Wonderful Story, by P. B. Randolph	1.25	
Reason, the only Oracle of Man; or a Compendious System of Natural Religion, by Col. Ethan Allen	50	8
Relation of Slavery to a Republican Form of Government, by Theodore Parker	10	
Religion of Manhood; or the Age of Thought, by Dr. J. H. Robinson. Cloth	75	16
Religious Demands of the Age, by Frances Power Cobbe. Paper	25	4
Religious History and Criticisms, by Ernest Renan	2.50	
Reply to Lunt, by Miss Elizabeth R. Torry	15	2
Report of an extraordinary Church Trial, Conservatives vs. Progressives, by Philo Herme	15	2
Representative Men. Seven Lectures, by Ralph Waldo Emerson	1.50	20
Revival of Religion Which we Need, by Theodore Parker	10	2
Road to Spiritualism, by Dr. R. T. Hallock	25	4
Rubicon is Passed, by Elisha Chase	25	4
Scenes in the Summer Land, (a Photograph,) by Hudson Tuttle	25	
Science of Man Applied to Epidemics; their Cause, Cure and Prevention, by Lewis S. Hough	75	16
Seeress of Provorst, (from the German,) by Mrs. Crowe	60	8
Selections from Theodore Parker's Unpublished Sermons	2.50	24
Self-Abnegationist; or the True King and Queen, by H. C. Wright. Paper, 40 cts., postage, 4 cts., Cloth	65	8
Sexual Physiology, by R. T. Trall, M. D	2.00	
Six Lectures on Theology and Nature, by Emma Hardinge. Paper, 75 cts. Cloth	1.00	
Six Years in a Georgia Prison, by Lewis W. Paine. Paper, 25 cts., postage 4 cts. Cloth	40	8
Soul Affinity, by A. B. Child, M. D	20	2
Soul of Things, by Wm. and Elizabeth M. F. Denton	1.50	20
Spirit Manifestations, by Adin Ballou. Paper 50 cts.—postage 6 cts, Cloth	75	12
Spirit Minstrel, by Packard and Loveland. Paper, 35 cts. Board	50	
Spirit Voices, (Poetical,) by E. C. Hench, Medium	40	4
Spirit Works Real but not Miraculous, by Allen Putnam	25	4
Spiritual Reasoner, by Dr. E. W. Lewis	75	12
Spiritual Sunday School Class Book	25	4
Spiritual Telegraph Papers, 9 vols., each	1.25	20
do do do Large Size, Stiff Covers, each	2.25	75
Spiritualism, by Judge Edmonds and Dr. G. T. Dexter	2.50	32
System of Nature; or, Laws of the Moral and Physical World, by Baron D'Holbach. Translated by H. D. Robinson. Two volumes	2.00	24
The Diegesis; being a discovery of the Origin, Evidences, and Early History of Christianity, by Rev. Robert Taylor.	2.00	24
Thirty-two Wonders, or the Skill Displayed in the Miracles of Jesus, by Prof. M. Durais. Paper, 30 cts., postage, 6 cts. Cloth	50	8
True Civilization, by Josiah Warren. Paper,	50	8
Twelve Messages from the Spirit of John Quincy Adams. Plain, cloth	2.00,	32
Two Discourses, by F. L. H. Willis	20	
Unconstitutionality of Slavery, by Lysander Spooner	1.00	16
Unwelcome Child, by Henry C. Wright. Paper, 30 cts. Cloth	50	10
Voices of the Morning, (a New Poetic Work,) by Belle Bush	1.25	16
Voices from Prison, or Truths for the Multitude, by James A. Clay	75	12
Wealth of St. Crispin; or, Lives of Eminent Shoemakers	40	10
Whatever is, is Right, by A. B. Child, M. D.	1.25	16
Whatever is is Right, Vindicated, by A. P. McCombs	10	2
What's o'clock	15	2
Woodman's Reply to Dwight	20	4
Woman and her Era, by Mrs. Eliza W. Farnham, 2 vols. Plain cloth, $3.00; full gilt.	4.00	
Yahoo	75	10

The above, and a variety of other books, kept for sale, will be mailed on the receipt of the price and postage. We shall add to, and correct the list, from time to time, as occasion may require.

Address GEO. H. JONES,
Sec'y R. P. P. Association,
Post Office Drawer 6325, Chicago, Ill.

S. S. JONES,
President Religio-Philosophical Publishing Association.

THIS DAY PUBLISHED, JANUARY 2d.

An Original and Startling Book!

THE ORIGIN AND ANTIQUITY OF PHYSICAL MAN,

SCIENTIFICALLY CONSIDERED,

PROVING MAN TO HAVE BEEN COTEMPORARY WITH THE MASTODON; DETAILING THE HISTORY OF HIS DEVELOPMENT FROM THE DOMAIN OF THE BRUTE, AND DISPERSION BY GREAT WAVES OF EMIGRATION FROM CENTRAL ASIA.

BY HUDSON TUTTLE.

THE design of the author is well set forth in the title of his work. The manner of its accomplishment may be understood by our saying that he seems peculiarly endowed with the rare faculty of presenting the most dry and obscure questions of Science in such a vivid and striking manner, that the most unscientific reader can readily comprehend them. He stands directly between the Scientist and the man of common education as an interpreter; and as is proved by the success of his former publications, understands the needs of the popular heart, and the best manner of meeting them in a most surprising manner.

"Theology is not mentioned in the course of the whole work, yet it is most completely overthrown and annihilated. The annals of geology are exhausted in successfully proving the vast antiquity of man, the records of zoology in proving his place in animate nature, and the immense labors of historians and linguists in showing the origin and relations of the diversified Races of Mankind."

The Lithographed Chart,

Attached to the volume, is alone worth its price.

Price, $1.50—postage 18 cents extra. For sale at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. P. O. Drawer **6325**, Chicago, Ill. 18-tf

THE GREAT LYRICAL EPIC OF THE WAR.

GAZELLE:

A TALE OF THE GREAT REBELLION.

A Purely American Poem.
It is an Autobiography.
Its Characters are from Life.
Its Scenes are the Great Lakes.

NIAGARA FALLS, the St. Lawrence, Montreal, the White Mountains, and the sanguinary battle-fields of the South. It episodes the weird legends which cluster around these places. Its measure changes with the subject, joyful or sad, and by its originality and airy lightness awakens at once the interest of the reader, and chains it to the end. It has all the beauties of a poem, the interest of a romance, and the truthfulness of real life.

This volume marks a new era in the history of American poetry. It is receiving the most marked attention from the press.

"This is a delightful, delicious, versified story of the war; full of romance, spiced with wit, spicy with humor, happy even to occasional grotesqueness in its rhymes, with a dash and rattle, which wins the reader at the start, and chains his attention to the very last page."—*Banner.*

Beautifully bound in blue and gold.

Price $1.25—postage 12 cents. For sale at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. P. O. Drawer **6325**, Chicago. 18-tf

A NEW BOOK.

Just published by the "Religio-Philosophical Association," entitled

THE BIOGRAPHY OF SATAN;

Or a Historical Exposition of the Devil and his Dominions; Disclosing the Oriental Origin of the Belief in a Devil and Future Endless Punishment. Also, the Pagan Origin of the Scriptural Terms, "Bottomless Pit," "Lake of Fire and Brimstone," "Keys of Hell," "Chains of Darkness," "Everlasting Punishment," "Casting out Devils," etc., etc.

With an Explanation of the Meaning and Origin of the Traditions respecting the Dragon Chasing the Woman—"The Woman Clothed with the Sun," etc. By K. GRAVES, author of "Christianity Before Christ; or, The World's Sixteen Crucified Saviours."

(Fear hath torment.) Read! Read! Read! "Something new and something true," and be saved from (the fear of) endless damnation.

THE "BIOGRAPHY OF SATAN" will be found to be a work of rare novelty, curiosity and value to the general reader, and of the most intense and momentous interest to the fear-bound professor of religion, of every name and nation in the world. It contains a very extensive, rare and compact collection of historical facts upon the several points treated on.

For sale at this office. Price 35 cents. Sent by mail postpaid on receipt of price.

THE HISTORY OF MOSES AND THE ISRAELITES,

OF

IS THE title of a new book, written by the undersigned, and just issued from the press of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, Chicago, Ill. The design of the work is to expose to popular comprehension the false God whom Moses taught mankind to revere; the uninspirational character of Moses' writings; the criminality of his conduct; and the impurity of the source of that conduct. All these positions are plainly demonstrated in this book.

The book contains some 370 duodecimo pages; is printed on new type, (Brevier) and on good paper. Retail price, bound in cloth, $1.50; postage 20 cents extra. For sale at the office of publication, and at the Book Store of Tallmadge & Co., 109 Monroe street, Chicago, and by the undersigned at Geneseo, Henry Co., Ill., MERRITT MUNSON. 15-tf

JUST PUBLISHED:

JESUS OF NAZARETH:

OR THE

TRUE HISTORY OF THE MAN

CALLED

JESUS CHRIST.

GIVEN ON SPIRITUAL AUTHORITY, THROUGH

ALEXANDER SMYTH.

THIS is the most extraordinary and curious book ever published since the art of printing has been invented. It purports to be a true history of the lamentable career of Jesus during the last three years of his existence, with a slight sketch of his youth. It presents him in the natural character of an intelligent and virtuous man, who fell a martyr to his good intentions in the cause of humanity. It is entirely cut loose from the trammels of priestcraft, superstition and humbug, and though written in a style so plain that every reader can comprehend, yet the incidents are so startling and combined with such prudence and tact as regard Unity, that the reader's attention is seized and held fast by a deep absorbing interest. The most brilliant romance ever written cannot present scenes more attractive than are presented in this curious and unparalelled production. The author asserts that this book is written at the request of the spirits who furnished him with certain facts by mental visions and oral communications, with permission to use his own taste, judgment, and abilities as to the manner in which they should be made known to the public. Since the book has been published, in regard to its truth it has been publicly endorsed by the spirits at Boston, and declared to be the only work ever written in which the truth is given concerning Jesus of Nazareth. (See "Banner of Light," June 3, 1865.)

For sale by the author, 337 S. Second street, Philadelphia, Penn., and at the Religio-Philosophical Publishing Association, Chicago, at $1.50 per copy, and postage 18 cts. 11-tf

A NEW AND THRILLING POEM.

THE CONTEST.

A POEM,

BY GEORGE P. CARR.

THIS work embodies the history of the war for the maintenance of the Union, from its commencement to its close, omitting to notice in detail the latter portions of the struggle wherein the spirit of partisanship has obscured the real merits of those concerned.

The uniform excellence of the language employed, and the careful adherence to regular metre, will commend "The Contest" to all lovers of true poetry; while the pure and lofty sentiments of patriotism, which abound in its glowing pages, make it a valuable accession to every good library, and an acceptable gift for a beloved friend.

It is tastefully bound in cloth and printed on elegantly tinted paper. For sale at this office. Price, $1.25; postage, 10 cents. Sent by mail on receipt of price and postage. Address Geo. H. Jones, Secretary, P. O. Drawer 6325, Chicago, Ill 2-9-tf

CHRIST AND THE PEOPLE.

BY A. B. CHILD, M. D.

A NEW BOOK IN HANDSOME TYPE AND BINDING.

THIS book presents Christ as He presented Himself.

It presents a new view of SIN;
A new view of JUSTICE;
A new view of CHARITY;
A new view of HUMAN LAW;
A new view of GOVERNMENT FOR THE PEOPLE;
A new view of MAN'S INSEPARABLE RELATION TO CHRIST,

in the present and the future, and of the unseen ties, that in all times, places and conditions, bind man to his fellow man.

Price per single copy, $1.25; postage, 15 cents.

Now ready. For sale at this office. 2-8-tf

WORKS OF HUDSON TUTTLE.

ARCANA OF NATURE. Vol. I.

The Laws and History of Creation,

THIRD EDITION.

PLAN I. To show how the *Universe* was evolved from chaos by established laws inherent in the constitution of matter.

II. To show how *life* originated on the globe, and to detail its history from its earliest dawn to the beginning of written history.

III. To show how the kingdoms, divisions, classes, and, species of the living world, originated by the influence of conditions operating on the primordial elements.

IV. To show how *Man* originated, and to detail the history of his primitive state.

V. To show how *mind* originates, and is governed by fixed laws.

VI. To prove man an immortal being, and that his immortality is controlled by as immutable laws as his physical state. Price $1.25—postage 20 cents.

ARCANA OF NATURE. Vol. II.

The Philosophy of Spiritual Existence, and of the Spiritual World.

A comprehensive view of the Philosophy of Spiritualism, answering the questions asked every day by the believer and the skeptic. Price $1.25—postage 29 cents.

BLOSSOMS OF OUR SPRING:

Poems by Emma and Hudson Tuttle.

One of the best volumes of Spiritual Poetry. Price $1.25.

Photographs of SPIRIT PAINTING—SCENES IN THE SUMMER LAND.

THE PORTICO OF THE SAGE: Carte de Visite, Twenty-five cents.

These works occupy the highest position in the Literature of Spiritualism. The medium author seems chosen by the invisible world as an amanuensis for their best and surest utterances. No Spiritualist can afford to do without them.

For sale at this office.

Scenes in the Summer Land—No. 2.

PHOTOGRAPHS of this beautiful oil painting, executed by the control of spirits, representing one of the gorgeous scenes of their abode, are now published by the artist,

HUDSON TUTTLE.

Carte de Visite, 25 cts.

Address RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, Drawer 6325, Chicago, Ill., or Hudson Tuttle, Berlin Heights, Ohio.

WE HAVE JUST RECEIVED

A NEW AND BEAUTIFUL BOOK,

ENTITLED

BRANCHES OF PALM,

BY MRS. J. S. ADAMS.

To those who are acquainted with the writings of Mrs. Adams, nothing need be said to commend this new volume to their attention.

The thoughts it contains bear evidences of a rich spiritual growth, and a maturity resulting from additional experience—and cannot fail to be welcomed and treasured by all lovers of "the good, the beautiful, and the true."

Every one who possesses this book will realize the truthfulness of a remark made by one who had the privilege of looking over its pages while in proof: "While I read it seems as though an angel stands by my side and talks to me." Another, a gentleman of this city, who read the first hundred pages, in a letter to a Boston paper concerning the book, says: "It is mostly prose in form, but all poetry in spirit. It is a staff that will support every weary pilgrim of earth that takes it in hand. It tells us how to live better and die happier. Its pages all along reveal the yet unrecognized goodness of God to man. In chastisement, as well as in blessing, it recognizes the guidance of wisdom. It is a precious book, it gives the reader food and comfort. It is a book that every one afflicted needs; the wayward need it, the thoughtless need it, the unhappy need it. It is a sweet and holy song to the devoted and devout. The poor, the rich, the ignorant, and the wise, will find rich blessings in it, and it will guide the feet of many over dangerous places.

To weary and worn pilgrims on these shores of time; those who long for a voice from heaven to speak to them; to those who mourn as well as to those who rejoice—to all of us journeying through this world of beauty to one yet more beautiful, these "Branches of Palm," will prove to be the almoners of many spiritual blessings.

This new work, finely printed and beautifully bound, is eminently valuable and attractive as

A Gift Book for all Seasons, Persons and Occasions.

Price, in English cloth, bevelled, $1.25 per copy; extra gilt side and edge, $1.75—postage 16 cents.

On receipt of which copies will be sent by mail, post paid.

For sale at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. Address George H. Jones, Sec'y. P. O. Drawer 6325, Chicago, Ill.

A NEW POEM BY A NEW AUTHOR!

MANOMIN:

A RYTHMICAL ROMANCE OF

MINNESOTA, THE GREAT REBELLION, AND THE MINNESOTA MASSACRES.

BY MYRON COLONEY.

THIS work recites some of the most celebrated battles of the War, such as Bull Run, Williamsburg, Fair Oaks, Mechanicsville, Savage's Station, Malvern Hill, Chantilly, Antietam, Fredericksburg, Chancellorville, Gettysburg, &c., &c.; follows Sherman to the sea; recites the heartrending account of the Minnesota Massacres, &c. In short, it is

A Romance of a Broad and Comprehensive Character,

That will entertain every American reader.

This book belongs to the Progressive Series, theologically speaking, and the messages from "*over the River*" which are scattered through it, will be found instructive.

For sale at this office.

Price. $1.25 per copy; 16 cents extra by mail. 21-tf

J. BURNS,

PROGRESSIVE LIBRARY,

1 Wellington Road, Camberwell,

LONDON, - - - ENGLAND,

Keeps for sale the RELIGIO-PHILOSOPHICAL JOURNAL and other standard Spiritual publications.

SPIRITUAL PUBLICATIONS.

TALLMADGE & CO.,

CHICAGO, ILLINOIS.

GREAT WESTERN DEPOT

FOR ALL

Spiritual and Reformatory Books

AND PERIODICALS.

Also—Agents for the RELIGIO-PHILOSOPHICAL JOURNAL and *Banner of Light.*

☞ These Publications will be furnished to patrons in Chicago at Boston prices, at **No. 109 Monroe Street,** (Lombard Block), two doors west of the Post Office.

Catalogues of books and prices sent on application.

Address, TALLMADGE & CO.,
1-tf Box 2222, Chicago, Ill.

Equipments for Children's Progressive Lyceums.

MRS. MARY F. DAVIS has made arrangements with the undersigned, so that all the articles required for Children's Lyceums can be furnished at short notice and lowest prices. He will keep a full supply of silk and linen Flags, Group Targets, Badges, Tickets, Manuals, &c., and will (for one postage stamp,) send printed instructions to any part of the world. Address FRANK W. BALDWIN,
2-8-tf No. 544 Broadway, New York.

REALLY A GOOD THING!

THE best method for Tanning, Dressing and Coloring Furs, together with the latest style patterns for making Gloves, Mittens, Victorines, Muffs and Skating Caps, sent to any address in the United States, on the receipt of $2.00.

Address MRS. F. A. LOGAN,
2-1-tf Station D, New York City.

NORTH-WESTERN PATENT AGENCY.

TUTTLE & CO.,

Solicitors of

AMERICAN AND FOREIGN PATENTS.

INVENTORS' GUIDE,

Containing important information, sent to applican gratis.

F. W. KRAUSE, Agent,

FRANKLIN IRON WORKS,

S. E. Corner Washington and Jefferson Sts.,

CHICAGO, ILLINOIS.

Manufacture Steam Engines, Sawmills, all kinds of Hoisting Machines, Derricks, Pulleys, Shafting, Hangers, Gearing, Mill Work, Tobacco Machinery, Lard Presses, and all kinds of Wood and Iron Machinery.

inds of Machinery Repaired. 1-t

WESTERN HYGEIAN HOME,

ST. ANTHONY'S FALLS, MINN.

R. T. TRALL, M. D.
M. NEVINS, M. D. } **Proprietors.**

THE INVIGORATING CLIMATE, clear, dry, bracing atmosphere, and charming scenery, render this region unrivalled as a resort for invalids affected with consumptive, dyspeptic, bronchial, rheumatic, and, indeed, all chronic diseases. The building is replete with all the appliances of the Hygienic System, and has accommodations for 500 or 600 persons.

Send stamps for circulars to the *Home*, or No. 15 Laight st., New York.

HYGEIO-THERAPEUTIC COLLEGES.—The lectures of the Summer terms will hereafter be given at "Western Hygeian Home," St. Anthony, commencing on the *Second Tuesday in June.* The winter terms will be held in New York, commencing on the *Second Tuesday in November.* Fees for the course $100. Graduation $30. After the first term Students or Graduates are charged $10 for every subsequent term. Ladies and gentlemen are admitted on precisely equal terms.

☞ The Honorary Degree of the College is conferred on properly qualified persons, on payment of the Diploma fee of $30.

WESTERN HYGEIAN HOME PRIMARY SCHOOL DEPARTMENT.—In this School *Physical Culture* is as much a part of the educational programme as is reading, writing arithmetic, Geography, &c. A superior system of Light Gymnastics is taught; and the health and development of both body and mind are carefully and equally attended to. 1-tf

A. JAMES,

THE MEDIUM ARTIST,

THROUGH WHOM the design for the heading of this paper was given, will send to any address, for 25 cents, a History of the CHICAGO ARTESIAN WELL, one of the greatest tests of spirit-power yet made; and for 25 cents he will send a Photograph copy of A. LINCOLN, called the EMANCIPATION. The original was given through his hand, while in the trance state, in 25 hours. It is 52x88 inches—"Life Size;" said to be the largest drawing of the kind, under glass, in this country.

☞ *It can be seen at the Artesian Well.*

Address A. JAMES,
1-tf Chicago, P. O. Box 2079

HEALING THE SICK

BY THE

LAYING ON OF HANDS.

THE UNDERSIGNED, Proprietors of the DYNAMIC INSTITUTE, are now prepared to receive all who may desire a pleasant home, and a sure remedy for all their ills. Our Institution is commodious with pleasant surroundings, and located in the most beautiful part of the city, on high ground, overlooking the lake.

Our Children.

"A child is born; now take the germ and make it
A bud of moral beauty. Let the dews
Of knowledge, and the light of virtue, wake it
In richest fragrance and in purest hues;
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose
All power to charm; but if that lovely flower
Hath swelled one pleasure, or subdued one pain,
O who shall say that it has lived in vain?"

Nobody.

If nobody's noticed you, you must be small;
If nobody's slighted you, you must be tall;
If nobody's bowed to you, you must be low;
If nobody's kissed you, you're ugly, we know;
If nobody's envied you, you're a poor elf;
If nobody's flattered you, you flatter yourself;
If nobody's cheated you, you're a knave;
If nobody's hated you, you're a slave;
If nobody's called you a "fool" to your face,
Somebody's wished your back in its place;
If nobody's called you a "tyrant" or "scold,"
Somebody thinks you of spiritless mould;
If nobody knows of your faults but a friend,
Nobody'll miss them at the world's end;
If nobody clings to your purse like a fawn,
Nobody'll run like a hound when it's gone;
If nobody's eaten his bread from your store,
Nobody'll call you a "miserly bore;"
If nobody's slandered you—here is our pen—
Sign yourself "Nobody" quick as you can.

Enigmas, Charades, Etc.

MISCELLANEOUS ENIGMA.

I am composed of 23 letters.

My 10, 6, 13, 18 all should strive to be.
" 18, 9, 4, 10, 3, 8 many step too fearlessly into.
" 12, 2, 17, 13, 22 is a bright star in a gentleman's character.
" 5, 9, 8, 20 may be seen in many places in the United States.
" 18, 11, 13, 8 is a beautiful animal.
" 19, 17, 16, 2, 4 is what all Americans should love.
" 14, 16, 20, 3, 22 is a mean man.
" 21, 8, 23, 9, 10, 9, 16, 4 is what all discouraged persons should do.
" 2, 7, 8, 5, 6, 7, 4, 1, 22, 23 is what many have fought and died for.

My whole is the true policy of our Government.

HOWARD PAINTER.

Westchester, Pa., May 25, 1866.
Answer next week.

WORD PUZZLE.

I am composed of 7 letters.

My 1 is in small, but not in great.
" 2 " life, but not in death.
" 3 " mind, but not in soul.
" 4 " cane, but not in stick.
" 5 " joke, but not in jest.
" 6 " look, but not in gaze.
" 7 " John, but not in James.

My whole is the name of a great and good man.

Philadelphia, May, 1866. A. G. C.
Answer next week.

CHARADE.

My first, the traveler often meets,
And hails with joy upon the streets.
My second, oft unbidden starts
From joyous and from stricken hearts.
My third, assists the fine display
Of Biddy on a washing day.
My whole is what is often met,
A darling, dancing, household pet.

Chicago, May 28, 1866. C. M. D.
Answer next week.

ANAGRAM.

Nocstarted staulf hourgth lal reith ranmesn niger,
Guthoh ropo roiusulux, hogtuh misvibsuse avin,
Hugtoh revag tey girtlifn, socluaz ety runeut,
Dan enev ni canepen nignanpl niss wena.

Westchester, May 25, 1866. H. P.
Answer next week.

RIDDLE.

"I will consent to all you desire," said a young lady to her lover, "on condition that you give me that which you have not, what you can never have, and yet what you can give me." What did she ask him for?

Answer next week.

ANSWER TO LAST WEEK'S ENIGMA, ETC.

Answer to Geographical Enigma—Grievous words stir up anger.

Answer to Charade—Welcome.

Answer to Transposition—
The only amaranthine flower on earth is virtue;
The only lasting treasure, truth.

Answer to Puzzle—The vowel e. The sentence completed reads:

Persevere ye perfect men,
Ever keep these precepts ten.

Answer to Riddle—Steam.

C. M. Davis, Chicago, sent the first correct answer to Enigma, Puzzle, Transposition, and Riddle.

For the Religio-Philosophical Journal.

Delays are Dangerous.

BY PENOMINE.

Having occasion a few days since to accompany a lady, who was going to Milwaukee, to the depot—which is located on the corner of Canal and Kinzie streets—to see her safely on board of the cars, I was reminded by an incident or two that occurred there that delays are dangerous. The cars were to leave at 9 o'clock precisely, and to be sure that we should be there in time we started early; had secured a ticket for my friend, and we were safely seated in the cars some little while before the time for starting. We had plenty of leisure, and took seats of our own choosing, there being many vacant ones thus early. We were passing the time by chatting and watching the passengers as they came in to take their seats; noticing the different traits of character and disposition that were easily read in the countenances of each new comer.

After the cars had become nearly filled, we noticed a couple of men who came in and took an unoccupied seat near where my friend and myself were seated. They had not remained long before one of the men remarked to the other that he did not care to stay there until the cars started, but that he was going out to see what was going on; when the man spoken to replied that he would go along, but they must not be gone a great while, because the cars would soon leave. The first man replied there was no danger, they had plenty of time. So without any more words they both went out of the car. The passengers still kept coming in, and a lady and gentleman came up to this seat and thought it was good as they should get, and as there was no bundle, satchel, coat or shawl on the seat to show that it was engaged, took it for their own. Passengers continued to come in until every seat was occupied; and presently the man who told his companion they must not be gone long, came in alone. He looked for his seat, but found it was occupied. So you see by his delay, which was unnecessary, he had lost his seat and would be obliged to ride standing up.

Methinks I hear the children ask, what became of his companion? That is just what I was going to tell you. As the time for the cars to start was nearly up, I bade my friend adieu, and gave the seat I had been occupying to a lady who just then happened to come in, and passed out on the platform. Just as I reached the landing, I heard the whistle of a tug boat that was towing a schooner up the north branch of the Chicago river. The tugs blow their whistles when they approach a bridge, so the bridge-tender can turn the bridge to allow a vessel to pass. Just at that moment I also caught a glimpse of the man who was so eager to see what was going on, and heard him say, "They are going to turn Kinzie street bridge, and I'm going to see how it's done," and away he went across the street to the bridge. When he was very much engaged in watching the turning of the bridge the cars started, for their time had arrived. The cars had got under a pretty good headway before the man discovered them, and the way he ran across the street, and after the cars was amusing. He had delayed too long, he could not catch the cars; so after running the length of the depot further, and the cars had gone out of sight around the curve on Jefferson street, he gave it up, and muttered to himself, "Just my luck! Now I've got to stay here all day and wait for the four-twenty train! Well, well, I might have staid in the cars when I was there, and then it would have been all right. I don't know but it served me right, after all. I wonder if I ever *shall* learn to be prompt and attend to my own business."

Now it appears to me, that the children who read this department of the JOURNAL may learn from this little incident that a great deal in this world depends upon being punctual. We have seen how one man lost his seat in the cars and was obliged to stand up; and how another lost his opportunity to go by that train and was obliged to wait all day for another—and all from the want of being punctual. I will close this article by giving a few lines of poetry, which it would be well for every one of the little people who read this, to learn by heart, and act on the principle it teaches. It is—

Shun delays, they breed remorse;
Take thy time, while time is lent thee;
Creeping snails have weakest force;
Fly their fault, lest thou repent thee;
Good is best when soonest wrought,
Lingering labors come to nought.

THE LAND OF CONTRARIES.—In Australia, the north is the hot wind, and the south the cool; the westerly the most unhealthy, and the east the most salubrious; it is summer with the colonists when it is winter at home, and the barometer is considered to rise before bad weather, and to fall before good; the swans are black, and the eagles are white; the mole lays eggs and has a duck's bill; the kangaroo, an animal between the deer and the squirrel, has five claws on his fore paws, three talons on his hind legs, like a bird, and yet he hops on his tail. There is a bird (*meliphaga*) which has a broom in its mouth instead of a tongue: a fish, one-half belonging to the genus *rara* and the other that of *squalsu*. The cod is found in the river, and the perch in the sea; the valleys are cold, and the mountain tops warm; the nettle is a lofty tree, and the poplar a dwarfish shrub; the cherry grows with stone outside; the fields are fenced with mahogany; the humblest house is fitted up with cedar, and the myrtle plants are burned for fuel; the trees are without fruit, the flowers without scent, and birds without song.

BEAUTIFUL EXTRACT.—The loved ones whose loss I lament are still in existence; they are living with me at this very time; they are like myself, dwelling in the great parental mansion of God; they still belong to me as I to them. As they are ever in my thoughts, so perhaps, am I in theirs. As I mourn for their loss, perhaps they rejoice in anticipation of our re-union. What to me is still dark, they see clearly. Why do I grieve because I can no longer enjoy their pleasant society? During their lifetime I was not discontented because I could not always have them around me. If a journey took them away from me, I was not therefore unhappy. And why is it different now? They have gone on a journey. Whether they are living on earth in a far distant city, or in some higher world in the infinite universe of God, what difference is there? Are we not still in the same house of the Father, like brothers who inhabit separate rooms? Have we therefore ceased to be brothers?—*Rowan.*

THE FORMATION OF AN ICEBERG.—The glacier is composed of fresh water. Its elements are modified more or less by its base. The fracture and disruption is caused by wave action, by gravitation, and temperature. The iceberg is a liberated glacier. I know not how to describe it. In color, its whiteness is opaque, like frosted silver. Its base is cobalt blue, and its edges flash and sparkle. Its shape depends upon the influence around it. You find all landscape forms and features upon it. Mingled with these pleasing associations are higher feelings of grandeur. I have measured them and have found them to be 300 feet, and entire height of one such is, therefore, 2,100 feet. Millions of tons are embraced in it, and it moves sometimes three miles an hour. There is something infinitely imposing in its march through the ice-fields.—*North and South.*

YOUTHFUL FEELINGS.—In them, everything *was young!* the heart unchilled, unblighted; that fulness and luxuriance of life's life which has in it something of divine. At that age, when it seems as if we could never die, how deathless, how flushed and mighty as with the youngness of a god, are all that our hearts create! Our own youth is like that of the earth itself, when it peopled the woods and waters with divinities; when life ran riot, and yet only gave birth to beauty; all its shapes of poetry—all its airs, the melodies of Arcadia and Olympus—all earth itself, even in its wildest lairs, another, nay, a happier heaven, prodigal of the same glories, and haunted by the same forms! The golden age never leaves the world; it exists still, and shall exist, till love, health, poetry are no more; but only for the young!

HOME.—We have rarely ever seen a simple child story that more touched us than the following, which we find in an exchange:—"This is my home!" cried a little one, a treasured boy of four summers, as fresh and rosy, he came in from school, at the close of a short winter's afternoon. "Indeed, little Willie," said his mother's visitor, "how is it? Suppose you go out on the sidewalk and try the next door; suppose you step into the entry, throw off your little sack, as you have here, and proceed to the parlor—wouldn't that be your home?" "No indeed," said Willie, "that wouldn't be it." "But tell me why not." Willie had never thought of this. He paused for a moment, then directing his eyes to where his mother sat quietly sewing, he replied, with an earnest gesture, "*She lives here.*"

WORDS IN THE ENGLISH LANGUAGE.—The Hon. Geo. P. Marsh, in a recent lecture on the English language, says that the English words found in use by good writers hardly fall short of 100,000. Even if a man was able on extraordinary occasions to bring into use half of that number, he generally contented himself with far fewer. Each individual used in his daily life a repertory of words to some extent peculiar to himself. Few scholars used as many as 10,000 English words; ordinary people not more then 3,000. In all Shakspeare there were not 15,000 words; in all Milton, 8,000.

BE TRUTHFUL WITH CHILDREN.—Some people tell lies to children with a view of enjoying a laugh at their credulity. This is to make a mock at sin, and they are fools who do it. The tendency in a child to believe whatever is told, is of God for good. It never seems a shadow of primeval innocence glancing by. We should reverence a child's simplicity. Touch it only with truth. Be not the first to quench the lovely truthfulness by falsehoods.

Life is what we make it. Let us call back images of joy and gladness, rather than those of grief and care. The latter may sometimes be our guests to sup and dine, but let them never be permitted to lodge with us.

A GOOD REASON.—"Mother," said little Nezzie one morning, after having fallen from his bed—"mother, I think I know *why* I fell out of bed last night. It was because I slept *too near the place where I got in.*" Musing a little while, as if in doubt whether he had given the right explanation, he added, "No, that was not the reason. It was because I slept *too near where I fell out.*"

RISING HIGHER.—Infinite toil would not enable you to sweep away a mist; but by ascending a little you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere.

BIG TIMBER.—Two planks were lately brought to San Francisco, 7 feet 5 inches wide, 12 feet long; parties interested were obliged to send to New York for 12 foot sash saw to get them cut—no 12 foot saw there—had to get one made in England.

Bad luck is simply a man with his hands in his breeches pockets and a pipe in his mouth, looking on to see how it will come out. Good luck is a man of pluck to meet difficulties, his sleeves rolled up, working to make it come out right.

MODESTY OF LEARNING.—Learning gives us a fuller conviction of the imperfections of our nature; which, one would think, might dispose us to modesty; for the more a man knows, the more he discovers his ignorance.

Wisdom allows nothing to be good, that will not be so forever; no man to be happy, but he that needs no other happiness than what is within himself; no man to be great or powerful, that is not master of himself.—*Seneca.*

Tasso replied to a proposition that he should take vengeance on a man who had injured him, "I do not wish to deprive him either of his goods, his honor, or his life. I only wish to deprive him of his ill-will."

The editor of an Eastern paper says, "We have adopted the eight hour system in this office. We commence work at eight in the morning, and end work at eight in the evening."

What is the difference between attempted homicide and a hog-butchery? One is an assault with intent to kill, and the other is a kill with intent to salt.

Although one swallow will not make a summer, still a pin, maliciously inverted in a chair, will make one spring.

SELF-GOVERNMENT.—The poorest education that teaches self-control is better than the best that neglects it.

FITNESS.—A man proves himself fit to go higher who shows that he is faithful where he is.

Perfection in Cooking and Heating
IS ATTAINED ONLY BY USING
THE EAGLE GAS STOVES AND RANGES.
Headquarters at 176 South Clark St.,
CHICAGO, ILL.

THESE stoves are adapted to every DOMESTIC and MECHANICAL purpose.
They are NEAT, causing no dust, dirt, smell or smoke.
They are CONVENIENT, taking up little room, and are easily managed.
The heat is uniform, and can be graduated to suit the work to be done.
They are ECONOMICAL, the heat being applied when wanted, where wanted, and no longer than is actually required.
We have also for sale a large assortment of
Ambrose Patent Kerosene Stoves,
which, in many respects, are superior to the Gas Stoves.
These stoves are in use by thousands of persons in all parts of the United States, and having stood the test of time, we are enabled to
Guarantee Perfect Satisfaction in Every Instance.
Please call and examine, or send for a descriptive catalogue, which will give directions and full information.
PRICES MODERATE.
EAGLE GAS & KEROSENE STOVE MANUFACTURING CO.,
2-11-tf 176 South Clark street.

THE MOST RADICAL WORK ON
CONJUGAL LOVE,
of this age is sent by mail for 65 cents, in cloth; 45 cents, in paper. Address AUSTIN KENT,
2-11-tf Stockholm, St. Lawrence county, New York.

DR. VALENTINE.
THIS GREAT HEALING MEDIUM cures disease without the use of medicine, by the laying on of hands. He has met with good success in Wooster, Canton, Warren, and other parts of Ohio. He will be in Newcastle, Pa., from the first to the fifteenth of June; Akron, Ohio, from the fifteenth of June to the first of July. Address
DR. J. VALENTINE,
2-11-tf Newcastle, Pa.

Philadelphia Children's Progressive Lyceum
PIC NIC EXCURSION,
To Silwood Grove, on Friday, June 22, 1866.
Cars leave Thirty-first and Market streets, at 7 o'clock in the Morning, and leave the Grove in the evening at 6.
THE Grove is ten miles, or half an hour's ride, from the city, upon the Media Road; is beautifully situated, and has all the conveniences for healthful recreation and enjoyment that can be desired. Crowning of the May and Fairy Queens, Music, Dancing, Games, and such other amusements as will contribute to the pleasure of the company, will constitute the programme of the day.
Excursion tickets—for adults, 75 cents, and for children, 40 cents—can be procured of the officers, leaders, or members of the Lyceum.
The friends of the cause are invited to accompany the Lyceum, and participate in the good time they expect to enjoy.
M. B. DYOTT, *Conductor.*

A Two Days' Meeting at Sturgis.

THE Spiritualists and Friends of Progress of Sturgis and vicinity will hold a two days' meeting at the village of Sturgis, St. Joseph county, Michigan, commencing on the 16th day of June, at 10 o'clock a. m. of that day, and closing on Sunday, the 17th. A general invitation is extended to all reformers in all the great interests of this life, whether it be religious, political or social. A free platform is extended to all, on which to express their highest thought in accordance with law and order. S. J. Finney, and other good speakers, will be in attendance.
By order of Executive Committee.

THE CHILDREN'S PROGRESSIVE LYCEUM of New York holds its annual Pic Nic, at Fort Lee, on the Hudson River, the 15th inst.

Friends of Human Progress.

THE EIGHTEENTH YEARLY MEETING OF THE FRIENDS OF HUMAN PROGRESS will be held at the usual place, near Waterloo, in June next, commencing on Friday, the 1st, and continuing three days.
We have never been called to meet in a graver hour of our country's history—one more charged with responsibility and beset with dangers. Let us come together, that we may take counsel, gain wisdom, and be quickened to clearer recognitions and a higher faithfulness.
Friends of Humanity and a true religious culture, whatever name they bear, are invited to join with us in this our annual convocation.
Rev. Samuel J. May, Frederick Douglass, Charles D. B. Mills, Aaron M. Powell, Selden J. Fluney, and others, widely known and honored in the ranks of Reform, have been invited, and are confidently expected to be present.
Communications for the meeting should be addressed to Phebe B. Dean, Waterloo, N. Y.

PHEBE B. DEAN,
HENRY BONNEL,
HARRIET A. MILLS,
AMY POST,
WILLIAM BARNES,
HUGH D. THORN,
} *Committee of Arrangements.*

Waterloo, N. Y., April, 1866.

GROVE MEETING.

THE SPIRITUALISTS of Rockford, Ill., are to hold a three days Grove Meeting, near that city, commencing on Friday, June 29th, 1866. It is determined by all to make the meeting an entire success. Abundant hospitality will be extended to strangers and friends. Lecturers who can so arrange their travels as to be present, are requested to address the Committee.
Rockford is on the Galena R. R., 92 miles N. W. from Chicago.

G. W. BROWN,
DR. GEO. HASKELL,
MR. — STORY,
} Committee.

Catarrh, Dyspepsia, Scrofula, Bronchitis, Liver and Kidney Diseases.
WM. R PRINCE, Flushing, N. Y., for sixty years proprietor of the Linnæan Nurseries, announces to the world the discovery of
Nature's Remedials from Plants,
surpassing in curative powers all hitherto known to man. These comprise POSITIVE CURES for the above, and for all inherited and chronic diseases, nervous debility, rheumatics, mercurial affections, and others resulting from impurity of the blood, *hitherto only palliated but never cured.* Advice gratis. Explanatory circular, 1 stamp. Treatise, 20 cents.
2-8-6t

DR. J. P. BRYANT
WILL
HEAL THE SICK,
At his residence, 58 CLINTON AVENUE, (between Myrtle and Park avenues,) Brooklyn, N. Y., till July 1st, 1866.
2-8-tf

DR. H. ALLEN,
ELECTROPATHIST AND HOMŒOPATHIST,
(Room 5,)
101 WASHINGTON STREET, CHICAGO.
Office hours from 8 A. M. to 6 P. M. 2 9-tf

HEALING IN WASHINGTON, IOWA.
DR. A. N. MILLER
HAS opened rooms at his residence, for healing all manner of diseases by the laying on of hands. 2-8-tf

MRS. NELLIE PINE,
CLAIRVOYANT PHYSICIAN
Has permanently located at South Bend, Ind. [2-7-1yr

COPYRIGHT SECURED MARCH 1866.
NAZARENE HEALING INSTITUTE.
DRS. LEWIS AND DANIELS,
PROGRESSIVE PHYSICIANS
ARE SUCCESSFULLY CURING every form of acute and chronic disease by the
LAYING ON OF HANDS,
and Nature's Nazarene remedies. No poisonous medicines or surgeon's knives used. Call or address DRS. LEWIS and DANIELS, 155 South Clark street, Room 3, Chicago, Ill.
26-3m

D. N. HENDERSON,
CLAIRVOYANT HEALING MEDIUM, will attend calls and take patients at his house at Talleyrand, Keokuk co., Iowa. 25-tf

DELINEATIONS OF CHARACTER
WILL be given by enclosing a lock of hair and stating sex. A full description will be returned upon the receipt of $2.00. Address Mrs. ISABELLA TALMADGE, box 2230, Phila., Pa. 25-tf

MR. & MRS. FERRIS,
MEDIUMS for Physical manifestations, can be addressed at Coldwater, Michigan, care of Alonzo Bennett. 14-tf

MRS. C. A. GENUNG,
HEALING, CLAIRVOYANT AND BUSINESS MEDIUM.
EXAMINATION made on Lock of Hair, on enclosing $3.00 and two three-cent stamps. No. 293 West Lake street, Chicago. P. O. Box 1899. 10-tf

MRS. C. H. DEARBORN,
INSPIRATIONAL TRANCE MEDIUM, will answer calls to lecture. Will also give advice, clairvoyantly, upon the Marriage question where there is inharmony, and tell persons what the trouble is, and how it can be remedied, to bring peace and harmony to their firesides, by letter or in person. All letters promptly attended to. Ladies, $1.00; gentlemen, $2.00. Address, Worcester, Mass. 8-tf

MRS. MARY J. CROOKER,
CLAIRVOYANT PHYSICIAN
Will examine and prescribe for all diseases of the human family, at her residence,
731 State Street, Chicago.
Her motto is "There is no disease without a remedy." Let no one, however far gone, despair of relief. She is certain to cure, whenever there is vitality enough left in the patient to build upon. One examination and prescription is, in ordinary cases, sufficient to cure.

TERMS:

Examinations, if the patient is present..... $1.00
" If distant, or visited in the city..... 2.00
Prescriptions..... 3.00

If the patient is absent, the name written by the patient, a lock of hair, or directions where he or she may be found, is necessary. Office hours, from 9 to 12 and 2 to 5.

The following certificate from a celebrated Trance Speaker of Western New York is given, as a sample of many that can be given, because his name, residence and standing are well known to the readers of Spiritual journals:

To whom it may concern:

I hereby certify that I believe my life has been preserved through the agency of Mrs. G. A. S. CROOKER, under the following circumstances: I had been at the point of death several weeks with hemorrhage of the bowels. When at last the symptoms turned, I was fast going with bronchial and liver consumption, yet no one out of the house knew the danger. Mrs. Crooker came from Rutledge, thirty-five miles away, and brought a prescription, by spirit direction, which was mostly for the lungs and liver! In three days from the time I commenced using the remedies, there was a marked change for the better; and from that time I continued to improve till I was able to lecture. But for this timely help, I believe I should have laid off the form in a few days more.

LYMAN C. HOWE.
New Albion, May 6, 1864.

Mrs. C. desires that the scientific skeptic and the unlearned doubter should test her wonderful powers and satisfy themselves. 2-8-tf

OIL AND VARIOUS DEPOSITS FOUND.
I WILL now answer letters inquiring concerning the Mineral Deposits of any specified locality, giving a description of them to the depth of from one hundred to one thousand feet below the surface. (One locality described in each letter.) Having been engaged in this business, more or less, for fourteen years, I now give the public a chance to be benefited by my clairvoyant and scientific researches. Write your name and post office address plainly, enclose $5.00, with stamp, and address A. D. BALLOU,
2-2-tf Mankato, Minnesota.

REMOVAL.
THE BANNER OF LIGHT
BRANCH BOOKSTORE
Has been removed from 274 Canal street to
No. 544 Broadway, New York City,
Room No. 6.
WILLIAM WHITE & CO.,
SUCCESSORS to A. J. Davis & Co., and C. M. Plumb & Co., will continue the bookselling business at the above named place, where all books advertised in our Catalogue and in the Banner can be procured, or any other works published in this country, which are not out of print.

ALL SPIRITUAL BOOKS
For Sale by Us;
INCLUDING
ANDREW JACKSON DAVIS' WORKS,
JUDGE EDMONDS' WORKS,
S. B. BRITTAN'S WORKS,
HUDSON TUTTLE'S WORKS,
A. B. CHILD'S WORKS, &c., &c., &c.
Also, the Poetical Works of
MISS LIZZIE DOTEN,
MISS A. W. SPRAGUE,
MISS BELLE BUSH,
MRS. EMMA TUTTLE,
A. P. M'COMBS.
ALSO,
For sale, at the lowest cash prices,
THEODORE PARKER'S WORKS,
RALPH WALDO EMERSON'S WORKS,
H. D. THOREAU'S WORKS, &c., &c., &c.
We will also send to any address the Poetical Works of
LONGFELLOW,
TENNYSON,
WHITTIER,
BROWNING,
ETC., ETC., ETC.

ALL POPULAR NOVELS,
Including Hawthorne's, Capt. Mayne Reid's, Oliver Optic's, Miss Edgeworth's, Mrs. Sherwood's, and other similar works of favorite authors, are for sale at our Boston and New York establishments.

NARRATIVES AND ADVENTURES,
GRAHAM'S PHONOGRAPHIC WORKS,
ALL KINDS OF PAMPHLETS,
kept constantly on hand, and will be sold at the lowest current prices.

The BANNER can always be obtained *at retail* at the New York Branch Office; but it is *mailed* to subscribers from the Boston Office only, hence all subscriptions must be forwarded to the "BANNER OF LIGHT, BOSTON, MASS."

Having thus taken upon ourselves new burdens and greater responsibilities—the rapid growth of the grandest religion ever vouchsafed to the people of earth warranting it—we call upon our friends everywhere to lend us a helping hand. The Spiritualists of New York, especially, we hope will redouble their efforts in our behalf.

FRANK W. BALDWIN will superintend our NEW YORK BRANCH OFFICE, and attend to all orders sent to him with promptness and fidelity. 2-7-3t

MAGNETISM.
MRS. J. K. OBER, Magnetic Physician, the better to accommodate her extensive practice, has opened an office at Rooms 5 and 6, McCormick's Building, S. E. cor. Randolph and Dearborn streets.
All Diseases Treated Without Medicine.
Special attention given to the treatment and CURE of all diseases peculiar to females, and to all Chronic Complaints. Mrs. O. has met with great success in this city and St. Louis, and confidently announces that *she can* and *will cure* those that have been pronounced incurable by other Physicians. Refers to many well known citizens of this city who have been *radically cured* by her treatment. A thorough diagnosis is given Clairvoyantly, tracing back to the cause of the disease. Those suffering from disease would do well to call and be treated Magnetically. 2-10-tf

PROSPECTUS
OF
THE LITTLE BOUQUET,
Published on the 15th day of each month, at Chicago, Ill., by the Religio-Philosophical Publishing Association.

THE LITTLE BOUQUET
Will be exclusively devoted to the interests of
CHILDREN AND YOUTH
And will be an especial advocate of
CHILDREN'S PROGRESSIVE LYCEUMS.
It will contain eight pages, printed upon fine, clear white paper, one-half the size of the *Religio-Philosophical Journal* or *Banner of Light*, and will be embellished with electrotype illustrations, which will give it a most attractive appearance.
It will abound with short, pithy articles, contributed by the best writers of the age, all of which will be adapted to the unfoldment of the youthful mind to the highest standard of truth and goodness. Its sole aim will be to begin at the foundation, and lay a basis of a noble character and pure principles, by inculcating those sentiments of virtue in the hearts of tender children, which will bring forth rich fruits in mature life.
It is the intention of the Religio-Philosophical Publishing Association to publish THE LITTLE BOUQUET weekly, at as early a date as the subscription list will justify it in so doing.
No exertions will be spared to make it the most desirable paper ever published for Children and Youth.

TERMS OF SUBSCRIPTION:
One year, One Dollar *in advance.*
Clubs of ten subscribers for one year will entitle the one making up the club to a copy for one year, free.
Chicago, April 15, 1866.

PROSPECTUS
OF THE
RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPER will be devoted to the ARTS, SCIENCES, and to the SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the rising generation. In fact we intend to make our journal cosmopolitan in character—a friend of our common humanity, and an advocate of the rights, duties and interests of the people.
This journal will be published by the
RELIGIO-PHILOSOPHICAL
PUBLISHING ASSOCIATION,
CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS.
It will be published every Saturday at
84, 86 and 88 Dearborn Street, Chicago, Ill.
Reception Room No. 87 Lombard Block.
The JOURNAL is a large quarto, printed on good paper with new type. The articles, mostly original, are from the pens of the most popular among the liberal writers in both hemispheres.
All systems, creeds and institutions that cannot stand the ordeal of a scientific research, positive philosophy and enlightened reason, will be treated with the same, and no more consideration, from their antiquity and general acceptance, than a fallacy of modern date. Believing that the Divine is unfolding the Human Mind to-day, *through Spiritual intercourse* and general intelligence, to an appreciation of greater and more sublime truths than it was capable of receiving or comprehending centuries ago, so should all subjects pass the analyzing crucible of science and reason.
A watchful eye will be kept upon affairs Governmental. While we stand aloof from all partizanism, we shall not hesitate to make our journal potent in power for the advocacy of the right, whether such principles are found in the platform of a party apparently in the minority or majority.
A large space will be devoted to Spiritual Philosophy, and communications from the inhabitants of the Summer Land.
Communications are solicited from any and all who feel that they have a truth to unfold on any subject; our right always being reserved to judge *what will or will not* interest or instruct the public.

TERMS OF SUBSCRIPTION—IN ADVANCE:
One Year,.....$3.00. | Six Months,.....$1.50.
Single Copies, 8 Cents each.

CLUB RATES:
Any person sending us $30,00 shall receive ten copies of the paper, and ONE EXTRA COPY for the getter up of the club for one year.
Ten copies of the paper will be sent for one year, to one Post Office address, for $27,00.
Any getter up of a club of five or more subscribers, to one Post Office address, will be allowed TWENTY-FIVE CENTS to be deducted from each three dollar subscription, and half that amount for six months.
POST MASTERS everywhere are requested to act as Agents, and will be entitled to receive FORTY CENTS out of each three dollars subscription, and half that amount for each six months subscription.
When drafts on Chicago, Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money.
Subscriptions discontinued at the expiration of the time paid for.
Subscribers in Canada will add to the terms of subscription 26 cents per year, for pre-payment of American postage.
POST OFFICE ADDRESS.—It is *useless* for subscribers to write, unless they give their *Post Office Address* and *name of State.*
Subscribers wishing the direction of their papers changed from one town to another, must always give the name of the *Town, County and State* to which it has been sent.
☞ *Specimen copies sent* FREE.
Subscribers are informed that twenty-six numbers of the RELIGIO-PHILOSOPHICAL JOURNAL comprise a volume. Thus we publish two volumes a year.
ADVERTISEMENTS inserted at TWENTY CENTS per line for the first, and FIFTEEN CENTS per line for each subsequent insertion.
☞ *There will be no deviation from the above prices.*

All letters must be addressed R. P. PUBLISHING ASSOCIATION, P. O. Drawer 6325, Chicago, Ill.
Matter for publication should be marked on the margin, "Editor;" all matter for the corporation should be marked "President;" all matter of subscriptions should be marked "Secretary."
S. S. JONES, President of the
RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

AGENTS:
All the principal Wholesale and Retail News Agents throughout the United States will be supplied with the paper for the country News Dealers, and News Boys in the cities and on the cars.
JOHN R. WALSH & Co., corner Dearborn and Madison sts., Chicago, Ill., General Agents for the United States and British Provinces.
J. C. Parker, Post Office News Stand, Washington, D. C.
Bela Marsh, No. 14 Bromfield Street, Boston, Mass.
J. Burns, Progressive Library, 1 Wellington Road, Camberwell, London, England.
A. Winch, Philadelphia.
Luther S. Handy, Providence, R. I.
American News Company, New York.
Wm. White & Co., 544 Broadway, New York.
Warren Kennedy, Cincinnati, Ohio.
Wm. Hyatt, 414 W. Fifth street, Cincinnati, Ohio.
E. P. Gray, St. Louis, Mo.
Willie H. Gray, St. Louis, Mo.
H. Stagg, St. Louis, Mo.
D. A. Eddy, Cleveland, Ohio.
White & Bauer, San Francisco, Cal.
D. M. Dewey, Rochester, N. Y.

LOCAL NEWS DEALERS IN CHICAGO:
Tallmadge & Co., Lombard Block, next building west of the Post Office.
John R. Walsh & Co., corner of Dearborn and Madison streets.
P. T. Sherlock, No. 112 Dearborn street.

☞ *Publishers who insert the above Prospectus three times, and call attention to it editorially, shall be entitled to a copy of the* RELIGIO-PHILOSOPHICAL JOURNAL *one year. It will be forwarded to their address on receipt of the papers with the advertisement marked*

Those desiring to subscribe for the RELIGIO-PHILOSOPHICAL JOURNAL or renew their subscriptions, should address GEO. H. JONES, Secretary, P. O. Drawer 6325.

THE LIBRARY
CONGRESS
SERIAL REC
JUL 2 19
Order Numb
192.3 D1
Copy

RELIGIO-PHILOSOPHICAL JOURNAL.

HARMONIAL PHILOSOPHY — HOLY BIBLE — KORAN — ZEND-AVESTA — SHASTER

THE ARTS AND SCIENCES, LITERATURE. — DEVOTED TO SPIRITUAL PHILOSOPHY — ROMANCE AND GENERAL REFORM.

BAKER-ENG-CHICAGO

$3.00 PER YEAR IN ADVANCE.] Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing. [SINGLE COPIES EIGHT CENTS.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

CHICAGO, JUNE 16, 1866.

VOL. II.—NO. 12.

For the Religio-Philosophical Journal.

Consolation.

Not in this world, where every hope is fading,
Shall weary pilgrim souls like ours find rest,
Where death and change, each hour our steps invading,
Snatch from our hearth and heart each cherished guest.

Not in this world, where shadows ever falling,
Deepen and darken 'round us day by day;
Where sin, and shame, and want, in shapes appalling,
Walk unabashed beside us in the way;

Where loving hearts, sore tried, oppressed and slighted,
Are daily wounded by the scoff and sneer.
Striving to quench the lamp by angels lighted,
Lest the worn watcher be of too "good cheer."

Not in a world like this, oh, no! Forever
Onward, still onward, though the way seem long;
Aided and cheered in every good endeavor,
By spirit greeting, and by spirit song.

Until at last, robed in the bright immortal,
We lay aside our earthly forms and fears;
And pass with joy through an illumined portal
Into that land where there are no more tears.

Then, through the endless ages, onward ever,
Joined by the unforgotten loved and blest,
The sundered ties united now forever,
We find our home, our joy, our perfect rest.

New York, 1866. M. L. R.

For the Religio-Philosophical Journal.

NARRATIVE
OF
DR. JOHN W. HUGHES,

WHO WAS SENT INTO THE INNER LIFE, IN OBEDIENCE TO THE DECISION OF A JUDICIAL TRIBUNAL, FROM

Cleveland, Ohio, on Friday, February 9th, 1866.

BY HENRY T. CHILD, M. D.
634 Race St., Philadelphia.

NOTE.—A full account of the trial and execution of Dr. Hughes was published in this paper, Vol. 1, No. 25, dated March 17, 1866, to which the reader is referred.

On the 22d of March, 1866, as I was riding along the streets of Philadelphia, a strange and impressive feeling came over me, and I heard the well-known and familiar voice of a dear friend, long since an inhabitant of the inner life. He said:

"Now, brother, thou art to be made to sympathize with and to suffer for one who has very recently passed into the inner life—a brother with a fine education and noble talents, who, by yielding to a low and groveling appetite, became the victim of many vices." I then saw the haggard form of one who had been the victim of a deep and trying ordeal.

I may state here that for several years I have been in the habit of seeing and conversing with departed spirits, and they are to me as real as any human beings. I generally feel their presence very much as I do that of human beings still in the form. To some I am attracted, to others I am indifferent, and from others I am strongly repelled. My uniform rule is to endeavor to treat all with kindness and courtesy, and if it is in my power to aid them, I willingly do it. This is the rule with spirits and mortals alike. I felt more than a willingness to receive this brother, and as he perceived it a smile lighted up his countenance, and approaching me, he said:

Brother, I am impelled by an irresistible power to relate to you all that I can of my experiences in this life. I feel that by coming to you I can arrange in detail the events, which in the whirl of excitement that swallowed me up for a time after I left the form, have been very much confused.

The narrative published in the Chicago RELIGIO-PHILOSOPHICAL JOURNAL, and comprehended by me as you read it, gives all the account that is needed of my earth career and experiences. You know that the deep undercurrent of human life can never be described. It belongs to each individual soul, and it is a great triumph for any of us when we can lean upon this reality and look upon the superficial and misunderstood experiences that bring down the frown of the world upon us, and say of those who thus misunderstand us, "Father, forgive them, they know not what they do."

During the last days of my earth life I had some very singular experiences and feelings which were not at all appreciated or comprehended by myself at that time. The vague and indefinite utterances which I gave were but faint expressions of feeling which could not possibly be communicated by any language. I did not realize their true meaning until after I came into the interior life.

I summoned all the fortitude I could for the trial hour of my life, and appeared to the spectators to be a bold man, but this was much assumed, and I suffered for it, as we must always suffer for that which is not real. In the execution I did not suffer much pain, and I am told that my unconscious condition lasted about four hours, which is said by my friends here to be much shorter than is usual in such cases where judicial murder is perpetrated upon a human being. I am told that not only was my condition of unconsciousness shortened, but the realization of the objects around me in this life was much more clear and satisfactory from the experiences to which I have alluded and in which, as I now see, my spirit friends were enabled to come into close rapport with me prior to my passage from the external form. My first consciousness was dim and imperfect. I saw the old body and was thus made aware of the fact that I was no longer a tenant of it, because I was above it, and though still attracted to it was able to move entirely independent of it, with an ease and freedom which I had never before possessed. I may say here that one object in keeping the body after the separation of the spirit is that spirits may learn this fact. I had a very great sense of weariness, which I am told is always experienced by those who pass from the earth life suddenly and by violence of any kind. I experienced this feeling, too, notwithstanding an intense curiosity to see and know what was going on around me. It overcame me, and I spent some time in a dreamy kind of repose, in which panoramic views were passing before my vision. I was aroused from this by the interment of my body, at the time realizing an intensity of disgust and disappointment in having my earthly career cut short. The injustice of charging me with a murder which I knew no more about than an unborn child, angered me. If I had been punished for intoxication there would have been at least an appearance of justice about it; as it was I repeat what I said in life, "that it was unjust and cruel to take my life for an act of which I was totally ignorant." But I feel that such regrets are entirely vain, and shall therefore pass on to my further experiences. I am aware that my condition was not one in which a very calm and proper appreciation of the events alluded to could be had. I was the victim and too much excited to examine the subject dispassionately, hence measures were taken to lead me away from myself and divert my mind as much as possible from the reflections that naturally sprung up in it as the result of my condition and the unhappy events which had crowded so rapidly upon me. I found myself brought into association with a class of persons who were engaged in pursuits similar to those which had occupied my time and attention in earth life. In those pursuits I soon became deeply interested, in so much that for a time I lost sight of my condition and seemed to be living over again the better and happier portion of my life. In this condition I spent a few days, though it seemed a much longer period. I then found myself drawn towards the place of my exit from life, and now I perceived that a great change had come over me and I could calmly review these things. The desire for earth life was in a great measure overcome by the consciousness that it was irretrievably lost. I perceived very clearly that it was a very great disadvantage to me to be thus prematurely introduced into spirit life. I felt the kind of satisfactory submission that mortals feel to what they know to be an irreparable loss, and the natural effect was to look for some compensation. I had never been opposed to capital punishment until I was sentenced to be the victim of it. I now perceived clearly that there were great principles underlying the sacredness of human life, and that when mankind understood these fully, this relic of barbarism would certainly pass into its merited oblivion. I was now introduced to the society of spirits, who were capable of appreciating my feelings and instructing me in regard to this subject, and I was at once an eager and willing pupil. Education or the preparation for the reception of truths is almost wholly dependent upon our own conditions. Truths lie around us for years, and some internal change or experience awakens a desire and a necessity for them, and we take them in and wonder that we could have passed them by so often and never appreciated them. When men come to learn that it is their experiences and often the most painful of these that fit them for the reception of high and important truths, they will look upon suffering in a different light from the present one. The human soul, like iron in the hands of the smith, must be heated and hammered upon the anvil, before it can be welded and molded into the most useful and beautiful forms. Every one can look back and see how this heating and hammering process has been to him the most profitable of his life, and though I cannot recommend the terrible ordeal of capital punishment to any one as a means of bringing to him a valuable experience, yet candor prompts me to say that it is a lesson that has given me an amount of truth that I could only have obtained by long years of patient toil and suffering.

I do not think that these painful experiences are designed for mankind, but in its infantile condition of ignorance it is continually falling into errors and bringing suffering upon itself, therefore God has wisely ordained that out of these trials there shall come a beautiful compensation. At the same time there is a better way—a way in which by obedience to natural and divine laws man shall pass along up the steeps of time and over the hills of life without meeting with rude shocks and painful experiences, and still learn, by natural and easy processes, the great truths that are essential for his growth and development, without any of these painful hot-house processes, which force him onward in angular and uneven proportions, sometimes bringing rapidly up neglected feelings and functions of his being, and at other times forcing some of these far beyond a harmonious and equal condition. But I am such a novice that I shall not attempt to moralize any further here.

I learned from those spirits to whom I have alluded, that the object of human life on earth was to bring immortal souls into that condition in which they could become conscious of the existence of external material objects. This consciousness varies from the simplest and most vague impression of external matter which is perceived by the unborn child, up to the highest and most perfect cognizance of the existence and government of matter that is realized by man in his fullest development on earth. The realization of this fact is of the utmost importance to men, not only in reference to themselves as individuals, but also to their actions toward each other.

By a singular and beautiful gradation, consciousness rises from a very low degree of perception in the mineral, through the various grades of vegetable and animal life, up to man, in whom, in addition to the chemical and sensational perception, is added the wonderful and interesting phenomenon of soul perception, a perception by which one soul recognizes not only its own existence but that of other souls, recognizes not only its existence here and in the external consciousness of earth life which had appeared to it as the first real consciousness, but it traces with more or less clearness the ante natal consciousness which runs back to an eternity in the past, as real as the looked for eternity of the future. Without this consciousness of these two states, the past and the future, we cannot properly understand the present, the eternal *now*.

But again I must not speculate on these. I am a novice, and lessons of the hour, though they thrill my being, are new to me. It is very clear now that the object of the brief period known as earth life, and so falsely estimated both as to the supposed ideas either that it is all of life or even the beginning of life, or that it is of but little importance when compared with the illimitable future, cannot be fully obtained without a more proper appreciation of its labors and duties, and especially without being lived out to the entire period allotted to man, and anything whatever which interferes with man's progress or shortens the duration of human life, is and ever must be an infringement on the divine rights of the soul, and hence must be wrong. The degree of this wrong will depend upon a variety of causes. Ignorance of the laws of life and the acts which are not dependent upon wilful neglect or known violation of these laws, may be the least criminal, but not the less wrong. Next the ignorance, which springs from wilful neglect of the means within our power to know and live up to these laws, not only causes a physical loss similar to the former, but a moral loss is added thereto, and there is a vast amount of suffering both in your world and this, which can be traced directly to these causes.

Who is there among the most enlightened that has applied himself diligently to the acquisition of all the knowledge which belongs to this plane, and can thus stand upon that high moral and spiritual pinnacle of which Jesus spoke when he said of a certain woman, "she hath done what she could?" If it be wrong, as I think every one must admit it is, to shorten human life by ignorance or neglect of the laws of health, how much more so is it to do so wilfully, and with a fixed determination to take it away. The person, who in a fit of passion, or when reason and judgment are dethroned by alcohol, takes away the life of a fellow being, perhaps without knowing what he is doing, has some excuse for the act. They who deliberately sit in judgment and coolly determine to take away human life, can have no excuse. They cannot plead that of self-protection, since prison walls and guards can protect society far better than the gallows. In proof of this, I perceive already that many of those who have been sent reluctantly to untimely graves by the hand of the public executioner, and even those who before they have left the world have made a profession and confession and obtained by a hot-house process an infusion of magnetism called religion, have come into the dark and low conditions of this world to which they naturally gravitate, since every spirit does go precisely to that state to which its interior condition draws it, notwithstanding all the external appliances which ignorance fancies that it brings around it in the empty and hollow forms of a profession of religion. Such spirits are always near the earth, and find in low and debased natures mediums through whom they can wreak their vengeance upon society, and with a blindness peculiar to their condition they make murders much more frequent, so that statistics show that crimes increase in proportion to the number of executions. Men in their ignorance have attributed this to public executions, and in many places have made judicial murders, private affairs, exhibitions to which a few favored ones only can be admitted. I tell you, however, the cause lies further back than this and I wish you to proclaim it to the world, that every man who is executed comes back to or rather remains with you, for we cannot get away from earth with the spirit of vengeance in our hearts. I speak positively, for I know my own feelings, and had it not been for kind and loving friends, who removed me from certain surroundings, I would have gladly imbrued the hands of some medium in the blood, first of those whom I looked upon as my murderers, and failing of this, I should have sought indiscriminately to take away human life. So I am told most of those who come here in this manner return to do much more evil on the earth than the most demoniacal individual could possibly do, especially one confined within the walls of a prison. I do not object to punishment for crime, but I do object to the repetition of murder as a cure of it, and no man living can maintain that capital punishment, which is a relic of barbarism taken from the old Mosaic law, can possibly be reconciled to the beautiful golden rule.

You have just passed the 14th day of April, a day memorable in the annals of your country for the blackest and foulest deed that has ever marked the history of any country; a day which has sent down to infamy the name of the assassin, while it gave martyrdom to a great and good man. Let me give you a brief history of this assassination and the causes which led to that dreadful act which marks a lower depth of degradation in humanity than has ever before been reached, because the demoniacal increases just in proportion as the divine and celestial are outwrought in men and angels. The assassin was a man of the most towering and unscrupulous ambition, and was surrounded by a band of the most wicked spirits that the infernal system of slavery had ever brought into existence. Royal arch fiends of human descent, their crimes had landed them in the inner life, and they sought the murder of Abraham Lincoln before he took the Presidential chair, as he passed near the city of Baltimore. They were frustrated in their evil designs, but still they tried various other schemes, some of which were discovered, but many of which the spirits alone could reveal to you, and all of which were frustrated by influences on this side. Finding in Booth a medium and tool which they could use, they spoke to him in this manner: "The success of the Confederate States is gone forever unless one thing can be done. If the heads of the government of the United States could be removed there would be a chance of success, for there is much more unanimity in the South than in the North, and before the scattered energies of the latter could be concentrated, the Southern Confederacy will be firmly established, and the man who will aid most effectually in bringing about this end will become the most popular man in the Confederacy. You can readily do your part and escape. The means will be provided for you which cannot fail. You are sufficiently well known to be fully identified, and this will give you a home in the hearts of the Southern people, so noted for their hospitality, and you may become their next President."

In such a manner this wicked and ambitious man was brought to a state of willingness to do that foul and atrocious deed.

Do you not see that the origin of this was in demoniacal spirits, in men and women who had been sent prematurely into spirit life through their own wickedness and by the violence of others, which this wickedness had brought to act upon them?

You may feel that this is a fearful thought and would almost seem to place the blame upon God for permitting such insane and diabolical influences to operate on humanity, but do you not know that evil and good are alike contagious, that in the very nature of man it must be so? and when you contemplate the amount of evil and wrong direction that is constantly sent into the inner life from your sphere, do you not wonder that there is not a hundred fold more reflected back upon your shores? You feel justly indignant at other nations sending their criminals among you, and it would be well to inquire what you are doing toward this sphere in the same direction.

There are many restraints upon these, some of which are most beneficent. In my own case, I was held back by a band of spirits, who were willing to suffer with me that they might raise and redeem me from the slough, into which I had been thrown, not altogether by my own actions, for many of the deeds which I committed and the one for which my earth life was taken, were done unconsciously to myself. I see everywhere those kind and good guardian spirits around their earth friends, constantly giving them warning of danger, very often without telling them of it, but merely leading them away from it. Thousands of little children are thus engaged around their parents and friends, and especially around the little ones near their own age, and if occasionally there are outbreaks in which these invisible barriers fail to protect society, they are but exceptions to the rule, and but limited in their influence.

Two important suggestions arise here:

First—Society should learn to protect and train those mediums, whose low conditions draw around them undeveloped spirits, and who instead of being punished and persecuted, are deserving of great commiseration. When, instead of imprisoning and degrading and even sending into the inner life by judicial or other murders, you will learn to place them in the midst of such surroundings as will tend to relieve them as much as possible from these influences, and thus train and educate them as you would weak and sick minds, so that they may be restored to health and happiness, then you will deal justly by them.

Secondly—When you learn to hold sacred and positively inviolate human life, and do everything you possibly can to arrest the tide of emigration of these unfortunate ones, naturally running rapidly towards this sphere, for the wages of sin is death; when not only shall judicial murder be entirely abolished, but when especial efforts shall be made to avoid all causes that encourage or even permit crime and vice, and thus tend to shorten human life; when unfortunate and badly organized children shall not be educated in jails, penitentiaries and low haunts of vice, but shall as far as possible, be separated from like companionship, and sent from the crowded and dissipated city into the open country to commune with nature and breathe an atmosphere physically and spiritually purer; when parents and teachers shall seek to remove and prevent the causes of vice, rather than by hasty and injudicious corporeal punishment to plant them more firmly in the mind; then and not until then will crime decrease upon the earth. I have visited some of your so-called courts of justice and have seen the terrible throng of human beings, and the still more degraded and repulsive throng of low and undeveloped spirits. I know that if men could witness these scenes from the standpoint of inner life, they would never encourage such assemblages. They have done well in many places in America in establishing separate confinement in prisons. This system should be extended, and no meetings of criminals should be permitted, for they not only contaminate each other, but draw together similar masses of degraded and evil spirits, who not only strengthen each other in the interior life, but add fuel to an unholy flame on the mortal plane.

There never has been and there never can be an effect without a cause, and these things are so palpably evident all around you that it seems impossible that you should doubt the cause, especially when it is found to be one over which you may have some control.

Though these views were very strongly impressed upon my mind and interested me more deeply at this time than any other subject, I was not indifferent to many things around me. Indeed the novelty of my surroundings helped much to remove the disagreeable sensations which naturally resulted from my condition. I was attracted towards and introduced to a considerable number of persons, who, like myself, had been executed. I also found myself frequently in company with persons who had come into this state through violence. The soldiers who had fallen in battle were particularly interesting to me, because physically our experiences were similar. I was much interested in studying all the causes which operate on spirits as the result of a sudden introduction into this life. I found everywhere confirmation of the sentiments I have already given you. I am fully satisfied that under the very best circumstances it is a loss to be thrown into the interior state suddenly and prematurely, and especially by violence. Of course the evil is much increased where in addition to this there is a low and degraded condition as the result of vice and crime. In fact, if any should be executed it is the good and pure, for they would suffer less than any other class.

The means of progression here are very varied and just such as are best adapted to the individual needs of each, hence no fixed rules can be laid down, but I will offer a few suggestions as to them:

First, then, while it is impossible to change the interior feelings and desires of a newborn spirit from his natural and accustomed conditions; and while they will always draw him into surroundings adapted to him; still there are always dissatisfied spirits, even in the lowest circles, who have become wearied with the routine of their lives, and the first step towards progression, which many of these feel, is a strong desire to save others from the sufferings through which they have passed. Even while they may continue in apparently the same condition, they find a pleasant labor with newborn spirits who come among them, and instead of plunging them deeper into the mire, they help them very kindly into conditions which enable them to escape much suffering. The first step being thus taken, others a little more advanced find themselves attracted to these newborn spirits, and thus is the pathway of progression fairly opened to them. Many of the earthly surroundings which obstructed their onward movements, being now removed or left behind, they go on rapidly. Among the influences for weal or woe that act with great power upon spirits, that of mortals must be recognized. These act in a similar manner to those of the spirits. Every condition of humanity, even that which you consider the most isolated and uninfluential, has its power upon the inner life—a power which should be better understood by men, both for their own sakes and those of the spirits. The high and noble aspirations that thrill the human breast awake a response in many spirits who hover around the earth scenes and receive the impressions which rise continually from such sources.

Men are continually subject to varied emotions, which come and go like tidal currents in which what are called good and evil, rise and fall. According to their particular feelings will be the varied influences acting upon those around them. Hence in a single day mortals will attract to themselves a great variety of spirits from different planes, and their own emotions are in turn modified by the conditions of the spirits who are thus attracted, for the influence is not confined to either side, neither is the responsibility for your or our actions confined to the narrow limits of our immediate surroundings, but there are deeper and more intense currents which, though but little understood, are potent for good or evil. Spiritualists have learned at least two new truths of vast importance, and are daily presenting the evidences of these to the world: first, that spirits from the inner life exercise a powerful influence upon mortals; and second, that the reverse of this proposition is true, and mortals are continually throwing an influence upon the dwellers in the inner temple. These influences are but an expression of the interior condition of the spirits and mortals from whom they emanate.

It should be known that a large class of spirits are so undeveloped as to be much more under the influence of mortals than of spirits. Hence the importance of your labors for the elevation, not of yourselves alone, but of the spirits who are attracted to you by your conditions. A very little matter will sometimes bring a spirit into rapport with a mortal. Thus, for instance, I was strongly impelled by a very common desire to return and relate my experiences here. I had never known or heard of you, but being told by a spirit for whom you had performed a similar service to that which you are now doing for me, that you could and he

thought would enable me to do what seemed to be an important duty, and through his influence being introduced to your band, and having obtained their consent and assistance, I have given you the account of my feelings and experiences. I feel much relieved by this, and know that it will be a blessing to myself, and hope it will serve a good purpose for many others.

Without any desire to boast, I rejoice to perceive that those impulses and desires of my nature, which would lead me to progress, have been awakened and strengthened. While I recognize that there must be more or less difficulty owing to my past life and habits, still I am cheered with feelings of hope that each onward step will render the journey more easy and enable me to do that which appears to be right, and while I am thus helping myself I shall have the consciousness of helping others also. In presenting my thanks to you and through you to many others who have helped me by kindly feelings, although they may have been unconscious that they have thus been conferring a blessing upon a stranger, I desire to say to you and to all my friends that I shall ever feel grateful for these things, and endeavor in all things to evince the sincerity of my feelings.

If I have anything further to communicate for the benefit of humanity, I shall gladly accept your kind invitation to return and do so. I desire in conclusion to present my thanks to those who have rendered me acts of kindness, and also to those who have acted otherwise. There is no one of my fellow beings, no matter what may have been our past relations, that I would not take by the hand and help upward and onward just as fast and as far as I can. In the language of a great and good man, "with malice towards none," I bid you all a fraternal farewell. JOHN W. HUGHES.

For the Religio-Philosophical Journal.

The Presence of Angels.

BY H. B. STORER.

Your wish is heard, and from the heavenly portals,
Where stand the guardian angels of your soul,
We come to pour into the ears of mortals
Those words of truth that have divine control.

We come to bathe your spirit in the radiance
That shines from God, through heaven's eternal day;
We come to sing in strains of softest cadence
The songs of heaven, to cheer you on your way.

We come to open to your inner vision
The spheres of love where happy spirits dwell,
And guide to realms of purity Elysian
Souls rescued from the fear of death and hell.

We come to watch and guard our charges given,
And guide them to "the straight and narrow way,"
Through whose blest aisle they pass along toward heaven,
Still drawing nearer with each closing day.

By all our love for kindred, friends and neighbors,
Whom on the earth we loved with fervor strong,
We now engage in these celestial labors,
And strive through good to overcome the wrong.

The life of earth, its conquests and its trials,
To us are known—and 'tis the Father's will
That we should haste to comfort, when denials
Of hope's bright dreams the sorrowing soul doth fill.

Earth's weakness, too, how well do we remember,
The feeble hands upraised against the wrong—
But "by each side walks an unseen defender,"
To nerve the soul and make the weak ones strong.

The devious paths of human life are wended
By messengers invisible to mortal sight,
The sad are comforted, the lone befriended,
The darkened mind bathed in celestial light.

The purple splendors of the early dawning
Greet not, alone, the soul just waked from sleep,
For with the coming of each earthly morn ng
Strong spirits haste from heaven's profoundest deep.

They come to greet thine earliest aspiration,
To soar with thee on wings of purpose high,
Their incense mingles with thy hearts oblation,—
Their living presence is thy panoply.

Oft when the shades of early night are falling,
And quiet steals o'er valley, hill and stream,
Our influence calm is felt—our voices calling,
Seem to our loved ones like a soothing dream.

Oh, not alone when Sabbath bells are ringing,
And you are wending to the house of prayer,
Do we draw nigh, our heavenly influence bringing
To cast around the "chosen" of God's care.

All days are God's, all days are man's, and ours,
And sacred places fill the whole wide earth—
We come to all men, to unfold those powers,
Allied to God's, which prove their heavenly birth.

All places, times, are ours, when our assistance
Can to our loved ones render service due,
The hours of peace, or when, 'mid war's resistance
And battle strife, you seek the just and true.

No babe is born without celestial nurses
Around its spirit hovering in love,
The mother feeds its body, but its spirit
Is fed and nourished from the spheres above.

Not to the lowly babe of Bethlehem, only,
Has God sent down His angels from on high—
Where'er a mother, lifted up or lowly,
Waits for her hour, a spirit band draws nigh.

The sons of God, in palaces or mangers,
Alike receive the angels' constant care—
For in God's family there are no strangers—
With equal love He sends to all their share.

Be fearless, then, and brave in paths of duty,
Let the bright visitants from angel spheres
Pour out their thoughts in liberty and beauty,
And fill with joy the swift advancing years.

Wide open throw your hearts, and bid us enter,
To sing our songs of hope and jubilee;
From earth's remotest bounds unto its center
Proclaim these truths, and be in spirit free.

Foote being at a table next to a gentleman who had helped himself to a very large piece of bread, he took it up and cut a piece off. "Sir," said the gentleman, "that is *my* bread." "I beg a thousand pardons, sir," said Foote, "I protest I took it for the loaf."

A well at Midland, Mich., that has for six years yielded fresh water, has gradually changed to salt water, ten quarts of which, when boiled down, make a teacup full of good salt.

The steamship George Washington recently made the trip from New Orleans to New York in five days and eighteen hours. This is the fastest running ever made on that route.

The water that flows from a spring, does not congeal in winter. And those sentiments of friendship which flow from the heart, cannot be frozen in adversity.

English papers give a long report of the trial of a girl ten years old, on a charge preferred by a clergyman, of stealing a penny from a schoolmate.

"I would rather have newspapers without government," said the great Jefferson, "than government without newspapers."

Affectation is a greater enemy to the face than the small-pox.

From our Regular New Orleans Correspondent, P. B. Randolph—No. 11.

A LATTER DAY SERMON.

TEXT: *St. Truman's tour thro' Damphulanio. Date*, 1909.

MY HEARERS: Since the opening up of intercourse between the residents of our planet and the other peoples of the solar system, much of interest has come to light, respecting, not merely the habits and customs of the dwellers of the minor planets within this little system of ours, but of the results of the travels through it of many remarkable sages. By the recent invention of the THOUGHT TELEGRAPH, we are now enabled, not merely to receive frequent dispatches from our friends in Jupiter, Saturn and elsewhere, but also to receive copies of some of their books, an extract from one of which I purpose to read for your edification to-day. It is from a book of travels, composed by one of the sages of the planet O-K, and published therein gratis; for nowhere else, save on this little ball of ours, are taxes laid on knowledge; hence, as there are no duties to be paid on ink and paper up there, or licenses to be bought, in order to be allowed to instruct the ignorant or the unknowing, knowledge is cheap; and societies have recently been formed in several of the planets, especially in O-K, whose sole object is to send us items of intelligence now and then, in order that we may not be altogether behind the rest of the Solarians, as all of us who belong to planets rotating around our common sun, are called. This, therefore, my friends, accounts for my subject to-day, and the milk in the cocoa nut as well.

In the planet O-K are many wise and good men, altogether so, for the reasons that they were, as are all others there, born just at the right time, neither too soon nor too late, of sensible mothers. (P.S. The women all vote in O-K, and there are no niggers to be excluded from the polls, for the last darkey thereon danced himself away for pure joy, and exhaled into pure ether from excess of happiness when he heard of Abe Lincoln's proclamation. They were all sorry to lose him.) Well, it one day entered into the head of one of the O-K's that he would go abroad from his planet, and write a book of what he saw while on his travels. Not wishing to trouble you with an account of his method of transportation, the route he took, or how he was accompanied by his wife—for all men there take their wives when they go visiting—a custom worth imitation among us; and no man there ever thinks of doing anything without taking counsel from and with his wife—another example worth following—but will at once begin with the third chapter of Sage Trueman's work, entitled "A TRIP THROUGH DAMPHULANIO." The author says: "Our car at last came in sight of a continent on the planet Damphulanio, which, from the fact that the inhabitants thereof are very musically inclined, and everybody plays on an instrument, principally horns, every man blowing his own on all possible occasions, has been named A Merry Kee; the people mainly being descended from an eastern nation called Befeters. We sailed leisurely over the land, until an awful noise below admonished us to prepare our perspective glasses for a look at what was going on. Consulting a chart of the country we discovered that we were directly over its most flourishing and central city; its name was Chick—hog—O, so named because its founders fed principally on chickens, and then took to the consumption of an unsightly beast called hog, whereat all the people cried "O!" since which that has been the name of the place. The great noise we heard arose from the killing of such vast numbers of these animals to honor a great philanthropist, who bored several very deep holes in the ground, called an Art-esian well. Art, because of the wonderful skill of the man who bored it; Esian because the flow of the waters set all the people at ease; and Well because its waters healed the people morally and physically, and made them well, and cleaned the city of Chick-hog-O. In the winter these waters were frozen, cut up in blocks, and placed in what they called "an icehouse," because to them, when torrid heats prevailed, it was indeed a nice house. This was the first sensible thing we had yet seen; but, having resolved to inspect the customs of the people of that planet, we went down at night, and fixing our glasses and ear tubes, so that we could see through the walls and hear what was going on, we began our researches. We looked into one brilliantly lighted place, and saw a great number of men with small crystal cups in their hands, which they constantly filled from fine vessels, and then poured the contents down their throats. The stuff in these vessels was labelled in various languages, but each meant "Happiness"—just think of it! Happiness from a bottle! We thought this a queer custom, but no queerer than many others in vogue among the Damphulytes of that planet.

Among other curious things seen that night were several desperate attempts made by several of the men there to set themselves on fire by a double process; first, by drinking caloric in a fluid of the name of Wis-kee, Jinn and Snapps from various places, suffixed "dam" and prefixed "Amster," "Rotter," "Schei," and so on; and secondly, by putting brown plugs in their mouths, and then setting fire thereto, and drawing with all their might and main to get the two fires to meet. They called it "smoking," but having gotten to leeward of them, I called it choking—very. I forgot to mention that I had previously seen a man among the hogs, all of which were hungry, drop a roll of brown stuff from his pocket; the beasts smelled it, but seemed disgusted with it, and turned away as if sickened by its odor; yet, nevertheless, I saw the man feel for it in his pocket, miss it, return to the hog pen, look for, find, wipe off, bite and eat with evident relish and decided gusto. I afterwards found that the brown stuff was called "Two-backer," why, I cannot say.

I went into several large towns, and found thousands of men engaged in perfecting various devices for killing their own species; some were making tubes called pistols, guns, cannons, daggers; others were making what they called "Jacet Biters" of various colors. "Hic Jacet," "Here lies." The most of these were of the leg-tangling description, and were calculated to make a man see more stars in a given length of time than were originally assigned to that part of the universe. I know from experience, for happening to see an invitation to "try" some of them, I selected one sort with a blue jacket, and was very green for so doing. Calling for the cordial I drank it, and it immediately occurred to me that a naval engagement between two hostile ironclad fleets was going on directly within my center of cavity, and gravity as well. The next sensation was as if a grand display of pyrotechnics was proceeding in the same region, followed by a volcanic eruption, accompanied by earthquakes, white lightning, a storm at sea, and a dervish dance to Hottentot music. I concluded to accept no more such invitations to "try," my eyes being dimmed by the first experiment, rendering me unable to see it in that peculiar light. I, however, found some sensible people, martyrs of their age, who expounded the laws of nature and reason to the people, as was all right and proper; and yet these same people were half starved and altogether seedy, from neglect at the hands of those they instructed day after day. These martyrs were called Mediums; but the mediums were not yet exotics from Damphulanio. What's worth aught is worth paying for, at least so it is thought in O-K. One bad habit of the public teachers of that country consists in concealing their thoughts in a language not generally understood, which language is known as highfalutin. If it was lower and nearer the plane of common sense, it would be better understood, the teacher better appreciated, and therefore better paid, as in O-K.

A curious notion prevails upon the continent I now write of. The people generally believe that the deity is ill, and they have long been in the habit of sustaining large numbers of Doctors of Divinity, who generally try to cure divinity by pulling the wool over the eyes of their flocks, and the occasional exhibition of sharp doses of hell fire and soft soap, but the physic don't work well. The people generally are half crazed on the subject of what they call money, position, and fame; not yet realizing that a competence is quite enough of the first; the love of a few good people all that is valuable in the second, and that the last is of no real value here or hereafter. They do not yet know that in the spirit world are millions of once crowned kings, and wealthy notables, beneath the status of millions more who were ragged beggars and paupers in the flesh. I saw people in that land five hundred years deep in gold and wealth, who will take centuries to graduate from the primary classes in the lands Beyond the River, and I saw beggars who will leap in a decade far above the lordliest king "amang them a'." There's much to correct in the realms of Damphulanio. P. B. R.

N. O., March 24th, 1866.

For the Religio-Philosophical Journal.

Conversations on the Science of Being, with my Interior Guide.

BY J. R. ROBINSON.

"Oh, look not back on bygone ages,
Wisdom to find,
For on the present's living pages,
Light of the old 's combined.
The truth of God is ever shining,
Holy and bright,
All around the earth its beams are twining,
Garlands of radiant light.
Turn not to the faint beams glancing,
O'er the gloomy past,
But gaze on varied glories dancing,
Bright in the future vast."—*Spirit Voices.*

GUIDE.—In our previous conversation, I spoke of elementary principles, and of many other things which will require repeating occasionally, in order to bring your mind into familiar rapport with the definitive terms we shall use in the development of principles; for it is in the unfoldment of principles that we shall be able to disclose the science of unfolding life.

PUPIL.—Since our previous talk you refer to, I've been thinking of principles quite intensely. It seems to me as if your idea of a principle didn't exactly correspond with the common accepted usage of that term. It would gratify me if you would give an unmistakable definition of your idea of that term; for I perceive that your whole science is founded upon the development of principles.

GUIDE.—Exactly so, brother! The great elementary system is one grand divine principle, positive and negative in its relations to its totality acting as one in principle—unfolding itself as a grand aggregate of lesser positive and negative principles, which are all innately self-existent in the aforesaid great elementary system, constituting its grand totality, as one grand organization of organisms, in principle, in form. Understand me now; each principle is in its most *perfect* form and outline, *mathematically* developed and *mechanically* organized. Now, understand again; principles are the primary innate properties and qualities of *all* elements, and will eventually unfold and bring everything into its proper order. Have you got my idea?

PUPIL.—Well, I've got this idea, that a principle is not only the mathematical form of an organism in its basic structure, but is also pregnant with all requisite elemental forces to develop said organism in its positive and negative relations in the elements. If I've got your idea, please be a little more explicit upon the subject of what is matter?

GUIDE.—Matter is only a distinctive term to designate a certain condition of the gross or negative elements. Matter, by the law of advancement, will progress out of its material condition, and come into harmony with its inherent principle. Matter, hence you'll perceive, is not, as a quality, self-existent.

PUPIL.—If I've got your main idea then, there is one grand elementary system of subordinate elementary systems—systems within systems, down to the last possibility of organic development of elementary principles.

GUIDE.—Yea, brother, you've got the idea, and all that remains is to demonstrate it scientifically and philosophically. First, then, we'll premise that the elementary system, as a grand total, with all its adherent properties and qualities, positive and negative forces or principles, would constitute *one grand order* of planetary principles. The first, then, would be a grand divine principle, positive and negative, acting reciprocally—divine because it is perfect. All principles that are self-existent are perfect; hence, divine. Planets, again, would each constitute an order individually. Also, each one of the planets is a positive and negative principle, corresponding to and corroborating the grand unitary principle of all principles. Planets are also divided into orders. Its insects, including their several varieties, reptiles, canine or ferocious animals, herbivorous and man, including each one and their varieties, are each an order of divine unfolding perfect principles.

Now, let us suppose a rudimental mind, one only developed in the objectivities of what is termed "nature;" but he shall never have seen any object but himself;* and let said mind have been placed on the face of the one grand organism of all organisms, with all the intellectual developments of your most advanced scientists; would he, with all his powers of investigation, imagine for a single moment that the grand body he contemplated was *imanently* pregnant with planetary principles, which would be eventually unfolded from its bosom? I'll carry the hypothesis no farther at present.

PUPIL.—Do I understand you to take the position that there is nothing in existence but elementary principle?

GUIDE.—Precisely, brother, and that without the least reserve; and I've undertaken nothing which I cannot demonstrate, philosophically, systematically and analogically, which is the only way metaphysical science can be demonstrated to mind. Principles cannot be seen unclothed with their negative elements; hence they are *metaphysical*, or beyond physics, and are discovered by "the things that are made," or unfolded and developed from the elements by organic laws, inherent in positive and negative principles.

Not an organism ever comes into visible existence which hasn't had its origin in a self-existent principle; and more, that principle is an immutable identity, and therefore can never lose itself in another's organism, after having once been organized. The unorganized elementary principles of all other principles are combined in man; hence he is attracted to all other elements, and loves to *know* them; and his soul can never be satisfied short of that attainment. So judge you, brother, whether man shall yet be intelligently and intellectually developed.

PUPIL.—There is still another implexity which clouds my intellect, and that is this, whether what you term a principle is not synonymous with what some writers and speakers call a "divine ideal"? To me, there seems to be this difference, that while a principle is the thing unfolding itself from the elements, by its inherent power, the other is being wrought from, as one would build a structure out of elements entirely foreign to the ideal. The ideal would seem to be only a model in the brain of the operating artist to pattern after.

GUIDE.—You've hit the difference precisely, brother, and if there is nothing in existence but principles, and the grand unfolder himself is a Principle, unfolding all principles, being the soul or source of all power in all principles, where is he but in each principle? Let your mind tenaciously hold on to the irrefutable fact that no form can possibly be unfolded from the elementary system, that hasn't previously existed there in its form and outline, in principle both positively and negatively; never for a moment losing sight of this most important truth, that there are both positive and negative principles *distinct* from each other; and these principles unfold themselves in organic union, and thus carry themselves to their ultimates.

PUPIL.—In former conversations you alleged the gross or negative elements had previously been in consolidated, unparticled, or integrated condition; and if that be a fact, by what means have they become dissolved or disintegrated, and how do you know this to be so? You seem to make your statements with the assurance of one scientifically posted. The rocks, as far as I can discover, manifest no symptoms of decay or dissolution, except what trifling effects the elements externally exert on them. I think it would be quite interesting to learn in what manner this important occurrence came about?

GUIDE.—Yes, brother, reasoning from analogy, scientifically and philosophically, we find that the farther back we recede, the cruder the negative elements are found, and the more negative they are found, or less able to reciprocate positive action upon themselves. The superficial observer would decide that these elements were a lifeless mass; but this would be a very erroneous conclusion indeed, when we take into consideration the fact that every particle of elementary substance in all existence is a life principle with a soul—a living soul in its center—expanding it while its infinitessimal outward contracts upon it, and renders it a breathing entity; a thing endowed with the principles of light, life, and motion.

This mass, then, was pregnant with the eternal self-existent principle of liberty or individualization, and what could that elementary principle be? Here is, clearly, a tight place to get out of! Can it be possible that I, as your guide, have led your mind into an inextricable implexity? As we are dealing with the elementary system, we must either find some element, or combination of elements, that alone possesses the faculty of liberating clinging masses of gross elements, or give our claim to science up into more skilful hands. What can this be? You'll bear in mind that all the elements were alleged to be conglomerated in one indiscriminate pile, both positive and negative. I think I've never said that positive elements were any less perfect than their principles which inhabit them. These have ever been perfectly individualized, and free and *lifeful* or active. They have been in perfect harmony with their inherent principles, and of course free to act on the neighboring negatives, and crack their shells, and change their conditions, and break up old habits, etc. *Heat*, heat! was this power, although it was very lurid, low, and groveling, yet it did its *fateful* work, for it is the most powerful agent known in the elementary system. It is the central dominating power of the elements. Its positivity is irresistible; no other element can effectually stay its predominant march. Insidiously it makes its way into the very center of every nook and cranny of all the interstices of negativedom, and there expands itself in its swelling pride of power, and bursts the barriers of *elemental fogydom*, and sets its inhabitants free from their *previous* condition. But we are not to suppose this new condition a finality; nay indeed, but only a single step in the grand march of advancing progress. Although incomputable ages, if we were to estimate its accomplishment by your notions of duration, were occupied in effecting said change, yet there's one encouraging feature in it all, and that is, there is no power in existence that can effect a retrogade movement. It couldn't recede so far as the quintillionth part of an ultimate atom; indeed none at all, for if it could it might all go back, which would nullify the law of progress.

* The guide acknowledges the imperfection of the supposition, but thinks it will answer all practical purposes.

For the Religio-Philosophical Journal.

Man a Mode of Motion.

C., in the JOURNAL of March 31, asks, "Can spirits go through gross matter?" I, in turn, ask, *Is a man nothing but a mode of motion?* If this is not all he is, then unless the opinions of scientific men are rapidly crystalizing upon a most grievous and fundamental error, this persistent appeal by C. and others to electricity, either in analogical evidence that spirits can go through matter, or for purposes of illustration simply, is utterly out of point. I say this, for need I remind any one that for some time of late the drift of scientific speculation and experimental inquiry is to the effect that, like sound, heat, light, electricity, etc., are not fluids at all, but so many modes of motion of a fluid? So that when, then, as for example in the case of electricity, a communication is sent by telegraph from Boston to Chicago, it is not allowed that a fluid leaves the one city and reaches the other; but it is held that a motion of a fluid is started at the place first named, a fluid constantly in the course of the wire, inhering to it, which motion, once initiated, is propagated along the thread of fluid to the Chicago end of it. Observe, I insist, that not the fluid is in any sense or degree electricity, only the motion of it is electricity. With this in mind, suppose a spirit about to attempt the passage of a solid, a pyramid, say. If the appeal to electricity is in any degree pertinent as with a view to illustration, or as in evidence that the attempt will succeed, then it will get through as electricity gets through or along any conducting solid from one point to another. It starts, suppose; it turns up the other side. If it made the passage as would electricity, it turns up the other side, the pyramid as electricity would turn up, namely, as transmitted motion—nothing more. From this there is no getting away; not a particle of the spirit substance that composed the man (or spirit) on the one side, composes him on the other. Only motion has made the passage, and yet the man (or spirit) has made the passage. Man, then, simply a mode of motion! An extraordinary proposition truly; but are C. and others hardly aware that they are committing themselves to just this proposition? It is to my own mind, on several accounts, not an unlikely one. If the primary propositions are allowed, the conclusion that this is all he is, follows inevitably. Two of them have a strong sentiment at least, if it is nothing more, in their support, and the third has even all the countenance which the present tendencies of joint demonstrative and speculative science can give it. The first, namely: that the human spirit can go through gross matter, is grounded in the repugnance men have to contemplating it consistent with an infinitely good, wise and powerful Creator; that we should suffer those of His creatures, the noblest of his handiworks, and destined to immortal life, to be left exposed to the liability of being confined within walls of gross matter, for indefinite periods, without mode or opportunity of escape. The second, that the human spirit makes way through solids electricity-like, rests as yet upon nothing, it is very true, except the stress one is laid under for an illustration when the subject is treated, and upon the similarity of the two, (spirit and electricity) in that they are both subtleties. Yet, notwithstanding the flimsiness of this support, the proposition may eventually prove to embody as veritable a truth as any in the universe. The third, that electricity is not a fluid, but only a mode of motion of a fluid, together with that the same is true of light, heat, magnetism, is, as I have said, about the upshot of very much of the late scientific discovery and speculation; and unless indications mightily miscarry, will, at a day not very remote, be settled beyond controversy, as an established truth in the philosophy of things. Singularly enough, the second proposition, about which there is altogether the most doubt in reason, is the very one there is the most readiness to assume. Very many are sensible of some misgiving, whether a spirit can go through matter, but nobody is in doubt that, if a spirit can go through, its progress is as the progress of electricity.

Be it as it may as to this doctrine of transcolation, or the passage of the human spirit through outward substance—there is the proposition which I submit as being far from an altogether unlikely one, namely: that all things visible and invisible whatsoever, are but so many modes of motion of one substance. That God and nature are one in substance, and two only in the mode of motion of that substance, (or as you choose, that God is the part of the substance motionless, and nature the part remaining in infinite variety of motion as respects different points; or lastly—which alone is unqualified Pantheism—that God is what is comprehended in the entire IDEA of this one substance in infinite variety of motion as respects one point and another. He nowhere existing distinct, as either a fraction of this integer of substance, motionless, or a fraction, having a motion peculiarly its own, and constituting Deity,) I am led to reflect as decidedly probable than otherwise, (from certain considerations, and *a priori* reasonings, many of which, though bearing only negatively upon the subject, are nevertheless profoundly suggestive) that this is the true statement of the genius of the universe. Nor are these considerations and reasonings for the most part, to which I refer, to be met with either in the gospel according to Spinoza, Hegel and the rest, so far as I know. It is of course but repetition for me to say, that agreeably to this view, man and monad, rock and flower, air and water, oxygen and hydrogen, are the same in substance, and only exist as objects distinguishable by virtue of a mode of motion of the same, peculiar in each case. You eat as apples, plums, radishes; but as you yourself are only a mode of motion with everything else, it is only one mode of motion eating, making summary disposition "to personal ends" of other modes of motion.

To this proposition is it objected, that from whatever side it is examined, it is little better than Pantheism? I shall not stop to indicate wherein it differs from that, or to insist that it differs at all. But are these furious objectors—have they considered the difficulties encountered when the opposite view is taken? Are they prepared to prove the contrary proposition, which is quite as much as this, an affirmative one, namely; that there are two or more distinct substances in the universe? Suppose we say it is Pantheism; there is not here the bugbear, that some people are impatient we should realize. For I tell you, it is not so much always the doctrine as verbally announced, as how a man is to the doctrine. That is to say, as in other cases so in this, Pantheism as a thing to be uttered, to be expressed in words, is but a skeleton, to be filled in with flesh and nerve, and warmth and sunshine, grace and power, inspiration and charm, as in the man, who thinks it, to fill in with these. "What," says some some one, "does a man *see* when he *looks?*" Not what he looks *at*, but what he looks *from*. That there are subjects of vast relations and import of an abstruse nature, of which no man can supply me with the warp and woof of a statement or doctrine, as it lays in his own mind; that he can do little more than furnish me with one of these, and that the other will, *will* be in spite of myself chiefly, of my own supplying—who is incapable of heartily sensing this, is incapable of sensing the first condition of their salutary and profitable discussion; and once it is discovered that a party to a controversy touching them fails to recognize momentarily and ceaselessly this circumstance, it is nonsense thereafter to have words with him.

No matter the name by which it goes; here is the thing: First, the oneness of all substance; this object, that object, the other—modes of motion of that one substance; next—which I have not before broached—its atomlessness or unbroken continuity. And let it be added, that were the evidences bearing upon these drawn from deductive reasoning alone, it would be of comparatively small profit to revive or perpetuate, in any considerable degree, their consideration; but when with the more than suggestive evidence derived from this source, is remarked in connection, the at least suggestive evidence which, developed and reinforced, becomes more pronounced, with every considerable advance of the inductive science, the question at once assumes a fresh importance and interest which only dulness will attempt to gainsay or will overlook.

C. K W.

For the Religio-Philosophical Journal.

The Crusaders.

BY MRS. HARVEY A. JONES.

They knew that the dust of the holy shrine
Was pressed by the footsteps of Moslem and Jew;
They knew that the trust of the city divine
Was left to the hands of an Infidel crew.
The courage of chevalier, warrior and knight,
Was touched with the glow of the fanatic's zeal;
And the call of the priest, their expounder of right,
Had emblazoned their banner and girt on their steel.

The call it went forth, and the dark rushing tides
Of Christendom poured through the channel of war,
From the mountains of Scotia to Danube's dark sides,
The cross of the Crusade is gleaming afar.
The hermit comes forth with the blessing of Rome,
With his eloquent call, yet uncouth in its might,
And on like the whirlwind they gathering come,
The priest with the warrior and iron fettered knight.

The cross of St. John, with Normandy's knights,
With Geoffrey of Boulogne, and Baldwin the brave;
The castles of Rhine, from their dark frowning heights,
Poured forth to the conflict, the vassal and slave.
On they rush, though deserts and seas are between;
And the foe as unnumbered as desert sands come;
By the wave of the Euxine the red cross is seen,
Where the new empire rose from the ruins of Rome.

And the city of Constantine opened its gates,
And onward they pass by the spell of their gold;
But treachery's guile the fierce Latin awaits
With the steel of the Paynim and Saracen bold.
Jerusalem's walls at length they have won,
Where the sepulchre gleamed in the red sunset light,
As they knelt by its shrine, the last rays of the sun
Glanced back from the helm of the brave Christian knight.

Sycamore, Ill.

Circular.

To Spiritualists and Friends of Progress everywhere:

In accordance with and furtherance of the views and sentiments of the National Convention of Spiritualists, held in Chicago, Illinois, from the 9th to the 14th of August, A D 1864, inclusive: We, the National Executive Committee, appointed by said Convention, do most respectfully, but urgently, recommend the immediate formation (without creeds or articles of faith), of societies or local organizations, for associate efforts by Spiritualists and all progressive minds everywhere. To this end do we present the following form of Articles of Association—comprehensive and liberal—and such as leave individual rights entirely unmolested.

Under these Articles societies will be entirely independent of each other, yet they will possess an inherent power for general associative effort, so necessary for a National expression of the great Principles now being evolved by the most progressive minds of the Age.

Your committee only assume to *recommend*, believing that, when uniting for an associative effort, we should be especially careful, to guard sacredly

INDIVIDUAL RIGHTS.

Societies organized as recommended, can be incorporated under the *general laws* governing Religious organizations in the several States, as well as the Canadas—our rights being equally sacred in law with other religious bodies.

It will be understood that each local organization can assume such name as may be deemed advisable by the individuals composing the society. We simply propose a name highly expressive of a *type of Religion*, based on *sound philosophy*, one which will stand the test of reason, and that for which Spiritualists, Friends of Progress, and *all* progressive minds boldly contend.

S. S. JONES, *Chairman*,
St. Charles, Ill.
WARREN CHASE,
Battle Creek, Mich.
HENRY T. CHILD, M. D.,
634 Race Street, Philadelphia.
W. F. SHUEY,
Elkhart, Indiana.
SELDEN J. FINNEY,
Plato P. O., Ohio.
H. B. STORER,
Boston, Mass.
M. M. DANIELS,
Independence, Iowa.
MILO O. MOTT,
Brandon, Vermont.
F. L. WADSWORTH,
Secretary National Executive Committee of Spiritualists.

Chicago, August 15, 1864.

Plan Recommended—Religio-Philosophical Society.

ARTICLES OF ASSOCIATION.

DECLARATION.

WE THE UNDERSIGNED being desirous of promulgating the great and sublime principles of the Harmonial Philosophy, and of elevating and unfolding the minds of Humanity to a due appreciation of the attributes of Deity, as manifested through Mother Nature, the better to enable us to appreciate a common Paternity and Brotherhood, do unite ourselves into a Society, under the Laws of this State, by the name and style of the RELIGIO-PHILOSOPHICAL SOCIETY.

OFFICERS, AND THEIR DUTIES.

And for the better execution of the will of said Society, it is provided that it shall, each and every year, on the First Sunday in January, or as soon thereafter as convenient, elect from their members a President, Vice President, Clerk, Treasurer, Collector, Janitor, and Five Trustees, which Trustees shall be styled the Trustees of "The *Religio*-Philosophical Society;"

The duty of which officers shall be to execute and perform the usual functions of like officers in other organized bodies, and especially the following duties, viz:

It shall be the duty of the President to call meetings of the Society, and preside at all meetings of the Society or Executive Board, if present, and act as the general corresponding and financial agent of the Society.

It shall be the duty of the Vice President to perform all of the duties of the President in his absence, or inability to act.

It shall be the duty of the Clerk to keep accurate minutes of the doings of the Society and Executive Board, and such other duties as usually appertain to similar officers, under the direction of the President.

It shall be the duty of the Treasurer to receive all money belonging to the Society, and keep a correct account thereof, and if it be from the collector, to receipt to him therefor, and pay the same out at the order of the President, under the direction of the Society or Executive Board.

It shall be the duty of the Collector to collect all money subscribed or contributed, and pay the same over to the Treasurer immediately, taking his receipt therefor.

It shall be the duty of the Janitor to take charge of the meeting house, and perform all such duties as are incident to such offices, in other bodies, and act as the general messenger of the Society.

It shall be the duty of the Trustees to perform all such duties as the law, under which this Society is organized, requires.

VACANCIES—HOW FILLED.

In case a vacancy in any office in these articles provided for, shall occur, either by death, resignation, removal to a distance, or inability to act, it shall be the duty of the Executive Board to appoint some member of the Society to fill such vacancy until the next ensuing annual meeting; and any office may, if necessary, be filled *pro tempore* in case of the temporary absence of the regular incumbent.

THE EXECUTIVE BOARD AND THEIR DUTIES.

The President, Vice President and Clerk shall form an Executive Board, and a majority of them may transact business in the name of and on behalf of the Society, but subject to the approval of the Society, when an amount exceeding Fifty Dollars is involved.

The Executive Board shall report all their doings at the next annual meeting of the Society, and whenever required by a vote of the Society, in a business like manner, which report, when approved by the Society, the Clerk shall spread upon the records of the Society for future reference.

The Executive Board shall be qualified to give Public Lecturers Certificates which shall endow them with fellowship as "Ministers of the Gospel,"—such Ministers of the Gospel as are referred to in the law under which this Society is organized; and authorize such Lecturers, in the capacity of such Ministers of the Gospel, to solemnize marriages in accordance with law, which certificate may be as near as practicable in the following form:

CERTIFICATE.

To all whom it may concern: Know ye that the *Religio*-Philosophical Society, reposing especial confidence in our .....as a public Lecturer, do hereby grant this Certificate o Fellowship and recognize .....as a "regular Minister of the Gospel," and as such authorize.....to solemnize marriages in accordance with law.

Given under our hands at....., this.....day of.....A. D. 18.....

.....PRESIDENT
.....VICE PRES.
.....CLERK
} Executive Board of the *Religio*-Philosophical Society.

OF MEMBERSHIP.

"*We hold these truths to be self-evident*," That we are all children of a common Parent who, through the kind care of Mother Nature, and the instrumentality of Angelic Messengers, ever holds the lowest, or least developed, as well as the highest of His children in his loving embrace, and provides impartially for their every want, and is continually bringing them to appreciate His unfailing love for all: Therefore it is the duty of this Society to receive all who desire to unite herewith, by subscribing to these articles, each individual alone being responsible for views entertained or uttered, or acts performed or approved. And for these reasons no complaint or charge against members of this Society shall ever be entertained, nor shall any member of this Society ever be suspended or expelled from membership.

As all things in nature are subject to change, so the mind is governed by the same law; and what appears to be truth and right to-day may appear otherwise to-morrow. For these reasons, any person becoming a member of this Society is at any time at liberty to withdraw therefrom, and hav his or her name stricken from the roll of members, on application to the Clerk, without imputation for so doing.

That man is a progressive being, and at all times acts in accordance with the *internal forces of his own being and external surroundings*; it therefore becomes the duty of every brother and sister to extend the hand of charity to all, and use their utmost endeavors to unfold the higher faculties by enlightening the mind of humanity, and especially of the erring, downtrodden and oppressed.

That the most highly developed inhabitants of earth, are intermediate between those angelic beings of expanded intellects, who long since passed from earth, and now inhabit the "Summer Land," and the lower races of humanity who occupy the rudimental plains of this sphere of existence; and that, as the Angelic World tender their kindest offices to us for our unfoldment in health, comfort, wisdom and happiness, so it is our duty to extend like loving care to our brothers and sisters of every grade, alike, for their unfoldment in health, comfort, wisdom and happiness.

To "err is human;" "no man liveth and sinneth not," therefore it is the duty of man to encourage his fellow man in well-doing, and to chide and judge not, as all in turn need encouragement, and not censure and reproach.

MODE OF DOING BUSINESS.

A majority vote of the members present at all regularly called meetings of this Society, when it does not contravene these articles, shall govern.

FINANCES.

All money required for the furtherance of the great objects contemplated, and to be used by this Society for any and all purposes deemed expedient, shall be raised from free donations, voluntary subscriptions, and rents and profits or sales of property owned by the Society—but never by taxation of its members.

LEGISLATIVE POWERS

This Society may from time to time adopt such By-Laws at meetings duly called for that purpose as shall be deemed expedient, provided that they do not in any manner contravene or conflict with the true intent and meaning of these articles, or the laws of our country.

ON AMENDMENTS OF THE ARTICLES OF ASSOCIATION.

These Articles of Association may be amended by a vote of two-thirds of the members of the Society present at a meeting called therefor, provided such amendments shall have been submitted in writing, at a regularly called meeting of the Society, at least ten days before being acted upon. And provided further that such amendments shall in no wise infringe upon the largest and broadest interpretation of these articles in favor of individual rights, freedom of action—thoughts, and expression thereof. And no amendment shall ever be made allowing complaints to be entertained against members, nor for their censure, suspension or expulsion, nor in any wise to restrict or hinder any person from uniting with or withdrawing from this Society in the manner herein before provided.

FIRST BOARD OF OFFICERS.

And, lastly, it is agreed that the following named persons shall constitute the Board of Officers, provided for in the foregoing articles of association, until the first Sunday in January, A. D. 18— and until their successors are duly elected and enter upon the duties of their several offices, viz:

ARTS AND SCIENCES.

The New Theory of the "Imponderables;" "The Correlation and Conservation of Forces."

BY HUDSON TUTTLE.

(Concluded.)

If the full capacity for power substances offered be wanted, it is supplied by the animal frame. The most careful experiments show that a pound of carbon in the animal system will produce more heat than twenty pounds, burned in the most economical furnaces. If this heat be converted into motion we find the animal has the advantage. Mettucci found that by applying an electric current to the limbs of a frog, notwithstanding the defects of the apparatus, a much greater power was obtained than by any artificial apparatus.

The friction of similar bodies produces heat, that of dissimilar bodies—electricity. The old explanation of positive and negative fluids is utterly baseless, and that of a single idio-repulsive fluid has been discarded. The terms, positive and negative, have served for a long time to conceal ignorance and show learning, and are without meaning when applied to two suppositional fluids.

Perhaps not many will dissent in the end to the statement that electricity is the polarization of ordinary matter, a force propagated in waves, and only varying in a few particulars from heat.

With the exception of fused metals, it is almost certain that no body conducts electricity without decomposition. It is conducted because chemical affinity is annuled, and the particles become polarized. The phenomenon of induction is opposed to the theory of a fluid, and favorable to that of polarization. When, for example, the air becomes what is termed positive to the earth, it is found that any part of the atmosphere is negative to that above, and positive to that below. This is experimentally illustrated by placing thin plates of mica on each other, like a pack of cards, placing the pile between two metallic covers, and charging the latter like a leyden jar. Upon separating the plates of mica, it will be found that the surface of one side is positive and the other negative; each plate being thus polarized.

This polarization enters into the structure of the plate itself. If a coin be placed on a pile of thin plates of glass, and electrified, on removing it and breathing on the plate, an image of the coin is discernible. Even when the plate is ground and polished, the image can be reproduced, so that we may suppose that the image can be produced by each lamina of particles. If the plate is exposed to hydrofluoric acid, the design is beautifully etched. Or if the plate be coated with collodion, and be passed through the usual photographic processes, the image appears on the collodion surface. The glass is not only polarized, but induces its peculiar state in other bodies with which it comes in direct contact.

The brush flame of an electrical discharge has been employed as argument in support of actual emission of a fluid; but the variation, according to the material of the discharging point, is an unanswerable objection. The flame results from a vaporization and combustion of the conducting material. This is shown by collecting the vapor in a tube over the flame. Iron which is fused at a high temperature, can thus be vaporized and condensed. This wonderful phenomenon furnishes a clue to the formation of mineral veins, which as a general rule run in the direction of what may be called the great magnetic currents of the earth. Metals can be taken up and conveyed to remotest distances by electric currents, and their deposition produce astonishing crystaline forms of beauty.

We may safely state, although there are cases where it is not yet proved, that electric currents always produce change by transmission. Even in muscle, they induce a certain change as is proved by their influence ceasing after a time, and renewing after a moment's cessation. The external portion of muscle is always in a positive state to the internal, that is the component atoms are polarized. It is far more reasonable to refer electrical effects to a force than a fluid. We do not call to our assistance anything but force to account for the phenomenon of sound; yet beautifully parallel are the two classes of phenomena. Electrical discharges will break glasses, so will sound; they may become sonorous like the latter. Some bodies readily conduct sound, while others arrest it, or are non-conductors. The same distinction holds in regard to electricity. It has even been proved by Becquerel that some compounds may be decomposed by sound, just as all can be by electricity.

Electricity produces heat and light of the greatest known intensity, and is readily converted into magnetism, and lastly it produces chemical affinity; organizing, and disorganizing in so powerful and delicate a manner as to be the most serviceable of chemical agents.

Light is the most intricate and least defined of the imponderables, or forces. So incalculably extended and intricate are its relations that in its chemical actions it is difficult or rather impossible to determine where its action leaves off, and that of chemical affinity begins. In its optical relations it follows determinate mathematical laws. Refractive reflection, polarization, and absorption are precisely like similar phenomena of rays of heat. Conduction of heat, and transmission of light are similar. Heat intensifies chemical affinity, but light is essential to a great majority of chemical actions.

Light and sound present many striking analogies. They progress in straight lines. When they meet an impenetrable body, they are reflected in the same manner. When they pass into a medium of different density they are alike refracted; and lastly, sound can be polarized in a similar manner to light.

Light often becomes a force. Its power to change the salts of silver is shown in the beautiful art of photography.

Magnetism can be produced by, and can produce electricity, and electricity produces heat, light and chemical affinity. Perhaps one of its most curious effects is its disturbance of rays of light, or heat, when passing its influence. A ray of polarized light can be made to swerve from its course by the attraction of a magnet. The direction of chemical force is in like manner effected.

The attraction of atoms, is called chemical affinity, that of masses, gravitation. Wonderful are the effects produced by this force; many times inexplicable. If electricity effects it, it is the inexhaustible fount of electricity. All the various forms of batteries depend on chemical action; and could the electricity generated by combustion of coal or wood be secured, it would afford a power incalculably greater than that of the engine, in the furnaces of which they are consumed.

The amount of electricity depends invariably on the amount of chemical action. If the electric current be employed to decompose a fluid, as water, it will be found that precisely the same amount of oxygen unites with the zinc in the battery, as is set free at the terminal, or pole in the fluid, and the quantities of hydrogen are equal. If different fluids are acted on from those in the battery, then the relations of the element united with the zinc, and set free in the fluid, are as their equivalents. Thus if hydrochloric acid be placed in the battery and the poles be immersed in water, for every thirty-six parts by weight of chlorine united with the zinc, eight parts of oxygen would be liberated from the water, for such are their combining weights or equivalents.

Chemical affinity never occurs without evolving heat. It is the source of all our artificial heat and light. The flame of a candle or of gas, the heat of the grate, come from the clashing particles uniting in new gaseous compounds. The relations of heat, light, electricity, magnetism, and chemical affinity are thus intimate, and they are all resolvable into motion, and can all be evolved from motion. Whenever any of them produce motion, they lose precisely so much of their individual characteristics as there is motion produced.

It is no difference what theory we advocate, the theory of vibrations in an ether, or of matter itself or of emission, this interrelation, or correlation and conservation holds good of one as well as the other. Force is as indestructible as matter, and the imponderables are only various manifestations of force. The present tendency of scientific thought is towards the theory of vibrations of matter itself, and perhaps the weight of argument is on that side, but it fails to explain many phenomena, and the action of gravitation across planetary spaces calls to aid, if not a universal ether, something very similar. The theory of emission has been discarded long since. These "imponderables" must be regarded as forces, not as matter. As there is so much matter in the universe, as not a particle can be lost or destroyed, so is there so much force, and not the sufficiency to float a down on the wind can be created or destroyed.

This revolution of motion into "imponderables," solves some of the greatest cosmical problems. Motion being an indestructible attribute of matter, the revolution of worlds falls into its province. The original heat which once diffused the planetary bodies as vapor through space, calls for no other explanation than is furnished by conservation.

When the exact numerical relation of heat and motion is determined, the calculation is very simple to determine how much heat the present velocity of a planetary body represents. The moment the particles of cosmical vapor met, and united, in other words, condensation began, heat was generated. It was the great obstacle in the way of condensation. From the amount of heat represented by the present motion of the earth, the degree of heat of the original chaos can be determined. It is found that only the 454th of the original mechanical force remains, but if this remainder was converted into heat, as it would be if the planets were all to fall into the sun, and the whole system suddenly be brought to rest, it would raise the temperature of the entire mass to twenty-eight millions degrees centigrade, or fifty millions degrees Fahrenheit. When we consider that the highest temperature we are capable of attaining is by the oxhydrogen blowpipe, and that this does not exceed three thousand six hundred degrees Fahr., but is sufficient to not only melt, but vaporize platinum, the most infusible of metals, we can at once learn the incomprehensibleness of fifty millions of degres, or more than thirteen thousand times that number. If the entire mass of the system was pure coal, and at once lit up in terrific combustion, only the 3500th part of this heat would be generated.

A simple calculation affords us a view of the result if the earth were suddenly stopped in its orbit. The momentum of a ponderous ball 8000 miles in diameter hurled 68,000 miles an hour, is at once converted into heat. A rifle ball arrested becomes too warm to touch; the earth is raised to 16,560 degrees Fahr., a temperature sufficient to convert its most obdurate minerals into vapor, into a vast cometary chaos. If arrested it would fall into the sun, and the degree of heat developed by such a catastrophe would be four hundred times greater, or 6,624,000 degrees Fahr.

It is supposed that the sun is replenished with fuel from the meteoric band, or zodiacal lights. A few meteors in a century, falling into that body, would maintain its temperature. The terrific convulsions and turmoil observed on its surface, the vast areas covered by spots which are only agitated tracts of its vaporial envelop, indicate the stupendous processes going on in the central fire of our system. This meteoric theory admirably accounts for the phenomena, but is as yet, only a beautiful hypothesis.

The heat of the sun at its surface, has been estimated—from what appear to be correct data—to be from 7,000 to 15,000 times greater than the oxhydrogen blowpipe. This incomprehensible temperature is maintained invariably, and an immense flood of light and heat radiated into space. Meeting the surface of the planets, it warms, enlightens and sets at work the processes of life. It is the origin of living beings, who derive from its exhilarating rays all their motion, or living force, which stands directly correlated to sunlight and heat.

We are all children of the sun, from the humblest worm to the divinest man. All are storehouses of these forces, which can be at any time called forth. When wood is burned, it is not newly created heat we produce, but the light and warmth of the sun, exerted in building up the cells of the wood.

A diamond shines in the dark after exposure to the rays of the sun, from the absorption of those rays. Wonderful thought, when we burn the dark and shining coal, we set at liberty the sunlight and sun heat, treasured up by plants in the dark age of mythically gigantic vegetation flourishing in the marshes of the coal period! We create nothing. The coal is simply a treasury of heat and light of the sun.

And beautiful is this circle of correlation. The heat of the sun builds up a plant. It is a storehouse of these forces to the animal that eats and digests it. The original heat is liberated by the chemical actions in its system, and it is warmed thereby, and tremendous muscular power derived. The same chemical processes occur when wood is burned in the furnace of an engine. The treasured heat is reconverted to the original motion of the chaos of the beginning. Thus the force of the animal power and of the engine are reproductions of the primal forces of the planetary bodies.

Arising to the lofty regions of the intellect, it is taught that this correlation still holds. If man puts forth intellectual effort it is so much force taken from some other direction. We must not here suppose that the origin of the intellect is thus accounted for. It is not in the least. All that can be asserted is that it exhausts force. This by no means reduces the cause of mind to a force, which would at once destroy its immortality in an individualized form, for it would eventually be absorbed into the bosom of the universal forces.

HOW SUGAR IS MADE WHITE.—Our readers have doubtless often wondered how sugar in ordinary use on the table is made so perfectly white. A discovery of the means to accomplish which is said to have happened in the following manner: A hen that had gone through a clay mud puddle, went with her muddy feet into a sugar house. She left her tracks on a pile of sugar. It was observed by some one, that wherever the tracks were the sugar was whitened. This led to some experiments. The result was that wet clay came to be used in refining sugar. It is used in this way: The sugar is put into earthen jars, shaped as you see the sugar loaves are. The large ends are upwards. The smaller ends have a hole in them. The jar is filled with sugar, the clay put over the top, and kept wet. The moisture goes down through the sugar, and drops from the hole in the small end of the jar. This makes the sugar perfectly white.

CRYSTAL HOUSES.—The days of Aladdin, it would appear, are about to return again, as the *Moniteur du Soir* informs us that in Nevada a quarry has been discovered in a valley named Surprise Valley, containing immense blocks of crystallized gypsum, perfectly transparent, and breaking of itself into cubes so regular in size and so smooth as to require neither the action of saw nor the plane to prepare them for building purposes. A series of crystal houses are about to be erected without windows, seeing that light will penetrate the transparent walls.

A NEW BOAT PROPELLER.—A patent has been taken out for propelling boats with oars in such a manner that the rower faces in the direction in which he is going. It is claimed that the rowing is easier, that the capacity of the boat is greater, that it is more easily steered, that it is steadier in a sea way, and that the oars may be suffered to float alongside without danger of losing them, or can be readily shipped aboard at any moment to avoid collisions.

ABOUT PHOSPHORUS.—White phosphorus is neither a hydrate nor an allotropic state of ordinary phosphorus, and it does not result from a sort of devitrification of transparent phosphorus; but is in fact, merely ordinary phosphorus irregularly corroded on the surface by the action of air dissolved in the water, a slow combustion, which is accelerated by the action of light, and which ceases as soon as the water holds no more oxygen in solution.

THE PANTHEON.—In 1771, a Mr. Penkethman exhibited a wonderful invention, called "The Pantheon, or the Temple of the Gods," the work of several years and of great expense. It consisted of five curious pictures, the paintings and contrivances of which were equally admirable. The figures, about one hundred in number, moved their heads, legs, arms and fingers, and set one foot before another, like living creatures.

VALUE OF LABOR.—As an instance of the value of labor, it has been shown by Mr. Babbage, that the pendulum spring of a watch, which governs the vibrations of the balance, costs at the retail price two pence, and weighs ·15 of a grain; while the retail price of a pound of the best iron is only two pence. Out of that weight of iron fifty thousand such springs are made.

USEFUL TO PAINTERS.—The effect of light on the aniline colors, and their decomposition, which takes place with ordinary varnishes, may be avoided by first dissolving them in alcohol, saturating the solution with gum dammar, filtering pouring the filtrate into a solution of common salt, and drying, then incorporating with an oil varnish that is free from lead.

A NEW PAINT.—An improved pigment has been patented by Mr. D. P. Flinn, of Geneva, New York, composed of oxide of zinc, slacked lime, resin, milk and linseed oil, which it is claimed, is better for the inside work of houses than oil paint, inasmuch as it is more durable, and retains its white color longer. It dries in two hours.

A complete change of system is introduced in the madhouses of France. Straight waistcoats and all the other instruments hitherto used are to be abolished, and the patients will live together and be constantly occupied at some useful work. The experiment has been tried at the lunatic asylum at Blois with great success.

AN IMMENSE LENS.—The manufactory of St. Gobain, Aisne, France, has been employed six years in fabricating a lens two feet in thickness, which it has now given as a present to the observatory of Paris, for the large telescope in course of being manufactured, the power of which will exceed that of the most powerful instruments known.

A NEW STIRRUP BAR.—Mr. Davis, saddler, of the Strand and Aldershot, Eng., has patented an improved stirrup bar, which by unhinging itself in the event of a rider falling from the horse, prevents his being dragged by the foot in the stirrup.

A BUSHEL OF GRAIN.—Some person who had nothing else to do has ascertained that there are 550,000 grains in a bushel of wheat, 520,000 in barley, 260,000 in oats, and 37,000 in horse beans.

ROSES.—There are no less than 900 different species of roses and 50 of pinks.

An old gentleman accused his servant of having stolen his stick. The man protested perfect innocence. "Why, you know," rejoined his master, "that the stick could never have walked off by itself." "Certainly not, sir, unless it was a walking-stick."

A lady in Paris recently gave a concert at her house. "Do you like Rossini?" asked she of one of her guests. "Rossini! indeed I do; he is my favorite composer." "Are you familiar with his Barber?" (of Seville.) "Oh dear, no. I always shave myself!"

The easiest and best way to expand the chest is to have a good heart in it.

Horace was the son of a freedman.

VOICES FROM THE PEOPLE.

Letter from O. W. True.

MISSING AND WAITING.

Missing! Yes, missing, one of the numbers of the JOURNAL! I find that my queries to myself while reading its sparkling columns from week to week, are whether or not the readers of the JOURNAL are aware of its intrinsic value. Willingly it is admitted, that until a whole week of unsatisfied longing had been endured, and I was again deeply absorbed in its perusal, did the consciousness of its worth suddenly flit before my mind.

I have found time to read each number, from the middle outward, and then from page one to eight, "by course," whether it blew high or low, cold or hot, with satisfaction, and it is to be hoped with profit.

From this circumstance I see clearer the obligation we are all under to perform faithfully and regularly the trivial duties to ourselves and our neighbors, so that the little rivulets of happiness may not be obstructed in their onward course to the ocean of full fruition. One number of my many papers missing, and I casting so many anxious wishes for its coming! What is this to the many of our dear friends who are missing, missing! and their seats in the family circle, to all earthly eyes, are unoccupied, and will so remain. Do not ask me to tell the story, because, peradventure, those afflicted cannot all of them see the shining clouds with their silver linings, till the showers have passed.

WAITING.—Not long ago I made the acquaintance of a lady, near fourscore, and though time's fingers showed their handling, yet she was lively, talkative, and for one of her age, seemed young and hale. She was visiting with some of her buxom lasses, her nieces. I observed that at a cheerful laugh sent vibrating through the halls by any of the young persons, she would go to the room whence it came, and then would look out upon the street, as though some one was looked for, whose arrival was delayed. Her next movement after this uneasiness would be to take a book, with the ostensible object of reading. In a few moments it would be laid aside, and another gush of hilarity would cause her to again go the door. I engaged her in conversation, partly to learn what was wanting, what was *missing*, and partly to engross her attention. Not satisfying myself on this point, I sought a solution of the problem through our hostess. She gave me a key to what I had observed in answer to my question, "What ails Miss B——?" "Oh, she was disappointed!" "*Disappointed!*" and for more than half a century one had been missing, one had been looked for in vain—all in vain. I know not the missing one's destiny, nor how much she watched for his coming at dewy eve, nor her soul yearnings while waiting in her maidenhood; but there still were the unconscious expressions of those treasured remembrances of anticipated joys formed in her youthful days, which, though sad in the beginning, are to have a bright, a sweet hereafter.

I have often thought of spiritual wants, and hopes deferred, with something of an unsatisfied feeling, not being able to find what was required for their consolation in the philosophies or creeds of the day, and hence I could not give such advice, counsel or encouragement as would satisfy my wish to be useful to those who sought support in their sore trials, till the Spiritual philosophy opened the doors of my own prisonhouse. Beautiful philosophy! so broad, so high, so deep, that all can revel in thy beauties, can offer a balm to all for their soul's inmost longings, specially adapted to their needs.

The missing ones, the waited-for, shall all be found, shall all be restored in the bright Summer Land, where they are waiting to welcome us all. The cherubs of the household, all are there; the once weary but now refreshed are all there, bidding us "Come, come to our beautiful home."

O. W. TRUE.

Farmington, Me.

Letter from E. V. Wilson.

DEAR JOURNAL: Your weekly budget of truth, philosophy and spiritual communings, together with the BANNER and LITTLE BOUQUET, are before me. And a richer collection of inspired thought has seldom if ever adorned the center table of a reading room.

Among the many able articles in your columns, I have read with interest Dr. Child's account of a vision, a letter from England, communications through spiritscope, etc., etc.

But of greater interest to me than all these are the five columns of spirit communications, through sister Robinson; for in them I find evidence of a practical hereafter.

These trance utterances speak volumes, and tell us more of immortality, God and heaven, than all the "note"-reading sermons of the day. Who can stop short of the conclusion that eternity is a practical continuity of this normal life, after reading the modest communications of Elvira, the diffident Eliza W. Cook, the more than satisfied mind of John Wacliffe, the bitter and unsatisfied Alvira West, the blatant, self-confident and profane Marshall. * * * * *

Thine for the right and the truth,

E. V. WILSON.

Green Bay, Wis., May 26, 1866.

Letter from Loretta Mann.

DEAR JOURNAL: I wish to give a short account through your columns of a health revival that has been taking place in this little town. Mrs. A. M. L. Potts, M. D., now a resident of Adrian, has been lecturing in various parts of the county this spring, on "Anatomy, Physiology, and the Laws of Health." A few persons in this place were anxious we should have a course of lectures here, and so set the ball in motion. The Baptist Church was procured, and arrangements made with her to commence a series of lectures May 14th. Some of the good, staid farmers said to the committee, "you must be crazy to think of having lectures at such a busy season," and we looked forward with trembling, fearing we might have chosen an unpropitious time. There was a moderate gathering the first night, and each evening after the numbers increased till the house was filled, showing that if we were mad, the mania must have spread rapidly. She had a human skeleton, plates mounted on rollers, anatomical preparations, etc., to illustrate her subject. Commencing with the osseous or bony structure, she builded the man up successively, and then "breathed the breath of life into his nostrils." Or, in other words, she did not, as some physiologists do, when the physical man, with all his various organs, is explained, leave the soul to the theologist; but connected them together in a natural way. In fact she put so much soul into her subject that we felt each tissue and organ of the body to be sacred, and that body science should form a part of religion as much as soul science.

She said she thought it more necessary to learn people how to keep well than to cure them. If all doctors should go and do likewise, the need of the profession would be removed in time. But all *true* reformers are happy when the necessity for working in any certain department ceases.

Mrs. Potts is truly a friend to woman. In her lectures to the ladies, treating of diseases "peculiar to the sex," she showed they were so by reason of wrong living, and did not hesitate to speak of social evils as being one grand cause. The soul of every woman must have responded to her sentiments, more than to those who teach submission to her lot, and that pain and weakness are her portion because she is a woman. Women are not satisfied with such teachings. In the early history of the Catholic church, one feature of its religion was the selling of indulgences. This has since been ridiculed much; but many physiologists now act on the same plan. They study ways to sin and ways to cure. The moral feelings must be brought to bear on physical reform. It is universally conceded that woman has the greatest development of the moral nature. Then let it assert itself in her daily life, let her act according to her own intuitions, and many of her pains and diseases will vanish.

The doctress advocated and wore the reform dress. By the demonstrations we should judge the people liked it, and whether it will amount to a conversion or not, time will tell. Certain it is that many are convinced of the disadvantages of our present mode of dress. The weather continued pleasant throughout the week, and we all felt that the time had been profitably spent.

In conclusion, it seems to me that reformers, many of them, fail to take in all the conditions for the solution of life's problem. They have the benevolence to do a good work, but not the science. T. L. Nichols spoke a great truth in his article on "The True Basis of Reform," when he said: "The office of the philanthropist and that of the physician are the same; both need the same knowledge; and whoever attempts the function of either without the knowledge necessary to it is a pretender. We have empirical reformers and empirical physicians; we have allopathic philanthropists as well as allopathic doctors; we have amiable and transcendental homœopathists in both departments; and the world has yet to learn that the principles of a true physiology are necessary to cure the ills of society as well as those of its members."

We want preaching that will sanctify the whole man—something to spiritualize the material, and make tangible the spiritual. Thus uniting, the two would make existence a joyful reality in the present, instead of the joy consisting in the anticipation of the future merely. "A sound mind in a sound body" is one of the first requisites for present happiness. LORETTA MANN.

Rome, Mich., May 20, 1866.

Letter from Richard T. Watson.

DEAR EDITORS: Almost the first thing that attracted my notice on receiving the last number of the JOURNAL, was your appeal for aid to the LITTLE BOUQUET. Although as yet I am a bachelor, and of course have no little ones of my own to gladden with its monthly visits, yet, like yourself, I cannot see that *that* is any good reason for withholding substantial aid to an enterprise which is in every way worthy of it. "A friend in need is a friend indeed." True. There are plenty of professions of friendship, and professions of everything else; but in every case, profession without action is valueless.

"Faith without works is dead." If we wish to accomplish any noble and worthy object we must not talk, but act. The children of to-day are the men and women of to-morrow. The great reforms that are now presenting their claims to the attention of humanity, founded as they are on progressive principles, cannot become accomplished facts, except by long continued, persevering labor, and earnest endeavor on the part of every liberal mind to dispel the dark clouds of error and superstition that have so long hung as an incubus over the human family. We can only carry on the work for a few brief years at most, and then its prosecution must devolve upon those who are coming after us; hence the importance of instilling true ideas, beautiful precepts, and ennobling motives into the plastic mind of beautiful, loving, confiding childhood. Oh, it is a pity, a cruel shame, that their earliest ideas of the good God should be associated with the gloomy pictures of wrath and vengeance, which old bigoted sectarianism presents to them. To think that they should be taught to fear as a monster, that wise and infinitely loving Being, to whom their thoughts should be directed, as the Universal Father, "whose tender mercies are over all His works." It is high time that such a state of things should change; that loving confidence should supplant fear; and that the "Unknown God," whom men have been "ignorantly worshiping," should be represented to them in his true character. I wish you every success, and will try to get you subscribers here. Enclosed is one dollar, subscription for one year. I like the JOURNAL better every week. It suits me.

Yours in friendship,
RICHARD T. WATSON.

Jerseyville, Ill., May 27, 1866.

Letter from F. Larkin.

MESSRS. EDITORS: I have had a "spiritual impression" to-day, the first in my life. I chanced to take up a child's paper in the office of a friend, and was so much pleased with it that an irresistible desire came over me to use the pen. I presume it will be difficult to convince me that I was moved by spirit influence, for the reason that I have been an unbeliever in the existence of spirits nearly all of my life. But to explain, I was brought up in the pious old State of Connecticut, and in the most Orthodox part of it. Sunday schools in my young days were very popular. Christian parents regarded it as a duty that they owed to virtue, morality, and practical goodness to have their little ones become familiar with the "Holy Bible." Being regarded by my parents as rather a forward youth, I was early sent to learn of Moses, David, Solomon, Jesus, and the wise and good men of which the Bible treats. Children are always fond of looking at pictures, and I well remember one "holy Sabbath morning," our teacher presented me with the picture of two she bears engaged in tearing "forty and two" children in pieces for saying to a man that was going up to heaven, body and all, "Go up, thou bald head." I looked at the picture and felt to sympathize with the little fellows, and would have gladly rescued them from those ferocious beasts; but when my teacher informed me that the great God that rules this mighty universe, of which this earth is but a grain of sand in comparison, sent the bears to do the bloody work, I tried to dry up. The next picture was that of John Rogers, chained to a stake, and the thirsty fire creeping around his limbs! In the background stood his wife, surrounded by nine small children. I looked at it a few moments and was struck with a feeling of horror, and when informed that one class of Christians had been in the habit of burning another class to death for a wrong belief in the "Holy Bible," it gave me no satisfaction; in fact I was not at all pleased with such John Rogers and bear pictures. In looking over your paper called the LITTLE BOUQUET, my eye first rested on a bear picture, and instead of telling a story which is shocking to the religious nature of a child, you gave a scientific description of the nature of the animal, written in a simple and instructive manner. That being so much in harmony with my views, I felt a strong desire to say a good word to you. Christian preachers have a great deal to say about the tender mind of a child, they can always succeed best with children, etc.; that is so. The minds of children are susceptible to impressions, and when once made, they are hard to eradicate. This is the great secret of their success. Slavery! there is something revolting in the word, yet what is physical compared with mental slavery. The one galls the limbs with iron shackles, but the other enslaves the mind, and how dreadful the subjugation. Tyrants may chain the body if they will. The mind still soars triumphant on the wings of light, and "laughs to scorn the body's thraldom." Oh, he is a hero of his race that takes the imprisoned mind from the iron grasp of Bible and Testament superstitious hypocrites and bigots, and lets it free where it can roam over the fair fields of philosophy and virtue, and from nature up to nature's God. Dear Editors, I have read a number of your JOURNAL, and am pleased with it. I myself am what the world calls an infidel. I glory in the name; yes, in any name that will take the feet of the young children of our race out of the pit of mental slavery, and lift up the curtain, and let into their tender minds the glorious light of nature, uncontaminated with sectarian bigotry.

Notwithstanding you and I may differ with regard to some spiritual matters, I hail your paper as an angel of light, carrying on its wings a balm for the bleeding wounds that have been made by the infernal artillery of the priesthood. Go on, then; go on, and may the choicest blessings that spring from nature and nature's God, be ever with you, or until the priesthood of the nineteenth century cease to insult innocent little children with bear pictures of their unnatural and unholy religion.

Respectfully,
F. LARKIN.

Randolph, Cattaraugus Co., N. Y., May 27, 1866.

Religio-Philosophical Journal

CHICAGO, JUNE 16, 1866.

OFFICE, 84, 86 & 88 DEARBORN ST., 3d FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,
PUBLISHERS AND PROPRIETORS.

GEO. H. JONES, Secretary. S. S. JONES, President.

☞ *For terms of subscription see Prospectus on eighth page*

"The Pen is mightier than the Sword."

To Postmasters.

All Postmasters in the United States and British Provinces are requested to act as Agents for this paper—to receive and remit subscriptions, for which they will be entitled to retain FORTY CENTS of each $3.00 subscription, and TWENTY CENTS of each $1.50 (half-year's) subscription.

To Our Patrons.

Persons sending post office orders, drafts, etc., are requested to make them payable to George H. Jones, Sec'y.

In changing the direction, the *old* as well as the *new* address should be given.

In renewing subscriptions the date of expiration should be given.

On subscribing for the JOURNAL, state the number of the paper at which you wish to commence.

New Premium for New Subscribers.

Any one sending us fifteen dollars for new subscriptions to the JOURNAL, shall receive, by return mail, either "The Origin and Antiquity of Physical Man," by Hudson Tuttle, "Moses and the Israelites," by Merritt Munson, "Jesus of Nazareth," by Alexander Smyth, or one dollar and seventy-five cents' (including postage) worth of any book in our advertised list; or every old subscriber who will send us the name of a new subscriber, full paid, $3.00, for one year, shall receive K. Graves' BIOGRAPHY OF SATAN, or Emma Hardinge's volume of Lectures on "Theology and Nature," with a fine steel engraving of the author, free, by return mail. Here is an inducement for all subscribers to do a good thing for themselves as well as for us and the cause of Spiritualism.

Another Inducement.

We offer still another inducement for subscribers for the RELIGIO-PHILOSOPHICAL JOURNAL and LITTLE BOUQUET.

Any person sending us one year's subscription for the RELIGIO-PHILOSOPHICAL JOURNAL and three yearly subscriptions for the LITTLE BOUQUET (new subscribers) shall receive a beautifully bound copy of the CHILDREN'S PROGRESSIVE LYCEUM MANUAL, by A. J. Davis.

The MANUAL is indispensable to Lyceum exercises, and is a very beautiful and instructive work. It should be in the possession of every family of Spiritualists, and here is a fine opportunity to get it, by simply canvassing yourselves and encouraging the little girls and boys to canvass for subscribers for the JOURNAL and BOUQUET.

Renewals of Subscription.

If our subscribers would be careful and renew their subscriptions three weeks before they expire, they would ensure complete volumes, and full series of continued articles. It requires a considerable outlay to adjust our mailing machine when a subscription fully expires before being renewed.

Let each one enclose the money for renewal in a letter addressed to George H. Jones, Secretary, Drawer 6325, Chicago, Ill., about three weeks before his subscription expires, and everything will work systematically without cause of complaint or unnecessary delay.

N. B.—We do *not* pay agents a commission on renewals.

Great Inducement for Little Girls and Boys.

That the LITTLE BOUQUET may find a welcome in every household, and be read by all the children and youth throughout the land, we offer the following premium, viz.: one year's subscription free for every club of five new yearly subscribers, provided the club shall be made up before the fifteenth day of July next. Now is the time for little boys and girls to work in earnest.

Reform in Ireland.

A Land Reform Bill for the benefit of Ireland is before the House of Commons, England. It bears upon the relation of tenant and landlord, and if passed will greatly relieve the Irish peasantry of the inhuman despotism of landholders, which has been their greatest curse.

Mediumship.

The medium occupies a fearful position. He is the channel through which the thoughts of angels flow, and the purity of their expression depends on the purity of his life.

The most crystal water when made to flow over bogs and marshes, becomes foul with slime, and the most heavenly thoughts and emotions become turbid and fermented to error when forced through the channel furnished by an impure mind. "But," it is asked, "why do spirits descend to employ such persons as mediums? Do they not know that this very thing is a stumbling block to the believer, and a weak point for the attack of the skeptic?"

All this is well considered, but are you sure they do so from choice? The number of persons organized for mediums of necessity is small. There are thousands of spirits wishing to communicate for one medium. So eager are they that every opportunity, offering the least chance for intercourse with their friends on earth, is eagerly seized.

The condition of sensitiveness, the cause of mediumship, renders the individual easily influenced by surrounding circumstances. Hence the waywardness of character too often exhibited, and for which unstinted blame is poured out. We should, however, seek the best gifts, and order our lives after the highest moral ideal. By being mediums, we should not consider the least moral responsibility removed, and endeavor to excuse our shortcomings by saying we are automatons moved by a superior responsible will. We are individually responsible, and if intelligences from any source attempt to lead us a hair's breadth from the path of rectitude and honor, we should distrust and discard them at once. Pure and holy spirits will ever urge us in the way of right; encourage us when we falter, hold us up when we otherwise would fall.

Mediumship, both for physical manifestations and of a psychological character, is purely constitutional. It cannot be bought nor sold. It does not depend on moral or intellectual development. We have seen wonderful physical manifestations through individuals of most questionable morals, and received communications by writing of a very satisfactory character, from dear departed friends, through ignorant and inferior persons.

As every medium has a personality more or less positive, every one colors his communications in a more or less decided manner. Each has a peculiarity of his own. Subtle differences in organization allow certain manifestations more readily than others, and by a permutation of innumerable conditions on the part of the medium and spirit, a wonderful variety of phenomena results.

What is this peculiarity of organization, and how acquired? It would be difficult to tell what it is. It is often, and usually is, possessed at birth, or may be slowly or suddenly acquired. The spirit seems to have less hold of the body, and to be sensitive for that reason.

By sitting in circles the condition may be acquired, after the manner that a musical string will, by repeated vibrations, become harmonious with another if that is fixed.

If two strings are stretched with unequal tension—one having the points of tension fixed, while those of the other are movable, the latter will not respond in unison with the former. But every vibration of the first will tend to move the points of tension of the latter, and will, after a time, bring them into such position that the two strings will be in unison. The time required to produce this result will depend on the violence of the vibrations and the facility with which the points of support yield. This may result by a single vibration, or it may require days, months, or years.

A spirit determined to develop a friend as a medium, may, by constant magnetic effort, induce a state of harmonious vibration between himself and his friend, just as the fixed string, by throwing the other into vibration, at length, by slow approximations, draws it into harmony—or in other words, makes it echo its own notes. It then becomes a medium for the utterance of the other.

Here we have unfolded much that passes as the work of "evil spirits" or of "undeveloped" ones.

Suppose, while the above mentioned strings were out of harmony, we strike one, and the other vibrates, it only yields discord. Its tone has no resemblance to that which awoke it. It has spoken, but it has not spoken a word of what it was told to speak. Is it false? No. It has made an effort, and done the best it can. That effort will enable it to respond more truthfully at the next trial. It may fail again and again, but sooner or later it will give harmonious responses.

It is these efforts to control that cause muscular contortions, or in writing cover the pages with hieroglyphics. These characters are usually thought to belong to some ancient language, and are so declared by the controling power, and truthfully; for although they may not belong to any language ever written, each character is meant to represent a thought. The thought existed clear and defined in the mind of the controling spirit, and in this manner the medium translates it.

We said impressibility might be natural or induced. Fasting, the use of narcotics, stimulants, sickness, or loss of sleep, are favorable to the manifestation of the spirit power.

Whatever weakens the body, increases impressibility, and thus allows the nearer approach of the spirit world.

It was the custom of the ancients to purify, and fast, going out into the deserts, amid solitude and gloom, to obtain what they mistook as divine inspiration. Christ went out into the wilderness and fasted forty days. Narcotizing drugs and vapors were also used by the priestesses at the oracles, and hasheesh, and other substances which excite the brain, are now employed in the East to induce a delirious trance.

The state produced by any of these methods is wholly unreliable, and may be compared with the natural or true trance, as muscular motion produced in the dead body may be compared with the movements of life. In the state thus produced the physical holds by so many fibers, that the result is simply a distortion.

A high degree of mental excitement, by prostrating the body, awakens spiritual impressibility.

P. B. Randolph, clairvoyant physician, has related some facts of his early experience, among which we regard the following as specially remarkable: He said that some eight or ten years ago he followed the sea in the capacity of cabin boy. The captain and mate were severe men, and he was subjected to much abuse from them. On one occasion they had beaten him cruelly, and driven him to utter desperation, when he felt an interior impulse to cast himself into the sea, and so end his troubles. He ran for that purpose toward the side of the vessel, but just as he was about to take the fatal leap, he saw the apparition of an arm and hand rising above the water, and beckoning him to go back. He suddenly stopped, and nearly fell backward; but, after persuading himself that this figure was a mere phantom of the imagination, he rallied for a still more desperate effort, resolving not to be diverted from his purpose that time. As he approached the side of the vessel, however, he saw the whole form of his deceased mother floating above the waves, and this time she addressed him, speaking to his internal hearing, and commanded him to desist from his purpose, saying that the time for him to leave the world had not yet arrived, and that there was an important work for him to do in the future. He was thus saved from the suicide's death, and strengthened to endure the insults of his persecutors. In several other instances he had been saved from danger and strengthened under adversity, by the interposition of his spirit mother.

The exhalation produced by sickness is illustrated in the case of Prof. Hitchcock, detailed by himself in the *New Englander*, and which is one of the most striking on record. He had, "during a fit of sickness, day after day, visions of strange landscapes spread out before him—mountain and lake and forest—vast rocks, strata upon strata, piled to the clouds—the panorama of a world, shattered and upheaved, disclosing the grand secrets of creation, the unshapely and monstrous rudiments of organic being."* He became sensitive by sickness to the atmosphere of the strata. It is recorded by his son that during a recent illness he saw spread out before him the beds of sandstone of the Connecticut Valley covered with tracks, and by them was enabled to determine points, on which he had during health studied in vain.

In cases of dreaming, the body being weak, the spirit acquires freedom, and annuls time and space, compressing the innumerable occurrences of years into a single moment.

A gentleman says that during partial drowning, "he saw, as if in a wide field, the acts of his being, from the first dawn of memory to the moment of entering the water. They were all grouped and arranged in the order of succession in which they happened, and he read the whole volume of existence at a glance; nay, its incidents and entities were photographed on his mind, limned in light, and the panorama of the battle of life lay before him."†

The writer, on receiving a severe contusion of the brain, while unconscious of all surrounding objects, had a perfect presentation of his past life, like a magnificently colored picture, unfolded slowly before him. The least object, thought and action of the past came before him, and in less than a minute many years of time were lived again. I can compare the sensations there experienced with nothing but such as an eagle may be supposed to feel as it plumes its pinions and with tremulous wings prepares to soar upward into the buoyant air.

Death, by annulling the physical powers, seems to produce a state of clairvoyance, and under favorable circumstances, the spiritual faculties are awakened in a remarkable degree.

"Miss Nancy Bailey, of Merrimac, formerly employed in the factories here, visited Nashua last week for the purchase of a wedding dress, bonnet, and bridal cake, &c., preparatory for her marriage on Wednesday next. She had completed her purchases, and was on her way to the depot, on Saturday evening, when the cars left. She therefore returned to the house of a friend, Mrs. Mitchell, on Canal street, near the Jackson Corporation. About half-past three on Sunday afternoon, as she sat at the window, she threw up both hands, exclaiming, 'Why, there is Mr. Drew!' (the name of the gentleman to whom she was to be married, and who is a resident of Concord, Vt.) Mrs. M. went to another window, but no one was in sight. At this moment a crash of glass called her attention to Miss Bailey, who had fallen forward against the window. Help was instantly called, and she was placed upon a bed, but with two gasps she expired.

"Miss Bailey was about twenty-six years old, and latterly had not been in perfect health."—*Nashua (N. H.) Oasis.*

Such is a general view of the conditions favorable to mediumship. Those who anxiously desire to hold converse with the departed, may be gratified by complying with the essential requirements, or they may find themselves constitutionally unfitted for the reception of inspiration.

Even the most sneering skeptic will gladly become a medium, removed as he is to the very antipodes of mediumship. It is only through ourselves we can gain the clear and positive principles we so much love, in a manner which makes them our own. Hence the desire to receive communications through our own mediumship. How to do so, is a question asked by all. You may have natural powers as yet unawakened, or you may be capable of becoming mediumistic after sufficient trial. There is only one course. If you understand animal magnetism, you know that the subject must become passive, and have no care for the result. As the law of magnetic control is the same, whether mortal or spirit be the operator, the same passivity must be observed by the medium. Sitting in circles is the best of all means, especially if a medium already developed is present.

Retiring alone at a certain hour is also a good discipline. Anxiety to receive communications is among the greatest obstacles to overcome. Pray for the best gifts, and according to your possibilities your prayer shall be answered, for remember that the dear departed of the realms of light are equally anxious to converse, and will avail themselves of every opportunity to do so. Remember that though they avail themselves of every channel, the noble angels of light love best to approach the pure in heart and pure in body.

When the body is inflamed with a diet of flesh, saturated with stimulants and narcotics, the mind, reciprocating this physical condition thus created, is a seething mass of passions, a magazine which a spark may explode, and not willingly do the pure spirits approach. The prophets of old fasted and dieted, that they might gain immortal inspiration; they ordered their lives in purity that they might allow the invisible world the closer to approach. Be assured that although, for want of better, all mediums are employed, sooner or later those who are not lifted out of the moral sloughs into which they may have fallen, will be discarded, and only those who possess an upright character will remain.

*Dream Land and Ghost Land, by E. P. Hood.
†Sleep, Sensation and Memory—Fosgate. Quoted by Denton.

Egotistical.

An egotistical, probably a *truly* evangelical, clergyman, who has, as he says, through his postmaster, procured the reading of the RELIGIO-PHILOSOPHICAL JOURNAL for three months, desires us to publish a long article of twaddle, attributing spiritual manifestations to the devil. We can't afford space in our paper for such blockheads to ventilate themselves. They will find plenty of space in the Orthodox papers, and such articles are well suited to the capacity of the readers of such sheets.

We think it very probable that he is a reverend gentleman, from the fact that, like that class generally, he supposed his *name* would induce us to give him a hearing, however weak his production. He condescends to promise to permit the postmaster of Norwalk, Ohio, to give us his name on condition that we will publish his article entire. He rates his name much higher than we do. We have no respect for names or titles. We have a high regard for truth. We venerate principles, and respect men and women who give utterance thereto.

The Little Bouquet.

We are in possession of a large number of letters from different parts of the country, speaking of the LITTLE BOUQUET in highest terms of commendation.

The press, so far as heard from, has spoken in most flattering terms of its beauty and excellence, for all of which we feel very thankful; but above all else we feel to express heartfelt gratitude to our worthy cotemporary, the BANNER OF LIGHT, for its complimentary notice, and the good will expressed. With such commendation we hope to receive a patronage from the public that will enable us to make the LITTLE BOUQUET the most acceptable paper to children and youth of any published on the American continent.

We shall spare no pains, and if the friends will but feel as a gentleman from California expressed himself to us yesterday, "Why," said he, "if I had a hundred children I would pay a year's subscription to the LITTLE BOUQUET for each one of them, the first thing I did," their support would enable us to make it a weekly visitor at once. What is one dollar when we consider the nobleness of the cause in which we are engaged, and the good influence of healthy reading matter upon the minds of children and youth.

Read the following notice from the BANNER OF LIGHT, and at once set about canvassing for clubs. Let the little girls and boys go to work in good earnest, and a fine subscription list will be secured immediately.

THE LITTLE BOUQUET.

We received on Thursday last a full supply of the first number of the BOUQUET, a children's paper, published at Chicago, Illinois, by the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, consequently we can now supply customers, as we announced we should in a previous number of the BANNER. It is a neat looking quarto sheet. The leading article is by Hudson Tuttle, Esq., entitled "The Pearl Diver of Ceylon;" the next article, by A. J. Davis, Esq., (very brief,) is headed "Children's Progressive Lyceum;" Poetry by Mrs. Emma Tuttle and Mrs. Harvey Jones. There is a Natural History Department, appropriately illustrated. The salutatory is very prettily worded and very appropriate. In addressing the children, the editor says:

"The only object we have in publishing the LITTLE BOUQUET is, that through it you may be made happier and wiser. You know how sunshine makes the flowers grow, and how sweet their fragrance makes the air we breathe; well, kindness expressed by one to another is to him who receives—and to him who gives also—like sunshine to flowers. Our natures grow and become fragrant—sweet—when we live in kindly relations to all."

We cannot help responding amen to this sentiment. The BOUQUET will be fragrant enough, if it adheres to such sentiments. If anything, the fifth and sixth pages are the most interesting, conveying as they do, by appropriate diagrams and explanations, a full and correct idea of the opening exercises of the Children's Progressive Lyceum. The eighth page is occupied with a fine piece of original music, (with words,) composed expressly for the BOUQUET by H. M. Higgins, Esq., of Chicago. The children of Spiritualists need just such a sheet, and its circulation should be run up to at least twenty thousand copies forthwith. Price, $1.00 per year; single copies ten cents.

State Convention.

We call the attention of our readers to the response of the friends at Rockford to our suggestion for a State Convention at that place. We believe the call will meet with a hearty response.

Let us go to work in good earnest. If we assemble with the determination of having a good time, each carrying it along with him or her—rest assured we shall have it.

We trust every town where a half dozen Spiritualists are to be found, will unite under some broad and liberal form of organization, (being careful to avoid all confessions of faith, creeds, and systems of belief as tests of membership,) between now and the time of that convention. By so doing you can send one or more delegates to the State Convention, and thereby secure a representation.

The best way to start any local organization, or indeed any reformatory movement, is to do it *impromptu*. Do what you do *quickly*. If you like the broad, liberal form recommended by the National Executive Committee, which forever prohibits any restrictions upon your local rights, you will find a copy of it in this number of the paper. That form will authorize you to endow public lecturers with power to perform the marriage ceremony, and give you all the civil rights enjoyed by any religious bodies under the laws of the State. It is a good form, and is being largely followed in different States.

If you prefer some other to this, it is just as well. Suit yourselves; but we do advise you to get together, if not more than half a dozen, join in an organization; it is a nucleus around which to build up a good society.

It is a very easy matter for a few individuals to put a ball in motion which will continue to roll until it becomes large in dimensions as well as irresistable in power.

We really hope there will be delegates in the State Convention from hundreds of different local spiritual and other progressive societies.

For the Religio-Philosophical Journal.

Identification of a Spirit.

DEAR EDITORS: Much as we desire the *universal knowledge* of spirit presence and power, yet there are some choice gems, some personal effusions of soul communion, which seem too sacred to be thrown out upon the public ear.

Among these is that precious communication given to me, "Walter," through the mediumship of Mrs. A. H. Robinson, and which you kindly published in your issue of April 14. Every sentence is strictly characteristic of my angel Olive, and no other spirit could reveal so much of our mutual *soul* condition.

I was well aware that our numerous friends would recognize the spirit of the letter, and that it was intended for me, and this I thought sufficient. Yet, it is but justice to Mrs. Robinson, to yourselves, and to the world, that I make these facts public.

Mrs. Robinson has my most sincere thanks for acting as medium, and I fully appreciate her high and holy mission. I am not personally acquainted with her, and I have never requested my dearest one in spirit life to communicate with me through your medium in Chicago, and hence the communication was entirely unexpected, and adds another link to the chain of evidences concerning the earnest solicitude of our angel friends.

Yours Fraternally, WALTER HYDE.

New York City, May 30, 1866.

Responsibility.

The editors of THE RELIGIO-PHILOSOPHICAL JOURNAL do not hold themselves responsible for the sentiments expressed by correspondents. Believing in freedom of thought and the right of expression for ourselves, we would not deny the same right to others.

We only ask correspondents to base their thoughts upon principles that will be of benefit to the reader to write clearly, pointedly, well.

A safe turn back is better than a sad drive through.

Aerial Navigation.

For hundreds of years there has been an effort to accomplish Aerial Navigation. History tells us of an artificial pigeon constructed some four hundred years before the Christian era. The art of aerial *ascension* was discovered in 1782, by the brothers Montgolfier, paper manufacturers. Their first balloon was made of paper, and filled with heated air. The first balloon ascension upon record was made from Paris, on November 21st, 1783. Since that time hundreds of ascensions have been made, and many very interesting and valuable facts educed.

Dr. Solomon Andrews, of Perth Amboy, N. J., has taken out a patent for an "Aereon," or air-ship, the principle of which he has been studying for many years, and there are at least strong probabilities that he will succeed in solving the long studied problem of aerial navigation. In 1863, Dr. Andrews constructed an aereon, with which he experimented, and so far satisfied himself, and others, of its practicability, that an "Aerial Navigation Company" was incorporated; and during the last year they have built another aereon, with improvements suggested by former experiments.

On Friday, May 25, Dr. Andrews, President, G. W. Trow, Vice President, C. M. Plumb, Secretary, and G. Waldo Hill, a director of the "Aerial Navigation Company," made a trial trip with the new "Aereon." We learn from the New York papers of the 26th, that the experiment was successful. The ship easily and gracefully ascended to a height of some 2,000 feet; she "obeyed the direction of her rudder," was "turned repeatedly in different directions," and sailed at the rate of from twenty-five to thirty miles per hour. Further, it was "conclusively proven" that the aereon could travel against the wind, thus overcoming the great obstacle to the successful use of the common balloon.

The voyagers started on their trial trip from New York city; were in the air about forty minutes and landed successfully on Long Island. The aereon was then conveyed to New York, where some alterations, suggested by the experiment, are being made. We expect to hear of other experiments soon, and of the practical success of "Aerial Navigation Companies" at no far distant day.

A Grand Picnic Excursion to Aurora.

Arrangements are being made for a grand picnic excursion of the Children's Progressive Lyceum of Chicago to the city of Aurora, on Saturday, June the 16th.

The members of the Lyceum will appear in appropriate regalia, with their targets and banners, and will perform all the gymnastic and other exercises usual at their meetings.

A fine band of music will be in attendance, to render the occasion attractive and exhilarating.

This picnic excursion is timely, and will be duly appreciated by the friends at Aurora and the country roundabout, as it will afford a double inducement to Spiritualists and other reformers to attend the spiritual meetings to be held at Aurora, on the 15th, 16th, and 17th instant. We hope to see thousands of all ages there on that occasion.

The particulars in regard to the excursion will be announced in the city and county papers, as soon as perfected.

Invocation.

Our next number of the LITTLE BOUQUET will contain a splendid piece of music, with piano accompaniment, entitled as above. The words were composed by Emma Tuttle—music by H. M. Higgins.

The music alone would cost thirty-five cents at the music stores. A whole year's subscription is but one dollar, with a piece of original music in each number.

Lieut.-General Winfield Scott.

On Tuesday, May 29th, this brave military chieftain closed his earthly campaign at West Point, N. Y., peacefully, quietly. On Friday, June 1st, the funeral rites were performed, and the nation, through its representatives, distinguished persons from the House of Representatives, Senate, army and navy, paid due respect to its honored General and citizen.

Book Notices.

THE GOSPEL OF HEALTH, and Journal of the True Healing Art. By R. T. Trall, M. D.

An illustrated monthly health journal, devoted to the explanation and advocacy of the Hygienic Medical System, (improperly termed "Hydropathy," or "Water-Cure,) embracing, in all their relations, the subjects of Bodily Development, Mental Hygiene, the Laws of Life, the Conditions of Health, Normal Agriculture, Progressive Sociology, and the Treatment of Disease without Drug Medicines. It is intended to succeed and supercede the present "Herald of Health." Each number will be embellished and illustrated with attractive and instructive Engravings on Anatomical, Physiological, and other subjects. It will be printed in library style, so that each volume can be bound into a neat book of about 400 pages, uniform with the "Encyclopædia," "Hygienic Hand-Book," "True Healing Art," "True Temperance Platform," "Principles of Hygienic Medication," and other works of the author.

Published by R. T. Trall & Co., 97 6th avenue, New York, at one dollar per annum in advance. The first number of the above journal is before us, and evinces the vigor which characterizes all of the Doctor's works. With a "sound mind in a sound body" for his motto, he appeals to the people in behalf of medical reform. We hope he will be warmly supported.

THE EMPIRE OF THE MOTHER over the Character and Destiny of the Human Race. By Henry C. Wright. Published by Bela Marsh, 14 Bromfield street, Boston.

The publisher has just issued a second edition of this valuable work, a production which is probably the result of more study, more devotion of thought, than any other work of the size bearing upon human relations.

Mr. Wright is a clear thinker, and we hope his writings will be extensively read.

The *American Phrenological Journal* (monthly,) published by Fowler & Wells, 389 Broadway, New York, comes to us regularly. It is decidedly interesting. The June number contains a fine portrait and phrenological delineation of the late Senator Foot of Vermont, and other valuable matter. Price, $2.00 a year.

Gail Hamilton has in the press of her publishers, Messrs. Ticknor & Fields, Boston, a new volume specially adapted to summer reading, and bearing the taking title of "Summer Rest." Most of the articles in this volume are now for the first time printed, and will be found equal to any of the author's most brilliant essays. Halicarnassus appears again on the carpet; and his exploits in the way of gardening and other domestic matters are very amusing. Gail Hamilton is never dull. Possessed of a sharp and ready wit, speaking boldly, and that, too, upon topics wherein women have been supposed to have but little interest, she has already gathered about her an audience, which, by its hearty appreciation of her writings, attests the truth of many of her convictions. The success of her various volumes of essays has been without a parallel; in fact, she is the most successful writer of the day.

PERSONAL AND LOCAL.

Since 1862 the boot manufactory business of Chicago has increased from one small establishment to fifteen, turning out nine hundred cases per week, containing 300 doz. sides of upper, 1,000 sides of sole, and 50 doz. calf skins, and employing 1,200 hands.

Lemuel Cook, the last officially recognized surviving soldier of the Revolution, died a few days since at Clarendon, Orleans county, N. Y., at the age of 103 years.

We understand that Prof. E. L. Youmans has been appointed to the chair of chemistry in Antioch College, Ohio. Prof. Youmans is a live man, and will be a valuable accession to the college.

The time for laying the corner stone of the monument to Stephen A. Douglas has been changed from the 13th of June to the 4th of July.

The Spiritualists of Princeton, Ill., have organized, and are in good working order.

The Spiritualists of Cardington, Ohio, have organized a "Religio-Philosophical Society."

E. C. Dunn has just returned to Rushford, Ill., from a successful lecturing tour through Mercer county. He reports favorably of the cause of Spiritualism. He is to remain in Rockford during June, and will go to Darien, Wis., for the month of July.

The anniversary at Sturgis, Mich., commences Saturday morning, June 16th, and holds two days.

J. M. Peebles is not at Battle Creek, as we prematurely announced two weeks since. He is to visit there the last of this month. His address is box 1402, Cincinnati, Ohio.

Lois Waisbrooker can be addressed Newark, N. J., care Wm. M. Drake, till July.

Mrs. Alcinda Wilhelm, M. D., has lately closed a very successful course of lectures at Princeton, Illinois.

Mrs. S. M. Thompson has been laboring successfully in Southern Ohio. She has just returned to her home in Cleveland from a tour to Wheeling, Parkersburgh, and other towns thereabouts.

PEN AND SCISSORS.

CURE FOR A COLD (A. D. 1430.)

Putte your feete in hot water
As high as your thighes,
Wrappe your heade up in flannelle
As lowe as your eyees,
Take a quarte of rumm'd gruelle
When in bedde, as a dose,
With a number foure dippe,
Well tallowe your nose.

One of the editors of a New Orleans paper, soon after beginning to learn the printing business, went to pay his addresses to a preacher's daughter. The next time he attended the meeting he was taken down by hearing the minister announce as his text, "My daughter is grievously tormented with the devil!"

Moreover, let me tell my young doctor friends, says Dr. John Brown of Edinburgh, author of "Rab and his Friends," that a cheerful face, and step, and an occasional hearty and kindly joke, a power of executing and setting agoing a good laugh, are stock in our trade not to be despised. The merry heart does good like a medicine. Your pompous man and your selfish man, don't laugh much, or care for laughter; it discomposes the fixed grandeur of the one, and has little room in the heart of the other, who is literally self-contained.

I may give an instance when a joke was better than medicine itself. A comely young wife, the cynosure of her circle, was in bed, apparently dying from swelling and inflammation of the throat, an inaccessible abscess stopping the way; she could swallow nothing; everything had been tried. Her friends were standing round her bed in misery and helplessness. "*Try her wi' a compliment!*" said her husband, in a not uncomic despair. She had genuine humor, as well as he; and as physiologists know, there is a sort of mental tickling which is beyond and above control, being under the reflex system, and instinctive as well as sighing. She laughed with her whole body and soul, and burst the abscess, and became well.

"Sydenham," he adds, "when asked by Sir Richard Blackmore what he would advise him, for medical reading, replied, '*Read Don Quixote, sir.*'"

The little tax of one cent upon every box of matches netted the Government $1,500,000 last year. According to that estimate, 150,000,000 bunches or boxes of matches must have been used in this country during the year, or five bunches—equal to five hundred matches—for every man, woman or child.

Judge Thomas of Virginia has just decided that the Civil Rights act has no force in the jurisprudence of that venerable sovereignty; and on that ground has refused to admit the testimony of a colored man tendered in behalf of the people on the trial of a white charged with felony. We guess the judge will be overruled.

Dr. Benjamin Newland, of New Albany, Indiana, tried for the murder of the Rev. Prof. Evans, who seduced his daughter, has been acquitted, as it was supposed he would be.

The school fund of Massachusetts amounts to nearly $2,000,000. During 1865, seven dollars and twenty-three cents for each person of school age, were expended on the common schools. Ninety per cent. of the children of the State are enrolled as scholars of the public schools.

The Legislature of Tennessee has passed a Metropolitan Police Act. It applies to Nashville, Memphis and Chattanooga, and will wrest the Police power of Memphis from the bloody rebel hands of the present police of Memphis and their abettors.

Attempts at assassination, from political motives, threaten to become epidemic in Europe. The recent attacks upon the Emperor of Russia and the King of Prussia have been followed by another upon Count Bismark. This last one was made by a young man, twenty-two years of age, a step-son of the well known republican refugee in London, Karl Blind. Count Bismark himself seized the would-be assassin, who, after being taken to jail, contrived to stab himself nine times in the throat, and died the next morning of his wounds.

Deaths.

Death, life's faithful servant, comes to loose the worn sandals and give the weary rest.

Passed on to the higher life on the first instant, from the residence of her parents in Penns Manor, Bucks county, Pa., RACHEL C., eldest daughter of Hector C. and Mary T. Ivins, in the sixteenth year of her age.

Notwithstanding our knowledge that the lines which separate those who have passed behind the vail are very indistinct, and that our loved ones that depart are not far from us, it is a deep trial to part with them, especially when they are just budding into womanhood or manhood.

This dear child has been a patient sufferer for some time past, and had become still more endeared to us by the gentleness of her nature and the uncomplaining quietness with which she bore the heavy burdens of disease. Were it not for the rich consolation which we feel in the knowledge that for her the change is glorious, the trial would be much more severe, but now we feel that there is another tie to draw us towards the inner life. Thus as we pass along, one after another of the beautiful links that bind us to earth is removed and planted in the Summer Land, so that those of us who have passed the meridian of life generally find that the balance is on the other side, for there are more there than here, and thus we learn to look more and more towards that home where we shall meet in an unbroken circle all the loved ones to whom we have been attached in this life.

HENRY T. CHILD, M. D., 634 Race street.

Philadelphia, June 3, 1866.

BUSINESS MATTERS.

OUR BOOK TRADE.—Orders by mail are filled out as soon as they reach this office, but it sometimes happens that we may be out of some book ordered. That may cause a few days' delay until our stock is replenished.

We say this, that those ordering books may not be disappointed if they *sometimes* get a part of the order on one day and the remainder on another day. We intend to be prompt in filling orders for the paper and for books. If either should fail to come to hand within a reasonable time, we urgently request our friends to advise us of the fact, giving names of persons, places of residences, and the amount of money sent; when the order was mailed, and to whom directed.

All such orders should be addressed to Geo. H. Jones, Secretary RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, drawer 6325, Chicago, Ill.

EMMA HARDINGE'S LECTURES ON THEOLOGY AND NATURE.—This book contains Six Lectures given through that highly developed and well-known trance-medium, Miss Emma Hardinge, besides much other very interesting matter.

The following subjects are treated of in a masterly manner, viz.:

1. Astronomical Religion.
2. Religion of Nature.
3. The Creator and His Attributes.
4. Spirit—Its Origin and Destiny.
5. Sin and Death.
6. Hades, the Land of the Dead.

Together with the outline of a plan for a humane enterprise and an autobiographical introduction with an appendix containing the sayings and sentiments of many well-known Spiritualists and other reformers.

This volume also contains a fine steel engraving of the author, by Donelly.

For sale at this office. Price, in paper, 75 cents, bound in cloth, $1.00. Sent by mail postpaid on receipt of the price.

MRS. C. M. JORDAN, Writing and Prophetic Medium, 78 North Dearborn street, Chicago. 10-tf.

MEDICAL NOTICE.—Dr. Henry Slade, Clairvoyant Physician, will examine the sick in person, or by hair, in his office, Merriman Block, Jackson, Mich., every Friday and Saturday. Terms for examination $2. The money should accompany orders. [15-tf

CLAIRVOYANT AND HOMEOPATHIC PHYSICIAN.—Miss Lowry will remain in Chicago a short time, at No. 300½ State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a statement of the cause of their diseased state, and treat the same.

Will also give psychometrical diagnosis of diseases of those who are at a distance, either by a lock of their hair, their autographs or photographs; and by the same means give a delineation of character, and direct their minds to the profession or occupation for which their organizations are best adapted.

Price for examination, $1.00. Consultation, Free. Hours for Consultation, from 9 to 11, A. M., and from 1 to 5, P. M. [24-tf

Send for one of Harris' Gas Burners, for burning Kerosene oil; fits all lamps, requires no chimney, makes no smoke, saves oil, and gives a splendid gas light. Can be carried about the house without danger of being extinguished. Sent by mail for 60 cts. Taylor, Bunt & Co., 100 Monroe St., Chicago. [25

VALUABLE USES OF MAGNETISM.—Dr. J. Wilbur is permanently located at 561 Milwaukee Street, Milwaukee, Wis., is using Magnetism with great success in curing diseases, both chronic and acute. He uses no medicine whatever, yet he challenges competition from prescribers of drugs and nostrums. Patients at a distance are cured; all that is required is a superscribed envelope and fifteen cents. Office hours from 10 A. M. to 5 P. M. [2-2-3m

Mrs. C. A. Genung, the well known Healing, Clairvoyant and Business Medium of Chicago, has recovered her health, and is now able to wait on all who may call on her at her rooms, 293 West Lake street. If you are sick, call and be healed. If you are in trouble, call and get advice. You will get satisfaction. Hours from 8 A. M. to 6 P. M. 2 12-1t

Sorrows come not single. Hundreds meet with misfortunes at every turn of the great wheel of life. Suffering, sorrow and sickness are the inheritance of man. Dyspepsia has claimed millions as its victims, and for years there has seemed to be no reliable remedy for it. Our readers will rejoice to hear that Coe's Dyspepsia Cure will certainly cure it in every instance. All its attendant afflictions, like cramps, colic, indigestion, sickness of stomach, souring and rising of food, sick-headache, general debility and want of appetite, are sure to yield to Coe's Dyspepsia Cure.

PROGRESSIVE GATHERINGS.

"Anniversary."

The Spiritualists of Sturgis will hold their annual meeting in the Free Church, the 16th and 17th of June, 1866.

S. J. Finney, J. B. Harrison, and other speakers will be present.

Arrangements will be made to have a good time. All are invited. PER ORDER.

Three Days' Meeting in Aurora, Ill.

The Friends of Progress in Aurora, Ill., will hold a Convention on the 15th, 16th and 17th days of June. They cordially invite all who wish to join them in the good work. R. H. WINSLOW, Pres. of Society.

Grove Meeting.

There will be a Grove Meeting of Spiritualists held on the 4th day of July, 1866, at Farmers' Station, Clinton Co., Ohio, on the Marietta and Cincinnati Railroad. Spiritualists and liberal minds are earnestly invited to attend. S. C. CHILD.

Philadelphia Children's Progressive Lyceum Pic Nic Excursion,

To Silwood Grove, on Friday, June 22d, 1866. Cars leave Thirty-first and Market streets, at 7 o'clock in the morning, and leave the Grove in the evening at 6.

The Grove is ten miles, or half an hour's ride, from the city, upon the Media Road; it is beautifully situated, and has all the conveniences for healthful recreation and enjoyment that can be desired. Crowning of the May and Fairy Queens, Music, Dancing, Games, and such other amusements as will contribute to the pleasure of the company, will constitute the programme of the day.

Excursion tickets—for adults, 75 cents, and for children, 40 cents—can be procured of the officers, leaders, or members of the Lyceum.

The friends of the cause are invited to accompany the Lyceum, and participate in the good time they expect to enjoy.

M. B. DYOTT, *Conductor.*

The Childrens' Progressive Lyceum of New York

Holds its annual Pic Nic at Fort Lee, on the Hudson River, the 15th inst.

Grove Meeting.

The Spiritualists of Rockford, Ill., are to hold a three days Grove Meeting, near that city, commencing on Friday, June 29th, 1866. It is determined by all to make the meeting an entire success. —abundant hospitality will be extended to strangers and friends. Lecturers who can so arrange their travels as to be present, are requested to address the Committee.

Rockford is on the Galena R. R., 92 miles N. W. from Chicago.

G. W. BROWN,
DR. GEO. HASKELL,
MR. — STORY,
} *Committee.*

Illinois State Convention.

TO THE SPIRITUALISTS OF ILL.—The 1st Spiritual Society of Rockford, Ill., in session on Sunday, June 3d, Bro. Hawley in the Chair, by unanimous vote adopted the following Resolutions:

Resolved, That the several Spiritual Societies and organizations throughout the State of Illinois, be invited to send two delegates each, to meet a similar number from this Society, in Rockford, on the 27th day of June, at 11 o'clock, A. M., and to continue in session for three days, for the purpose of organizing a State Society of Spiritualists for Illinois.

Resolved, That Bro. G. W. BROWN and E. C. DUNN be delegates, with full authority to represent this Society in said Convention.

Come one and all, from all parts of the State, and let us have a good time together in laying the foundation of a superstructure that shall be a blessing to mankind.

By order of the Society.

G. W. BROWN, *Chairman Ex. Com.*

NOTICE OF MEETINGS.

MEETINGS AT CHICAGO.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall—entrance on State street. Hours of meeting at 10½ A. M., and 7½ P. M.

Children's Progressive Lyceum meets at the same hall every Sunday at 12:30 P. M.

SPRINGFIELD, ILL.—Spiritualists hold meetings regularly in their Hall, and the Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock.

QUINCY, ILL.—The Association of Spiritualists and Friends of Progress meet every Sunday, at 2½ P. M., for conference and addresses. Hall, No. 130 Main street, third floor.

MILWAUKEE.—The Spiritualists of Milwaukee meet every Sunday at 10½ A. M., and 7½ o'clock, P. M., at Sivyer's Hall. Regular speaking by Moses Hull. Progressive Lyceum meets every Sunday at 2 o'clock P. M.

STURGIS, MICH.—Regular meetings of the "Harmonial Society" morning and evening in the "Free Church."

Children's Progressive Lyceum meets every Sunday at the same place at 12:30 P. M.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and Plumb streets, where they hold regular meetings on Sunday mornings and evenings, at 10½ and 7½ o'clock.

CLEVELAND, O.—Regular meetings every Sunday in Temperance Hall, on Superior street, at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum holds its sessions every Sunday at 1 P. M.

ST. LOUIS, MO.—The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Hall, and have regular lectures every Sunday at 10½ A. M. and 7½ P. M. Seats free.

The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 2½ o'clock.

BOSTON—MELODEON.—The Lyceum Society of Spiritualists will hold meetings on Sundays at 2½ and 7½ o'clock. *Admission free.*

CHARLESTOWN, MASS.—The First Society of Spiritualists holds meetings every Sunday in Washington Hall, at 2½ and 7½ o'clock, P. M. The Children's Lyceum meets at 10 A. M.

THE SPIRITUALISTS of Charlestown have commenced a series of free meetings at Mechanics' Hall, corner of Chelsea street and City square, every Sunday afternoon and evening. Children's Lyceum meets every Sunday at 10½ A. M.

CHELSEA.—The Associated Spiritualists of Chelsea have engaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to J. S. Dodge, 127 Hanover street, Boston.

LOWELL.—Spiritualists hold meetings in Lee Street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon.

HAVERHILL, MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Children's Progressive Lyceum meets at 10 o'clock A. M.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Children's Progressive Lyceum meets every Sunday forenoon at 11 o'clock.

TAUNTON, MASS.—Spiritualists hold meetings in Templar Hall regularly at 2¼ and 7½ P. M.

WORCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11½ A. M. every Sunday.

NORTH WRENTHAM, MASS.—The Spiritualists have organized a society, and will hold regular meetings in Harmonial Hall at 10½ A. M. and 1½ P. M. Seats free.

HANSON, MASS.—Spiritual meetings are held in the Universalist church, Hanson, every other Sunday. Mediums and normal speakers wishing to make engagements will please address John Puffer, South Hanover, Mass.

FOXBORO', MASS.—Meetings in Town Hall.

PROGRESSIVE MEETINGS IN NEW YORK.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening, in Ebbitt Hall, No. 55 West 33d street, near Broadway.

The Children's Progressive Lyceum, a new and very attractive Sunday School, meets at the same Hall every Sunday afternoon at 2½ o'clock.

Speakers wishing to make engagements to lecture in Ebbitt Hall, should address P. E. Farnsworth, Secretary, P. O. Box 5679, New York.

TEMPLE OF TRUTH.—Meetings at the "Temple of Truth," 814 Broadway, New York. Lectures and discussions every Sunday at 10½, 3 and 7½ o'clock. The hall and rooms are open every day in the week as a Spiritualists' depot for information, medium's home, etc., etc. All are invited to come, and make themselves at home.

NEW YORK CITY.—The First Society of Spiritualists holds meetings every Sunday in Dodworth's Hall. Seats free.

WILLIAMSBURG, N. Y.—Spiritual meetings are held one evening each week, in Continental Hall.

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3½ P. M.

PHILADELPHIA, PA.—Progressive Spiritualists hold regular meetings on Sundays in Sansom Street Hall at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum holds sessions every Sunday afternoon in same place at 2½ o'clock.

PHILADELPHIA, PA.—Friends of Progress hold meetings in their new hall, (formerly a church), Phœnix street, every Sunday afternoon at 3 o'clock P. M. Children's Progressive Lyceum holds regular Sunday sessions at 10 A. M., in the same place.

WASHINGTON, D. C.—The Association of Spiritualists of Washington hold meetings and have lectures every Sunday at 11 A. M., and 7½ P. M., in Seaton Hall, corner of Ninth and D streets, near Pennsylvania avenue. Communications on business connected with the Association, should be addressed to the Secretary, Dr. J. A. Rowland, Attorney General's Office.

VINELAND, N. J.—Meetings of the Society of the Friends of Progress in their Lyceum Hall on Plum, near Sixth street, every Sunday morning at 10½ A. M. Children's Progressive Lyceum holds session in the same Hall every Sunday at 2 o'clock P. M.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ A. M. and 7 P. M., at Ellis Hall, Belleview avenue.

WILMINGTON, DEL.—The Spiritualists of this place meet every Sunday at McDonnell's Hall (Ferris & Garrett's Building) for lectures. Lecturers wishing to make engagements, will please address either of the following gentlemen: Thos. Garrett, Esq., President; Lea Pusey, Esq., Treasurer; or Dr. Wm. Fitzgibbons, Secretary.

BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" holds regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Waybosset street, Sunday afternoons at 3 and evenings at 7¾ o'clock. Progressive Lyceum meets every Sunday forenoon, at 10½ o'clock.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon.

DOVER AND FOXCROFT, ME.—The Spiritualists hold regular meetings every Sunday forenoon and evening, in the Universalist church.

SAN FRANCISCO, CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of Fourth and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7½ P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as agents for the RELIGIO-PHILOSOPHICAL JOURNAL.

Rev. Orrin Abbott. Address Chicago, Ill.

J. Madison Allyn, trance and inspirational speaker, will lecture in Woodstock, July 4, 8, 15 and 22. Address, Woodstock, Vt., care of Thomas Middleton.

C. Fannie Allyn. Address Woodstock, Vt.

W. P. Anderson, Spirit Artist. Address P. O. Box 2521 New York City.

Mrs. N. K. Andross, Makanda, Jackson Co., Ill.

Rev. Adin Ballou, Hopedale, Mass.

Mrs. Addie L. Ballou, inspirational speaker, Mankato, Minn.

S. M. Beck, inspirational and normal speaker. Address Rochester, Olmstead county, Minn.

Lovel Beebee, trance speaker, North Ridgeville, Ohio.

M. C. Bent, inspirational speaker, will speak in Middle Granville, N. Y., the first and third Sundays in each month, and in Kingsbury, N. Y., the second and fourth, up to July. Address Middle Granville or Smith's Basin, New York.

C. C. Blake. Address Dahlonega, Wapello Co., Iowa.

Mrs. E. A. Bliss, Springfield, Mass.

A. P. Bowman, inspirational speaker, Richmond, Iowa.

Mrs. A. P. Brown, St. Johnsbury Centre, Vt.

Mrs. M. A. C. Brown, West Brattleboro', Vt.

Mrs. H. F. M. Brown. Address drawer 5815 Chicago, Ill.

Mrs. Emma F. Jay Bullene's address is 32 Fifth street, New York.

B. J. Butts. Address Hopedale, Mass.

Mrs. Sarah A. Byrnes. Address 87 Spring street, East Cambride, Mass.

Albert E. Carpenter will answer calls to lecture. Address, Putnam, Conn.

Judge A. G. W. Carter, of Cincinnati, Ohio, will answer calls to lecture on the Spiritual Philosophy.

Annie Lord Chamberlin, Musical Medium. Address Banner of Light office, Boston, Mass.

Henry T. Child, M. D., 634 Race street, Philadelphia, Pa.

Seth C. Child, inspirational speaker. Address Frankfort, Ross Co., Ohio.

Mrs. Eliza C. Clark, inspirational speaker. Address care of Banner of Light office.

Mrs. Amelia H. Colby, trance speaker, Monmouth, Ill.

Dr. L. K. Coonley. Address Vineland, N. J.

Dean Clark, inspirational speaker, will answer calls to lecture. Address Rutland, Vt., P. O. Box 110.

Dr. James Cooper, Bellefontaine, O.

Mrs. Augusta A. Currier. Address box 815, Lowell, Mass.

Warren Chase will lecture the four Sundays of June in Decatur, Ill. Will receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL, and Stock subscriptions for the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

Mrs. Laura Cuppy's address is San Francisco, Cal.

Andrew Jackson and Mary F. Davis can be addressed at Orange, N. J.

Lizzie Doten lectures in Boston, Mass., during June. Address Pavilion, 57 Tremont street.

Dr. E. C. Dunn will be in Darien, Wis., through the month of July. Address him at Rockford, Ill.

Dr. H. P. Fairfield, trance speaker, will lecture in Janesville, Wis., through the month of June. Address Berlin, Wis.

Rev. James Francis will answer calls to lecture. Address, Mankato, Minn.

Dr. Wm. Fitzgibbon; Address, for the present, Philadelphia, Pa.

S. J. Finney's post office address is Ann Arbor, Mich.

A. T. Foss will speak in Bangor, Maine, in June. Will answer calls to lecture in other places. Address Manchester, N.H.

Mrs. Dr. D. A. Gallion will answer calls to lecture, under spirit control. Address Keokuk, Iowa.

Isaac P. Greenleaf. Address Lowell, Mass.

N. S. Greenleaf. Address Lowell, Mass.

Dr. Jos. J. Hatlinger, Trance Speaker. Address 25 Court street, New Haven, Conn.

J. B. Harrison, Kendallville, Noble Co., Ind.

D. H. Hamilton. Address Hammonton, N. J.

Charles A. Hayden will speak in Davenport, June 3 and 10; July and August reserved; in Providence, R. I., during September; in Cincinnati, O., during October and November; in Cleveland during December; in Philadelphia, Pa., during May, 1867. Will make engagements to speak week evenings in the vicinity of Sunday engagements. Address as above.

Mrs. S. A. Horton will speak in Eden Mills, Vt., and vicinity during June and the first Sunday in July. Address as above, or Brandon, Vt.

M. Henry Houghton. Address West Paris, Me.

Lyman C. Howe, trance speaker, Clear Creek, N. Y.

Mrs. Susie A. Hutchinson. Address East Braintree, Vt.

Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md.

W. F. Jamieson, inspirational speaker, Decatur, Mich.

Miss Susie M. Johnson speaks in Houlton, Me., during June.

George F. Kittridge. Address Grand Rapids, Mich.

Dr. B. M. Lawrence will answer calls to lecture. Address, 12 Lincoln street, Boston, Mass.

J. S. Loveland will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums. Address Hamburg, Conn.

Charles S. Marsh, semi-trance speaker, Wonewoc, Wis.

Mrs. Emma M. Martin, inspirational speaker, Birmingham, Michigan.

Leo. Miller will speak in Cleveland, O., through June; in Rochester, N. Y., through July; in McLane, N. Y., (grove meeting,) 1st Sunday in August; Canastota, N. Y., (grove meeting,) 2d Sunday in August. Address as above for week evening meetings.

Anna M. Middlebrook, Box 778, Bridgeport, Conn.

Mrs. H. M. Miller, Elmira, N. Y., care of Wm. B. Hatch.

Mrs. Mary A. Mitchell will answer calls to lecture. Address box 221, Chicago, Ill.

Miss A. P. Mudgett. Address Fond du Lac, Wis.

Miss Sarah A. Nutt. Address Danby, Ill.

L. Judd Pardee will speak in Buffalo, N. Y., during June. Address, care of Thomas Rathbun, P. O. box 1231.

Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich.

J. M. Peebles, box 1402, Cincinnati, Ohio.

George A. Peirce, Auburn, Me.

A. A. Pond, inspirational speaker. Address, North West, O.

J. L. Potter, trance speaker. Address Cedar Falls, Iowa.

Mrs. Anna M. L. Potts, M. D., lecturer. Address, Adrian, Michigan.

Dr. P. B. Randolph, Box 1714, New Orleans, La.

Dr. W. K. Ripley. Address box 95, Foxboro', Mass.

G. W. Rice, trance speaking medium, will answer calls lecture. Address, Brodhead, Green county, Wis.

Miss Belle Scougall, inspirational speaker, Rockford, Ill.

Austin E. Simmons will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Bethel on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

Mrs. Fannie Davis Smith, Milford, Mass.

Mrs. Mary Louisa Smith, trance speaker, Toledo, O.

J. W. Seaver, Byron, N. Y., inspirational speaker, will answer calls to lecture and attend funerals in Western N. Y.

H. B. Storer, Brooklyn, N. Y.

Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address San Jose, Cal.

Francis P. Thomas, M. D., will answer calls to lecture on Spiritualism. Address, Harmonia, Kansas.

Mrs. Sarah M. Thompson, Inspirational Speaker, 36 Bank street, Cleveland, O.

Benjamin Todd. Address care of Banner of Light office.

Hudson Tuttle, Berlin Heights, Ohio.

J. Wm. Van Namee, Brooklyn, N. Y.

Selah Van Sickle, Maple Rapids, Mich., will answer calls to lecture in that vicinity.

F. L. Wadsworth, Drawer 6325, Chicago, Ill.

E. S. Wheeler, Inspirational Speaker, will answer calls to lecture. Address Banner of Light office.

N. Frank White will lecture in Battle Creek, Mich., through June. Applications for week evenings attended to.

A. B. Whiting, Albion, Mich.

Alcinda Wilhelm, M. D., inspirational speaker, will lecture in Kansas during the summer, and in Iowa in the fall. Address, care of W. Brown, box 502, Quincy, Ill., until further notice.

Mrs. M. J. Wilcoxson will lecture in Northwestern Pennsylvania and Western New York till after the mass convention at Corry. Address, care of Wm. H. Johnston, Corry, or care of A. C. Stiles, M. D., Hammonton, Atlantic county, N. J.

A. W. Williams, healing medium. Address, Vermont, Fulton Co., Ill.

Mrs. N. J. Willis, trance speaker, will lecture in Worcester July 1, 8, 15 and 22. Address Boston, Mass.

F. L. H. Willis, M. D., will lecture in Worcester, Mass., during June. Address as above, or care of Banner of Light.

Capt. E. V. Wilson's address for the summer months will be Menekane, Oconto co., Wis.

Mrs. Mary M. Wood. Address 11 Dewey street, Worcester, Mass.

Mary Woodhull lectures on Spiritualism, Laws of Life and Health. Address Mattawan, Mich.

Elijah Woodworth, Inspirational Speaker. Address, Leslie Ingham Co., Mich.

Warren Woolson, trance speaker, Hastings, Orange county, New York.

Mrs. E. M. Wolcott is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont, New Hampshire, or New York. Address as above.

Miss H. Maria Worthing, trance speaker, Oswego, Ill., will answer calls to lecture and attend funerals.

Henry C. Wright will answer calls to lecture. Address Bela Marsh, Boston.

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee."

All communications under this head are given through

MRS. A. H. ROBINSON,

A well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit world.

MAY 22.

INVOCATION.

Our Father and our God! Thou from whom we derive all knowledge, we would again approach Thee, and offer gratitude and thankfulness for the many blessings Thou art constantly bestowing upon us. We see Thy watchful care in every form of life, and as Thou art mindful of that which is below Thee—Thy children—we feel the assurance that all will be in accordance with Thy will and wisdom with us.

Our Father, as we realize Thy blessing, may we be filled with kindness and love unto every one of Thy children. May we realize that to err in judgment, to be disappointed in our hopes, and to have the nearest and dearest ties upon the material plane severed, is in accordance with Thy divine will.

May all of Thy children upon the material plane of life feel assured that as Thou dost in Thy wisdom remove dear ones from the material to the spiritual plane of life, that it is for their good—for their more perfect happiness and wisdom.

May we all be enabled to ever thank Thee for the dark sorrows as well as the bright sunshine. May those who are now suffering upon the material plane of life, realize that each sorrow is but a shade in the grand and beautiful picture of life; that Thou in Thy wisdom art present with each and every one of them, as they shall live on earth, and enter upon this beautiful plane of life, where discord and sorrow can never come. For these blessings we would ever thank Thee.

For the assurance of Thy love while upon the earth, we would ever praise Thee; and for Thy watchful care through all eternity, may we ever join in one eternal praise unto Thee.

QUESTIONS AND ANSWERS.

Q. Understanding that nature is the great repository for undeveloped spiritual substance, and that different forms of life, such as birds, beasts, reptiles, human beings, are drawn from this great storehouse, how is it that the spiritual essence, which might have been a human being, with divine attributes and noble qualities, is made into a dog, a creeping reptile, or meaner things?

A. We would say that all spirit, all life, has ever existed, manifest to your senses, in different forms, such as the mineral, the vegetable and the animal. Each has a form of life peculiar to itself and it alone. You will agree with us when you have entered into a thorough investigation of everything below man, which is to be found in him. The different traits of character are manifested in his physical organism, and in it you will find the mineral, vegetable and animal properties. Then why is it, if all are from the same great storehouse, that they do not possess an equal degree of intelligence? Why is not all life manifested in the human instead of the animal?

That is a question which to answer in full would require more time than we can give it now; but we will refer our inquirer to a more thorough investigation of not only himself but the human family at large. When he has done this, he will have a better idea of the necessity of various forms of life below him. The life of a dog is perfect unto itself, yet it does not possess the intelligence of a man. The life of a reptile is peculiar to itself, and also essential to its growth, yet we do not find the intelligence there that we find in man. Life without the intelligence that we find individuals possessed of, we cast aside as of but little moment. Yet you will find that each form has a sufficient amount of the life principle, gathered from the great storehouse of life, to sustain it in its unfoldment in whatever form it may exist.

The child possesses all the powers of man undeveloped. So the life in the vegetable and the mineral possesses an amount of intelligence, but that it is equal to that of a human being you can readily perceive is not so. Yet all of these lower forms are necessary to the development and unfoldment of human life. We would say, as we have said before, that all are but parts of one stupendous whole.

Q. The poet says happiness is our being's end and aim. What say you?

A. We agree with the poet that happiness is our aim. Happiness is heaven, and heaven is happiness. God is love, and love is God. With God there must be happiness, and if God is love, then to be filled with pure and holy love is happiness, and is heaven.

When the time comes when individuals will work to obtain happiness for to-day, for the hour, instead of happiness in the future, then there will be more of heaven on earth. Make every hour of your lives happy, and fill it with love, and you not only have heaven but God also.

MAY 25.

HENRY.

One of the circle of spirits who control the medium through whom these communications are delivered, called Henry, now manifesting himself, the following conversation took place:

Q. Henry, have you seen the heading of the LITTLE BOUQUET? [Alluding to the design of the heading of a child's paper by that name now published by the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.]

A. Yes, I saw it long before you did.

Q. How do you like the design?

A. Well, sir, I think it is very appropriate. It is rather a hard matter to give a perfect picture of that you have never seen, isn't it?

A. Yes, I find it very hard to get the artist to give a true conception of the thought that was in my own mind, when I gave him directions with reference to sketching it.

Henry—Now would you like me to tell you what I think of the heading?

A. Yes, I would like to have your ideas very much.

Henry—You would like to know whether the design is your own, or whether you were inspired to give it by some one that had passed from the material plane?

A. I would.

Henry—We look upon it as being good. I believe you will improve upon it in the course of time, don't you?

A. I believe I could do so now, if there was space to illustrate my thought. In such limited space it is impossible to show it to advantage.

CORA.

[The following is the criticism from the spirit of a little girl of seven years of age, who passed to the spirit world at the age of eleven months. Taking the design of the heading of the LITTLE BOUQUET in the hands of the medium, she said:

You hain't got no little bushes on there, and no such nice little birds as we have got. You hain't got no little bluebirds, no little redbirds, nor no little yellow ones, nor no little pink ones, nor no little purple ones, you hain't.

[We could not illustrate the different colors.]

I can't tell you how many we have got. We have lots of flowers. We have just as many of them as we can carry so. [Gathering up the skirts of the medium's dress so as to form a basket.]

[Did you notice the flowers that are represented here, and the little children who are gathering them?]

Yes, but they are black and white ones. You hain't got any pretty green leaves.

[No, we could not make green leaves. We can use nothing but ink and the white paper to make the illustration with.]

Will you tell them I say they ain't so pretty as ours, because there ain't no colors in them. We have got a place, and many of us go and gather lots of them there. There ain't only just one little girl there gathering flowers.

[On the right hand of the picture they are gathering them in abundance.]

Our little folks are like that. [Pointing to a figure of a little girl in the design.]

[Do you mean the little one sitting down in front?]

Yes, I mean the little one, but the flowers hain't got no colors on. She is pretty, and hain't she got little bits of posies on her head like a crown? My dress is a little blue one. It has got little leaves, and oh, many little flowers all about in it—all around; and leaves all about, all around, around. I don't like them, because they ain't pretty dresses.

[They are as pretty as could be illustrated there.]

We have got pretty birds, too, and they sing sweetly to us. They sing just as nice as any birds you ever heard. Did you ever hear little bits of robins sing?

[Yes, a great many times.]

Did you ever hear any little bits of birds sing?

[Yes, I have heard canaries.]

We have a great many little birds. We have a good many things nice that you haven't got on there." [Looking at the design.]

[We could not illustrate them any better on so small a space, and on such paper.]

[How do you like the looks of the LITTLE BOUQUET in the center?]

Where do you mean? Do you mean this? [Pointing to a bunch of flowers.] Why, it hain't got no colors in it either, has it?

[No.]

[It is not very pretty, because you hain't got nothing to color it up. I would like to put some colors on it. I would make some pretty brooks in it. I can make some prettier things than that on paper.

[Will you tell how long you have been in the spirit world?]

I have been here since I was real little. I have got one little sister, but she ain't here.

[Where is she?]

She is with my mother and with my father, too.

[In the earth life?]

She ain't dead.

[How old are you?]

How old be me?

[Yes.]

I don't count how old I be now. I wasn't but eleven months old when I did die.

How old would you be now?

I am more than six. I have staid here more than six years.

[You would be most seven then?

I think that is it.

[Looking again at the picture.] It ain't so pretty as ours.

[I presume not.]

What does this read?

[It reads LITTLE BOUQUET. That is the name of the little paper we have just commenced publishing for the children.]

Will you send one of these to my sister Adelaide?

[What is her other name?]

Campbell.

[Yes, at what place?]

Vermont, Montpelier. Will you send her one, and will you tell them I say this ain't so pretty as mine, right on here? The little birds look small off, don't they? Well, good bye.

HARRIET.

Sir, my name is Harriet. I have not been from my folks but a little while. I supposed, and so did they, that I would go to sleep and sleep until the resurrection morn. I find that I did not sleep, but instead am perfectly conscious of not only those around me, but all my friends that I left. I wish to avail myself of your kindness to inform them of this fact.

I was thirteen years old—can you tell me what month this is? [This is May.] Well, it was last month, then, that I died. I think it was about three weeks since. I have a great many things to tell father and mother, and all of my folks, aside from the fact that I live. I wish to tell them, too, how I found things.

Did you ask me if my folks belonged to the church? You might know that they did when they believed I would sleep.

I expected to sleep and rest after my long sickness. I was rested, but I did not sleep.

JULIUS HASKELL.

If I talk here, my folks will feel certain I am not happy; and how to go to work to convince them that I am, is a question with me. I come to this conclusion: that after believing as you do now, and have believed for so long a time, it would be impossible to say enough here in the few moments I have to convince you I am happy. I don't care so much whether you think I am happy or not, only so that you think it is me—Julius Haskell.

If I tell you my age, which is twenty-six, and my disease,—[to reporter,]—don't you think these are essential things to tell? [You should tell enough to identify yourself.]

My disease was fever—typhoid fever. There are some of the folks I found here that I knew. I agree with you that this way of talking to you is strange, and according to our belief in the past, it can't come from any other source than the evil one. When I tell you that I believe that each person carries within him his own God, and his own evil spirit, or the devil, you will think I am crazy.

I tell you this—to obtain happiness is to do good; and when you do good, do it for the sake of goodness, and not for the fear of a penalty if you do not, or through a desire to be loudly praised by church or neighbors. Do good, because by so doing you add to your own happiness—add in proportion to the amount of good you do, and you add to your own misery by being unkind or bad. I cannot help thinking this when I find things as I do find them here.

As for Mr. Bowles, whom we looked upon with such perfect horror, because he told us repeatedly that he did not believe in a devil, and it was really a question in his mind whether there was any God or not, you will remember we looked upon him as worse than the devil. Because we believed he was possessed of reasoning powers, and ought to know better, but would not. You know we could not find any fault with him as a man, or say he was not a moral man—we knew he was all that; but when it came to Christianity, he wasn't there.

Do you remember the time we passed by and saw him at work in his garden on a Sunday? I can see the old man now. He stooped a little forward, and with his little garden hoe was weeding out and loosening the soil around the vegetables; and I remember, too, that you said "how wicked!" Father said "how wicked," and mother said he ought to have more respect for his neighbors. Do you know that I thought often that he ought to have more respect for his God, to say nothing about his neighbors.

Well, we all thought he did wrong by working upon the Sabbath, and on account of the strange, mysterious ideas he put into people's heads, we thought surely he would be damned. We thought if ever a man should be damned, it was he.

Almost the very first one that I met here was him; and he says, "I am all right, and I hope you will be, and I feel pretty sure that you will." He said further, "you see now that I lived and enjoyed all that was to be enjoyed on earth without the church. I enjoyed every day alike. Sunday was no better than any other day to me. Every day was Sunday—every day was a *good* day. After my old body became so decrepit that I could not make it of use any longer, I threw it away, or rather nature laid it away, and I found myself possessed of all the youthfulness that I ever had in my life.

"I was happy during my life on earth, and I am happy now. You, my poor boy, have lived in fear all your life. How it will be with you now I know not; but if it is in my power to aid you in any way to dispel that fear that has ever hung over you, I will do it, and do it with pleasure, too."

What was my surprise to hear that! Now, is it strange that I should think that every person has his own God, and what we used to think was the devil, within himself? I don't think it is at all strange that I think so.

I used to have a perfect horror of this way of talking; and here I am, glad to avail myself of the opportunity of making use of this organism and the time of those that I would in earth life have laughed at and ridiculed.

Now, I say to you be good, do good because it is a pleasure to, and help those that are needy; be kind to every one, whether others are or not, it don't make one particle of difference. Help all whenever it is in your power so to do, and these very acts will make your heaven on earth, and add much to your heaven here.

Now, if I am in hell, I am happy, and I think that when I talk to you again, I can convince you that I am not there. [To reporter.] Sir, I believe I gave you my name, did I not?—and the old gentleman's name, I gave you that? With these thoughts for your consideration I will return to my heaven, and trust to the future for your happiness.

RUFUS CARVIN.

Well, sir, I don't know, but I guess that is pretty sensible kind of talk, but it is a great deal easier, sir, to know and talk a thing, than it is to do it—I think it is a great deal easier. I expect it is out of my power to change the belief of my folks. I can't change it a hair's breadth. If I cannot, I am going to tell them of my life here—that I am well and doing well; and that they will find a great many folks when they come here they little expected to see. That is what I want to say, sir. Don't you believe that? [I believe they will.]

I tell you I find some folks here I wish I didn't find. Because it is a fact now—I don't know whether I ought to tell it or not—but it is a fact, I had enemies on earth—and here they are coming right straight along where I am. I kind of thought for a long time after I came here—for several weeks—I kind of thought things had got mixed. That the inhabitants of the infernal regions below had sent up such a wail for assistance from above, that they had taken compassion upon them and descended to meet them half way, and they were having a kind of jubilee over it.

That is the conclusion I came to for a long time—for several weeks. Since I have been here—four years—I haven't seen any of them go down again, nor, on the other hand, have I seen any of them go up to their home on high; and I come to the conclusion that it is just about here where all of them are.

I expect this is kind of queer to you. Thunder, it is queer. I will take you right at your own word, though, that everything is in accordance with the will of God; and there was never anything that existed without His will and permission; I will say what you say now, and you can make the best of it. Well, I can tell you that I have come to another place, and it is a very good place, and if you want to know anything more about it, you can come where it is.

There is one thing very certain; if you come here you will never go back where you are to live. No, sir, you won't do that! No, sir, if you could just get set right back as easy as to turn your hand over, you would not go. You will think it strange, but I didn't come here to preach. I don't believe in that. I tell you I have heard preaching, and know what it is for folks to hear it. I did not come here to preach to any one. I wanted to tell my folks that uncle Rufus Carvin—be sure and not get my last name spelled wrong—is about on what he calls the square. He says, too, that his little girl, his little niece, is going to make a tiptop subject for this kind of—what do you call this body for other folks to talk through? [We call such mediums.] Is that what you call them? Well, that is what they are then. When she gets along there, why then I am going to have a chance to talk a good deal to you.

There was one or two other things I was thinking to say to you, but I declare I have had such a time waiting, and this is such a new business to me, that I can't think what I want to say.

[To reporter.] Now I want you to be sure and send my letter. Tell this woman [the medium] to send it for me, will you? I want to send it to Harriet Shoven, St. Louis. Do you know where that is? Well, there is where I want to send it. Now will you tell this woman to forward it without fail? [We will.] You see things look kind of misty to me—look kind of mixed. Well, I will come again. Yes, I will take possession of my little niece, and talk through her. Good afternoon to you.

—— DENTON.

Behold, how strange and mysterious are the ways of God! After an existence upon earth we pass through death; and after passing through death we obtain life. How strange that we should have to pass through death in order to realize our true conditions—the powers that we are in possession of even while upon earth, and know them not. Strange that man should have conceived the idea of a last long sleep. Or such conceptions of the Father, infinite in wisdom and goodness, and yet with all that wisdom, damning a certain portion of his own children to eternal punishment.

These, I believe, are the ideas of man, not of God; unless, as is often claimed, all is a part of God. I believe that back of all the worlds there is a great Spirit or Mind that guides and governs all things. Though mysterious and strange to us, yet I think He will care for and guide each and every one of us.

For six months before my death, I tried hard to locate that great Spirit we term God. I tried to prepare myself so that when I left earth I might be capable of entering into His mighty presence. Now, as strange and absurd as this looks, there are many besides myself who believed the same thing. We passed through death, and after that we found ourselves living men and women. Children that came here in infancy have grown in knowledge and stature, and have become men and women. There are others that stay long upon earth, and their locks become whitened by the frosts of many winters, and their limbs feeble. After passing through death they become as fresh and youthful as ever. But greater and more beautiful than all else is the fact that human minds have been brought to that stage of reasoning and thinking that many are willing to receive the thoughts and ideas of individuals after death.

You will say how singular that Maynard should talk in this way. Well, it is strange, but if I talk at all, I must say what I think, and tell you what I find.

You want to know if Leslie has grown so that he is as large as he would have been if he had staid the same length of time upon earth. You know he was but three months old when he died; and if he had lived upon earth in the way you would have counted his years, they would have numbered twelve. You wonder if he has the appearance of a boy of twelve. You wonder, but I *know*, because I see him, and I tell you he has. I think he is more pleasant and more agreeable than he would have been had he contended with the trials of earth. I know this is strange to you, but it is true.

[To reporter.] I want, sir, to make myself distinctly understood, and after this effort of mine, I hope you will have the kindness to oblige me so much as to send my few remarks to my friends. In order to do that, of course you will have to know their address. I have four sisters and a mother—father is with me—four sisters, mother, two brothers, also a wife and two children, upon earth. The little boy that I spoke of is mine. He is here. Now, the question with me is which one to send this to. It is hard, you see, to instil new ideas into minds that have entertained those so directly opposite to the ones that I now give.

To my youngest sister I will send this. I look to see her number, but I do not. Her name is Miss Emma L. Denton, Brooklyn, New York. You just send it to that address, and she will get it.

I request you, my sister, to show this to all our folks. I feel sure that you will, and that is the reason I send it to you. If you want to hear from me further, and I know you will, you must visit some of those persons that are susceptible to spirit influence, and I will try to manifest myself to you the very first time you do so. I say that I will try, but I may not succeed. Until then, and perhaps until you join me here, I will say good bye.

[To reporter.] To you I would give my thanks for your kindness, and hope for your happiness and success upon earth. Good bye.

ANNA MONTEITH.

It has often been stated that all things are possible with God; but if it is possible for Him to give women equal rights with men, I think it is time that he did it. Now, you may think that if I have passed from earth to heaven, it would be as well that I let that subject rest; but I tell you that I see so much real heart sorrow in my sister woman, I feel to come to say to her free and exalt yourself. Go in bodies; all of you be one in mind.

I tell you just so long as you will wait, hoping for times to change, and for man to have more liberal views in regard to woman, just so long you may wait. Don't be afraid of what some will say—some who haven't decision of character sufficient to assert their rights themselves. It is of but little moment what they think.

Utter your thoughts boldly, and any man that would call you "strong minded," or out of your place, is not worthy of attention—is not worthy of one thought. We see here on this plane of life more than ever the necessity for woman to live true unto herself. Think of it a moment; are you not mothers? Is it not from women that all great men have their existence? Must there not be a superiority of individuality in woman to enable her to give birth to a noble son? If there is sufficient power to produce such a son, is there not the same ability to produce a noble daughter? Has not the sister equal rights with the brother?

I tell you that just so long as you continue slaves to man, just so long will there be the pale, ghastly faces which you meet every day of your life. Be true to the God-given rights within you. Do you think God in His wisdom created you inferior to man? No, no, far from it!

Look upon yourselves as equal in all things. Take proper care of yourselves. How much I might say upon this subject! I will not go into elaborate details. I will say this much, however—that is, that you in truth and sincerity to yourselves should stand firm to the principles of true womanhood. Care not for the title of *lady*—fashionable lady—but for a noble and true womanhood. Then every true man will respect you for your truthfulness. He will respect you for your firmness, for your decision of character; for living out that which seemeth true to you—and that is, to hold control over your own persons.

Ah, I see women among you who will say, if I am happy in my home in heaven, I need not trouble myself on their account. It is not for those who have no trouble that I say this. It is for those who grieve in heart and spirit—who are *bond slaves*. Men who look upon the slavery of the black race with such horror, enslave their own wives and daughters; it is no less slavery because it is in accordance with the rules of society.

Is it plain talk to say to you, you keep your wives in slavery and your daughters in bondage? Do you know what you do when you bestow the hand of your daughter upon another? Aye, fathers, think of it! Why, you give the hand that has always been her own to that of another—that one in whom she is to find all that is in the world for her to find of happiness or misery. Think when you are giving her away, what you are doing. What right have you to bestow her on any one? Why should she, in order to obtain true life—that which is true to her nature—why should she be obliged to sell herself—yes, her very soul? Sometimes for love, sometimes for a home, and sometimes for some one to care for her.

Is it not time that woman should care for herself? If she trusts herself in the hands of man, and that man holds her a slave, can she help it? It is time, my sisters, that you think of this and be not afraid to assert your rights, because of this one, or that one, or the other one.

There are those, as I said before, who will jeer at you. It is not unto them you are answerable for your conduct. Rely upon yourselves in every stage of life. Fall back upon your own individualities—your own true, glorious womanhood. When you do that, you need not have the slightest fear of any one.

You will think perhaps that I suffered; and I did. Had I not suffered all the misery possible for a woman to suffer, I should not have known how galling and how severe those sorrows were. Having lived under such bondage from early womanhood until I passed from this life—which was at the age of thirty-three years—I have an idea of what it is. Would you, my sisters, blush that I speak thus? Oh, where is your womanhood? You know what I used to say about it, and I say the same now. In freedom, the negro has greater privileges than you have. Is that right? I know there are thousands of you that exclaim it is not, and yet you say, how can we help it? Man has placed us there, and kept us there. Man does not hold you—you hold yourselves. Put yourselves into proper positions. You can do it, and if it is ever done you will have to do it. Don't wait to be freed by death.

Will you, my brother William, will you wish that I had kept quiet? Will you, Alfred, wish that I would rest in heaven? Think you that I can? I wish sometimes that I could, and yet when I see the suffering of my sisters upon earth, then it is that I am glad that I have feeling sufficient to say something to them and give them words of courage in the hours when they most need it.

Seymour, shall I send this to you? I know that you will get it, and I know, too, that I shall come again. I have manifested myself to you by raps on the table, tipping the table, but then I could not talk as I would like to in that way. It was too tedious; for there are things that are too tedious even to us—at least I find it so. I remember influencing Georgianna's hand at one time, and I remember how frightened you were, and she was alarmed as well as you. You will recollect it, too.

I did not tell you my name, did I? [No.] I had thought I would send this to Seymour, but I will not. I think that perhaps it would not be best. My friends have requested me to come here and communicate to them, but they did not think I would speak as I have done; but then what I have said I feel to be true. If you will be kind enough to publish this as I have given it, I will be much obliged. My name is Anna Monteith.

BENJAMIN PHILLIPS.

[Looking about the room.] Why didn't you have your house filled up with folks? What do you have so much vacant room for? Now, see here, ain't you going to say a word to me? Can't you furnish any body for me to talk to? Ain't there anybody in this house? [To reporter.] Look here, by thunder, you don't seem to notice me. [Reporter—"I must write what you say, and it is difficult for me to write and talk too; tell your story, and I will do the best I can to entertain you."]

I don't like what that woman said. [Referring to a preceding communication.] You see I don't like to feel myself connected with such thundering ideas as them. Lord, I would not have her talk that way to my mother. I would not like mother to think that everybody is of such a complaining spirit as that woman here is. Don't you think we have just as bad folks here as on your earth? Why, we do—I just believe it. Do you? [To reporter.] Now I just want to ask you what is the use of having this room so warm here? [It is a cold evening, and it is necessary to keep the windows closed. Shall I open them?] Don't open them on my account, because I ain't going to stay only about two minutes and a half. My father said if I would come here and give my name, and the place where I went up, or where my body went down and my soul went up, that he would believe that this thing could be. Now, you see I don't care about the belief, but mother is dreadful anxious that I should come. Mother is as strong as Samson in this belief now. She used to talk to me, and I was wicked enough to kind of laugh at her. I would not do that now, mother. No, I would sooner help you.

I was with you, too, long before you got word that I had gone away, and know you felt pretty bad, too, because you didn't have my body.

You see the way of it was, mother didn't want me to go away; but I got a pretty good bounty, and that is the reason I went. Do you know anything about this bounty business? If you do, you know it is rather an inducement for a fellow when he can get so much just for going into the service. Father thought it would be a kind of nice thing, and thought I would stand the same chance with the rest, and so I went. I suppose if I had listened to my mother entirely, I never would have gone. Don't feel bad about that now—the thing is done. It is easier to do a thing than to undo it. If I had known I was going to go up, I would not have gone. Not because I ain't satisfied—not that—but because you feel the way you do. I get along just as well as though I had staid there, but you feel bad about it. I don't want you to.

You know the three nights before you got the letter telling you of my death—mother, I am speaking to you now—you dreamed of me. You dreamed the first night that I came home nice and well; the second night you dreamed I came home wounded; the third night you dreamed I was brought home, and just lived to be brought through the gate, and you felt so dreadfully about it you waked up. You said that you were going to hear that your poor boy was dead. You felt sure of it. Father asked you why, and you said because you dreamed three nights in succession about him. The first night I was all right, and home nice. The next night I was wounded, and the next night I was brought home, and just lived to get through the gate and died, and you never spoke to me. You remember how you cried about it. And father said, "It beats all, Amelia, that you are always worrying about Ben." You said, "You will hear that our poor boy is dead;" and you did, sure enough.

Well, now, I heard all that—I knew all that. The first night I was well to you; but you kept thinking of it the next day, and felt afraid that I was dead, or was wounded, or something was the matter with me, because you dreamed about me. You thought of it so much during the day, that at night I got close to you, and you dreamed of me, and when you awakened you thought I was hurt. The reason you dreamed of my being hurt was on account of having that idea in your mind during the day. Then you began to fear that I was dead, and that night when I came close to you again, and you dreamed of me, you thought then that I was dead. You awakened with that impression on your mind, and you retained it. You have an idea that I am going to tell you that I was near you the three nights to let you know that I was dead. Well, now, I knew that you would hear of it, and you

would feel bad enough when you did. I wanted to get just as close to you as I could; and when you were asleep I came close enough to you so that you dreamed of me. I did not wish to let you know I was dead. I staid a good deal longer than I expected to.

I was going to tell you the place where I died, and my name. I was going to tell you, too, how old I was. I wasn't quite twenty-one when I died. I was away from home a year and a half before I died. You, father, will watch all along through this, and say, "Now, if that is you, Ben, why don't you speak it right out, and tell how you died." I tell you I wanted to follow this out closely before I told you where I died. Now, I will tell you—it was at Pea Ridge. It is not because you don't know, but you want me to tell that here. Now, what's my name? It is Benjamin Phillips. What is father's name? It is Ransom Phillips.

Now, father, I have done what you wanted me to do. Mother, I don't want you to cry when you read this, because you see if you do I shall wish I had not come. Perhaps I have not talked as I would have done if I had my own body. I know I have not. I have done the best I could. I suppose there is no body to blame either.

[To reporter.] I am obliged to you, sir. Good day, and a right smart nice trip to you through life, and when you come here I will show you around.

Third National Convention.

To the Spiritualists and Reformers of the World:

At the SECOND NATIONAL CONVENTION OF SPIRITUALISTS held in Philadelphia by adjournment from the 17th to the 21st of October, 1865, it was

Resolved, That this Convention and its successors be, and hereby are declared to be a Permanent National Organization of Spiritualists, and that the officers of this Convention hold their respective offices until the next Annual Convention, and their successors are elected;

Resolved, That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Spiritualists, whose terms of office, as delegates, shall expire when their successors, or other delegates, shall be elected by their respective local organizations, but whose membership of the National Organization shall not cease until their names are voluntarily withdrawn, provided that membership, without annual appointment by local organization, shall not entitle members to vote, or take part in the business of Annual Conventions;

Resolved, That the National Organization of Spiritualists will, until otherwise ordered, hold Annual National Conventions of delegates from local organizations, at such times and places as the President, Vice-Presidents, Secretary and Treasurer of this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee for that purpose;

Resolved, That appointments and records as delegates from local organizations, shall alone constitute the membership in the National Organization of Spiritualists; and all such delegates shall be thereby constituted and remain members until their names are voluntarily withdrawn.

Resolved, That until otherwise ordered, each local organization of Spiritualists, or Progressive Reformers, shall be entitled to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty members.

Resolved, That in adopting these articles, all rights of the National Organization hereby instituted, in any wise, at any time, or in any manner, in the least degree to assume the power to prescribe creeds, articles, or declarations of faith for Spiritualists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, or otherwise, are forever prohibited.

In pursuance of the above, the undersigned officers of said Convention, as the Executive Committee, have received the following invitation, to wit: "At a meeting of the Providence Congregation of Spiritualists, held at Pratt's Hall, the following resolutions were unanimously adopted:

Resolved, That the National Convention of Spiritualists be invited to hold their next session in the city of Providence in the month of August next;

Resolved, That if this invitation be accepted, we recommend that one day be devoted to an excursion upon the waters of our Narragansett Bay. And we tender to the Convention the free use of our Hall, a fraternal greeting and kind hospitality."

(Signed) L. K. JOSLIN, *Secretary.*

And, on conferring with each other, we have decided to call the THIRD NATIONAL CONVENTION to meet on Tuesday, the 21st day of August, 1866, and continue in session until the following Sunday, at the above mentioned Hall, in the City of Providence, State of Rhode Island. And we therefore invite "each local organization of Spiritualists or Progressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members;" to attend and participate in the business which may come before said Convention.

JNO. PIERPONT, President.
MARY F. DAVIS, V. P. for New York.
J. G. FISH, " " New Jersey,
I. REHN, " " Penn.
THOMAS GARRETT, " " Delaware,
J. A. ROWLAND, " " D. of C.
A. G. W. CARTER, " " Ohio,
BENJ. TODD, " " Michigan,
S. S. JONES, " " Illinois,
H. S. BROWN, M.D. " " Wisconsin,
C. H. CROWELL, " " Mass.
M. B. RANDALL, M.D. " " Vermont.
M. B. DYOTT, of Pennsylvania, Treasurer.
HENRY T. CHILD, M. D., Secretary,
634 Race St., Philadelphia.

BOOKS! BOOKS!!

NEW YORK AND BOSTON PRICES.

FOR SALE BY THE

RELIGIO-PHILOSOPHICAL

PUBLISHING ASSOCIATION

(Address Post Office Drawer **6325.**)

CHICAGO, ILL.

All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, addressed as above, will meet with prompt attention.

	PRICE.	POSTAGE.
A, B, C, of Life, by A. B. Child	$ 25	2
Age of Reason, by Thomas Paine	40	8
America and Her Destiny, by Emma Hardinge	10	2
American Crisis, by Warren Chase	20	4
Answers to Ever Recurring Questions, a Sequel to the Penetralia, by A. J. Davis	1.50	20
Anti-Slavery Harp, compiled by W. W. Brown	13	2
Apocryphal New Testament	1.00	16
Arcana of Nature, or History and Laws of Creation, Vol. I, by Hudson Tuttle	1.25	20
Arcana of Nature, or the Philosophy of Spiritual Existence, and of the Spirit World, Vol 2, by Hudson Tuttle	1.25	20
Arnold, and other Poems, by J. R. Orton, cloth	50	12
Astro-Theological Sermons, by Robert Taylor.	1.50	18
Anthropomorphism Dissected and Spiritualism Vindicated, by D. S. Davis, M. D.	60	12
Be Thyself, by Wm. Denton	20	
Bible Triumphant, by Mrs. H. V. Reed	50	4
Biography of Free Thinkers	75	10
Biography of Satan, by K. Graves	35	
Blossoms of Our Spring, (a Poetic Work,) by Hudson and Emma Tuttle	1.25	20
Bouquet of Spiritual Flowers, through the mediumship of Mrs. J. S. Adams, by A. B. Child, M. D. Cloth, 75 cts., postage 10 cts. Gilt, $1.00, postage 10 cts. Extra gilt	1.50	10
Bouquet from the Garden of Humanity, (Poetical,) by Benjamin Todd	25	2
Branches of Palm, by Mrs. J. S. Adams. English cloth, beveled, $1.25. Extra, gilt edge	1.75	16
Broken Lights, by Frances Power Cobbe	1.75	
Christ and the People, by A. B. Child, M. D.	1.25	12
Christ and the Pharisees upon the Sabbath, by a Student of Divinity	20	2
Christianity; its influence on Civilization, and its relation to Nature's Religion, by Caleb S. Weeks	25	2
Complete Works of Thomas Paine. Three volumes	6.00	94
Conduct of Life, by R. W. Emerson	1.50	20
Contest The, a poem, by Geo. P. Carr	1.25	10
Davenport Brothers; Their Manifestations, &c.	30	4
Devil's Pulpit, by Robert Taylor	1.50	18
Discussions of Spiritualism, by Brittan and Richmond, cloth	2.50	28
Dissertation on the Evidences of Divine Inspiration, by Datus Kelley	20	4
Effect of Slavery on the American People, by Theodore Parker	10	
Eliza Woodson, or the Early Days of One of the World's Workers, by Mrs. E. W. Farnham	1.50	
Emerson's Writings, 1st and 2d Series, both	3.00	40
Emma Hardinge, (Photograph)	25	
English Traits, by Ralph Waldo Emerson	1.50	20
Epitome of Spirit Intercourse; a Condensed View of Spiritualism, by Alfred Cridge	40	8
Errors Corrected; an Address by the spirit of Stephen Treadwell	10	2
Errors of the Bible, by H. C. Wright	30	6
Essay on Dream, by Thomas Paine	25	4
Essay on the Trial by Jury, by L. Spooner	1.00	16
Facts and Information for Young Men	13	2
do do do Women	13	2
False and True Theology, by Theodore Parker	10	
False and True Revival of Religion, by Theodore Parker	10	
False and True Marriage, by Mrs. H. F. M. Brown	10	2
Familiar Spirits, and Spiritual Manifestations, by Dr. Enoch Pond	15	4
Footfalls on the Boundary of Another World, by Robert Dale Owen	1.75	24
Free Love and Affinity, by Miss Lizzie Doten	10	
Free Thoughts Concerning Religion, or Nature vs. Theology, by A. J. Davis	20	2
Further Communications from the World of Spirits, by the Spirit of George Fox	75	12
Fugitive Wife, by Warren Chase. Paper, 30 cts. Cloth	50	
Gazelle	1.25	12
Gist of Spiritualism, by Warren Chase	50	6
Great Harmonia, by A. J. Davis. 5 vols, viz: Vol. 1. The Physician; Vol. 2. The Teacher; Vol. 3. The Seer; Vol. 4. The Reformer; Vol. 5. The Thinker. Each	1.50	20
Harmonial Man, or Thoughts for the Age, by A. J. Davis. Paper, 40 cts., postage, 6 cts. Cloth	75	12
Harmonial and Sacred Melodies, by Asa Fitz	40	6
Hartford Bible Convention	1.00	16
Harbinger of Health, by A. J. Davis	1.50	20
Healing of the Nations, (First Series,) by Chas. Linton, Medium	2.50	32
Healing of the Nations, (Second Series,) by Charles Linton	2.50	32
History of all Christian Sects and Denominations—their Origin, Tenets, Condition, by John Evans, LL. D.	75	16
History of the Chicago Artesian Well, by Geo. A. Shufeldt	25	
History and Philosophy of Evil, by A. J. Davis.	40	6
History of Dungeon Rock, by Enesee	30	4
History of Mexican War, by Loring Moody	20	4
Household Poems, (15 Illustrations,) by H. W. Longfellow	50	6
How and Why I became a Spiritualist, by W. A. Danskin. Cloth	75	12
Incidents in My Life, by D. D. Home, Introduction by Judge Edmonds	1.25	16
Infidels' Text-Book, by Robert Cooper	1.00	12
Intellectual Freedom; or Emancipation from Mental and Physical Bondage, by Charles S. Woodruff, M. D.	50	
Is the Bible Divine? by S. J. Finney	30	4
Is there a Devil? The Argument Pro and Con.	20	2
I Still Live, (a Poem,) by Miss A. W. Sprague	10	
Jesus of Nazareth, by Alexander Smyth	1.50	20
Kingdom of Heaven; or the Golden Age, by E. W. Loveland. Cloth	75	12
Kiss for a Blow, by H. C. Wright	75	12
Kneeland's Review of the Evidences of Christianity	75	8
Know Thyself, O, Man, and be thine own Physician, by the Spirit Physician called the Man of Nature, through Mrs. Dr. D. A. Gallion	50	4
Lays of Liberty	20	4
Lectures on the Bible, by J. Prince	1.00	16
Legacy to the Friends of Free Discussion, by Benjamin Offen	75	10
Legalized Prostitution, by C. S. Woodruff, M. D. Cloth	1.00	16
Letter to the Chestnut Street Congregational Church, by John S. Adams	15	2
Letters to Eugenia; or a Preservative against Religious Prejudice, by Baron D'Holbach. Translated from the French by Anthony C. Middleton, M. D.	75	10
Lily Wreath, by Mrs. J. S. Adams, Medium	1.00	16
Life Line of the Lone One, by Warren Chase. Cloth	1.00	16
Life of Thomas Paine, by G. Vale. Cloth	75	10
Light in the Valley, by Mrs. Newton Crosland	1.00	16
Living Present and Dead Past, by Henry C. Wright	50	4
Lizzie Doten's Review of a Lecture by James Freeman Clarke	15	
Love and Mock Love. Cloth, plain, 25 cts., postage, 4 cts. Gilt	40	4
Lyric of the Golden Age, by T. L. Harris	2.00	20
Magic Staff, an Auto-Biography of A. J. Davis.	1.75	24
Man and His Relations, by Prof. S. B. Brittan.	3.50	40
Manomin, by Myron Coloney	1.25	16
Marriage and Parentage, by Henry C. Wright.	1.25	20
Messages from the Superior State, by John Murray, through John M. Spear	50	10
Methodism and Spiritualism, by Andrew Rickel	10	2
Millenial Dawn; or Spiritual Manifestations Tested, by Rev. C. H. Harvey	75	8
Ministry of Angels Realized, by A. E. Newton	20	2
Miscellanies, embracing Nature, Addresses, and Lectures, by R. W. Emerson	1.50	20
Mistake of Christendom, by George Stearns	1.00	16
Morning Lectures, (Twenty Discourses,) by A. J. Davis	1.75	
Moses and the Israelites, by Merritt Munson.	1.50	20
Natty, a Spirit; His Portrait and his Life, by Allen Putnam. Paper, 40 cts., postage 4 cts. Cloth	50	16
New Manual for Children, (for Lyceums,) by A. J. Davis. Cloth, 80 cts. Morocco, gilt	1.00	8
New Testament Miracles and Modern Miracles, by J. H. Fowler	40	4
Optimism, the Lesson of Ages, by Benjamin Blood	75	12
Paine's Political Writings. Two volumes in one. Calf	4.00	62
Paine's Theological Works, by J. J. Rousseau.	1.50	20
Paine's Writings, Theological and Miscellaneous	2.00	36
Peculjar; A Tale of the Great Transition, by Epes Sargent	1.75	20
Penetralia; being Harmonial Answers to Important Questions, by A. J. Davis	1.75	24
Personal Memories of Daniel Drayton	40	8
Philosophical Dictionary of Voltaire. Two volumes in one. Calf	5.00	65
Philosophy of Spiritual Intercourse, by A. J. Davis	60	6
Philosophy of Herbert Spencer, (First Principles.)	2.25	28
Philosophy of Creation, from Thomas Paine, by Horace Wood, Medium. Paper	30	4
Philosophy of Special Providences, (a Vision,) by A. J. Davis	20	2
Physiological Mysteries and Revelations, by Eugene Becklard	25	4
Physical Man, by Hudson Tuttle	1.50	20
Poems, (with Portrait,) by Ralph Waldo Emerson	1.50	20
Poems from the Inner Life, by Miss Lizzie Doten. Cloth, $1.25, postage, 16 cts. Full Gilt	2.00	
Poems for Reformers, by Wm. Denton. Cloth	60	12
Psalms of Life. Cloth	1.00	16
Ravalette; a Wonderful Story, by P. B. Randolph	1.25	
Reason, the only Oracle of Man; or a Compendious System of Natural Religion, by Col. Ethan Allen	50	8
Relation of Slavery to a Republican Form of Government, by Theodore Parker	10	
Religion of Manhood; or the Age of Thought, by Dr. J. H. Robinson. Cloth	75	16
Religious Demands of the Age, by Frances Power Cobbe. Paper	25	4
Religious History and Criticisms, by Ernest Renan	2.50	
Reply to Lunt, by Miss Elizabeth R. Torry	15	2
Report of an extraordinary Church Trial, Conservatives vs. Progressives, by Philo Herme	15	2
Representative Men. Seven Lectures, by Ralph Waldo Emerson	1.50	20
Revival of Religion Which we Need, by Theodore Parker	10	2
Road to Spiritualism, by Dr. R. T. Hallock	25	4
Rubicon is Passed, by Elisha Chase	25	4
Scenes in the Summer Land, (a Photograph,) by Hudson Tuttle	25	
Science of Man Applied to Epidemics; their Cause, Cure and Prevention, by Lewis S. Hough	75	16
Seeress of Provorst, (from the German,) by Mrs. Crowe	60	8
Selections from Theodore Parker's Unpublished Sermons	2.50	24
Self-Abnegationist; or the True King and Queen, by H. C. Wright. Paper, 40 cts., postage, 4 cts., Cloth	65	8
Sexual Physiology, by R. T. Trall, M. D.	2.00	
Six Lectures on Theology and Nature, by Emma Hardinge. Paper, 75 cts. Cloth	1.00	
Six Years in a Georgia Prison, by Lewis W. Paine. Paper, 25 cts., postage 4 cts. Cloth	40	8
Soul Affinity, by A. B. Child, M. D.	20	2
Soul of Things, by Wm. and Elizabeth M. F. Denton	1.50	20
Spirit Manifestations, by Adin Ballou. Paper 50 cts.—postage 6 cts, Cloth	75	12
Spirit Minstrel, by Packard and Loveland. Paper, 35 cts. Board	50	
Spirit Voices, (Poetical,) by E. C. Hench, Medium	40	4
Spirit Works Real but not Miraculous, by Allen Putnam	25	4
Spiritual Reasoner, by Dr. E. W. Lewis	75	12
Spiritual Sunday School Class Book	25	4
Spiritual Telegraph Papers, 9 vols., each	1.25	20
do do do Large Size, Stiff Covers, each	2.25	75
Spiritualism, by Judge Edmonds and Dr. G. T. Dexter	2.50	32
System of Nature; or, Laws of the Moral and Physical World, by Baron D'Holbach. Translated by H. D. Robinson. Two volumes	2.00	24
The Diegesis; being a discovery of the Origin, Evidences, and Early History of Christianity, by Rev. Robert Taylor.	2.00	24
Thirty-two Wonders, or the Skill Displayed in the Miracles of Jesus, by Prof. M. Durais. Paper, 30 cts., postage, 6 cts. Cloth	50	8
True Civilization, by Josiah Warren. Paper,	50	8
Twelve Messages from the Spirit of John Quincy Adams. Plain, cloth	2.00,	32
Two Discourses, by F. L. H. Willis	20	
Unconstitutionality of Slavery, by Lysander Spooner	1.00	16
Unwelcome Child, by Henry C. Wright. Paper, 30 cts. Cloth	50	10
Voices of the Morning, (a New Poetic Work,) by Belle Bush	1.25	16
Voices from Prison, or Truths for the Multitude, by James A. Clay	75	12
Whatever is, is Right, by A. B. Child, M. D.	1.25	16
Whatever is is Right, Vindicated, by A. P. McCombs	10	2
What's o'clock	15	2
Woodman's Reply to Dwight	20	4
Woman and her Era, by Mrs. Eliza W. Farnham, 2 vols. Plain cloth, $3.00; full gilt.	4.00	
Wreath of St. Crispin; or, Lives of Eminent Shoemakers	40	10
Yahoo	75	10

The above, and a variety of other books, kept for sale, will be mailed on the receipt of the price and postage. We shall add to, and correct the list, from time to time, as occasion may require.

Address GEO. H. JONES,
Sec'y R. P. P. Association,
Post Office Drawer 6325, Chicago, Ill.

S. S. JONES,
President Religio-Philosophical Publishing Association.

THIS DAY PUBLISHED, JANUARY 2d.

An Original and Startling Book!

THE ORIGIN AND ANTIQUITY

OF

PHYSICAL MAN,

SCIENTIFICALLY CONSIDERED,

PROVING MAN TO HAVE BEEN COTEMPORARY WITH THE MASTODON; DETAILING THE HISTORY OF HIS DEVELOPMENT FROM THE DOMAIN OF THE BRUTE, AND DISPERSION BY GREAT WAVES OF EMIGRATION FROM CENTRAL ASIA.

BY HUDSON TUTTLE.

THE design of the author is well set forth in the title of his work. The manner of its accomplishment may be understood by our saying that he seems peculiarly endowed with the rare faculty of presenting the most dry and obscure questions of Science in such a vivid and striking manner, that the most unscientific reader can readily comprehend them. He stands directly between the Scientist and the man of common education as an interpreter; and as is proved by the success of his former publications, understands the needs of the popular heart, and the best manner of meeting them in a most surprising manner.

"Theology is not mentioned in the course of the whole work, yet it is most completely overthrown and annihilated. The annals of geology are exhausted in successfully proving the vast antiquity of man, the records of zoology in proving his place in animate nature, and the immense labors of historians and linguists in showing the origin and relations of the diversified Races of Mankind."

The Lithographed Chart,

Attached to the volume, is alone worth its price.

Price, $1.50—postage 18 cents extra. For sale at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. P. O. Drawer **6325**, Chicago, Ill. 18-tf

THE GREAT LYRICAL EPIC OF THE WAR.

GAZELLE:

A TALE OF THE GREAT REBELLION.

A Purely American Poem.
It is an Autobiography.
Its Characters are from Life.
Its Scenes are the Great Lakes.

NIAGARA FALLS, the St. Lawrence, Montreal, the White Mountains, and the sanguinary battle-fields of the South. It episodes the weird legends which cluster around these places. Its measure changes with the subject, joyful or sad, and by its originality and airy lightness awakens at once the interest of the reader, and chains it to the end. It has all the beauties of a poem, the interest of a romance, and the truthfulness of real life.

This volume marks a new era in the history of American poetry. It is receiving the most marked attention from the press.

"This is a delightful, delicious, versified story of the war; full of romance, spiced with wit, spicy with humor, happy even to occasional grotesqueness in its rhymes, with a dash and rattle, which wins the reader at the start, and chains his attention to the very last page."—*Banner.*

Beautifully bound in blue and gold.

Price $1.25—postage 12 cents. For sale at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. P. O. Drawer **6325**, Chicago. 18-tf

A NEW BOOK.

Just published by the "Religio-Philosophical Association," entitled

THE BIOGRAPHY OF SATAN;

Or a Historical Exposition of the Devil and his Dominions; Disclosing the Oriental Origin of the Belief in a Devil and Future Endless Punishment. Also, the Pagan Origin of the Scriptural Terms, "Bottomless Pit," "Lake of Fire and Brimstone," "Keys of Hell," "Chains of Darkness," "Everlasting Punishment," "Casting out Devils," etc., etc.

With an Explanation of the Meaning and Origin of the Traditions respecting the Dragon Chasing the Woman—"The Woman Clothed with the Sun," etc. By K. GRAVES, author of "Christianity Before Christ; or, The World's Sixteen Crucified Saviours."

(Fear hath torment.) Read! Read! Read! "Something new and something true," and be saved from (the fear of) endless damnation.

THE "BIOGRAPHY OF SATAN" will be found to be a work of rare novelty, curiosity and value to the general reader, and of the most intense and momentous interest to the fear-bound professor of religion, of every name and nation in the world. It contains a very extensive, rare and compact collection of historical facts upon the several points treated on.

For sale at this office. Price 35 cents. Sent by mail postpaid on receipt of price.

THE HISTORY

OF

MOSES AND THE ISRAELITES,

IS THE title of a new book, written by the undersigned, and just issued from the press of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, Chicago, Ill. The design of the work is to expose to popular comprehension the false God whom Moses taught mankind to revere; the uninspirational character of Moses' writings; the criminality of his conduct; and the impurity of the source of that conduct. All these positions are plainly demonstrated in this book.

The book contains some 370 duodecimo pages; is printed on new type, (Brevier) and on good paper. Retail price, bound in cloth, $1.50; postage 20 cents extra. For sale at the office of publication, and at the Book Store of Tallmadge & Co., 109 Monroe street, Chicago, and by the undersigned at Geneseo, Henry Co., Ill., MERRITT MUNSON. 15-tf

JUST PUBLISHED:

JESUS OF NAZARETH:

OR THE

TRUE HISTORY OF THE MAN

CALLED

JESUS CHRIST.

GIVEN ON SPIRITUAL AUTHORITY, THROUGH

ALEXANDER SMYTH.

THIS is the most extraordinary and curious book ever published since the art of printing has been invented. It purports to be a true history of the lamentable career of Jesus during the last three years of his existence, with a slight sketch of his youth. It presents him in the natural character of an intelligent and virtuous man, who fell a martyr to his good intentions in the cause of humanity. It is entirely cut loose from the trammels of priestcraft, superstition and humbug, and though written in a style so plain that every reader can comprehend, yet the incidents are so startling and combined with such prudence and tact as regard Unity, that the reader's attention is seized and held fast by a deep absorbing interest. The most brilliant romance ever written cannot present scenes more attractive than are presented in this curious and unparalelled production. The author asserts that this book is written at the request of the spirits who furnished him with certain facts by mental visions and oral communications, with permission to use his own taste, judgment, and abilities as to the manner in which they should be made known to the public. Since the book has been published, in regard to its truth it has been publicly endorsed by the spirits at Boston, and declared to be the only work ever written in which the truth is given concerning Jesus of Nazareth. (See "Banner of Light," June 3, 1865.)

For sale by the author, 337 S. Second street, Philadelphia, Penn., and at the Religio-Philosophical Publishing Association, Chicago, at $1.50 per copy, and postage 18 cts. 11-tf

A NEW AND THRILLING POEM.

THE CONTEST.

A POEM,

BY GEORGE P. CARR.

THIS work embodies the history of the war for the maintenance of the Union, from its commencement to its close, omitting to notice in detail the latter portions of the struggle wherein the spirit of partisanship has obscured the real merits of those concerned.

The uniform excellence of the language employed, and the careful adherence to regular metre, will commend "The Contest" to all lovers of true poetry; while the pure and lofty sentiments of patriotism, which abound in its glowing pages, make it a valuable accession to every good library, and an acceptable gift for a beloved friend.

It is tastefully bound in cloth and printed on elegantly tinted paper. For sale at this office. Price, $1.25; postage, 10 cents. Sent by mail on receipt of price and postage. Address Geo. H. Jones, Secretary, P. O. Drawer 6325, Chicago, Ill 2-9-tf

CHRIST AND THE PEOPLE.

BY A. B. CHILD, M. D.

A NEW BOOK IN HANDSOME TYPE AND BINDING.

THIS book presents Christ as He presented Himself.

It presents a new view of SIN;
A new view of JUSTICE;
A new view of CHARITY;
A new view of HUMAN LAW;
A new view of GOVERNMENT FOR THE PEOPLE;
A new view of MAN'S INSEPARABLE RELATION TO CHRIST,

in the present and the future, and of the unseen ties, that in all times, places and conditions, bind man to his fellow man.

Price per single copy, $1.25; postage, 15 cents.

Now ready. For sale at this office. 2-8-tf

WORKS OF HUDSON TUTTLE.

ARCANA OF NATURE. Vol. I.

The Laws and History of Creation,

THIRD EDITION.

PLAN I. To show how the *Universe* was evolved from chaos by established laws inherent in the constitution of matter.

II. To show how *life* originated on the globe, and to detail its history from its earliest dawn to the beginning of written history.

III. To show how the kingdoms, divisions, classes, and, species of the living world, originated by the influence of conditions operating on the primordial elements.

IV. To show how *Man* originated, and to detail the history of his primitive state.

V. To show how *mind* originates, and is governed by fixed laws.

VI. To prove man an immortal being, and that his immortality is controlled by as immutable laws as his physical state. Price $1.25—postage 20 cents.

ARCANA OF NATURE. Vol. II.

The Philosophy of Spiritual Existence, and of the Spiritual World.

A comprehensive view of the Philosophy of Spiritualism, answering the questions asked every day by the believer and the skeptic. Price $1.25—postage 29 cents.

BLOSSOMS OF OUR SPRING:

Poems by Emma and Hudson Tuttle.

One of the best volumes of Spiritual Poetry. Price $1.25.

Photographs of SPIRIT PAINTING—SCENES IN THE SUMMER LAND.

THE PORTICO OF THE SAGE: Carte de Visite, Twenty-five cents.

These works occupy the highest position in the Literature of Spiritualism. The medium author seems chosen by the invisible world as an amanuensis for their best and surest utterances. No Spiritualist can afford to do without them.

For sale at this office.

Scenes in the Summer Land—No. 2.

PHOTOGRAPHS of this beautiful oil painting, executed by the control of spirits, representing one of the gorgeous scenes of their abode, are now published by the artist,

HUDSON TUTTLE.

Carte de Visite, 25 cts.

Address RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, Drawer 6325, Chicago, Ill., or Hudson Tuttle, Berlin Heights, Ohio.

WE HAVE JUST RECEIVED

A NEW AND BEAUTIFUL BOOK,

ENTITLED

BRANCHES OF PALM,

BY MRS. J. S. ADAMS.

To those who are acquainted with the writings of Mrs. Adams, nothing need be said to commend this new volume to their attention.

The thoughts it contains bear evidences of a rich spiritual growth, and a maturity resulting from additional experience—and cannot fail to be welcomed and treasured by all lovers of "the good, the beautiful, and the true."

Every one who possesses this book will realize the truthfulness of a remark made by one who had the privilege of looking over its pages while in proof: "While I read it seems as though an angel stands by my side and talks to me." Another, a gentleman of this city, who read the first hundred pages, in a letter to a Boston paper concerning the book, says: "It is mostly prose in form, but all poetry in spirit. It is a staff that will support every weary pilgrim of earth that takes it in hand. It tells us how to live better and die happier. Its pages all along reveal the yet unrecognized goodness of God to man. In chastisement, as well as in blessing, it recognizes the guidance of wisdom. It is a precious book, it gives the reader food and comfort. It is a book that every one afflicted needs; the wayward need it, the thoughtless need it, the unhappy need it. It is a sweet and holy song to the devoted and devout. The poor, the rich, the ignorant, and the wise, will find rich blessings in it, and it will guide the feet of many over dangerous places.

To weary and worn pilgrims on these shores of time; those who long for a voice from heaven to speak to them; to those who mourn as well as to those who rejoice—to all of us journeying through this world of beauty to one yet more beautiful, these "Branches of Palm," will prove to be the almoners of many spiritual blessings.

This new work, finely printed and beautifully bound, is eminently valuable and attractive as

A Gift Book for all Seasons, Persons and Occasions.

Price, in English cloth, bevelled, $1.25 per copy; extra gilt side and edge, $1.75—postage 16 cents.

On receipt of which copies will be sent by mail, post paid.

For sale at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. Address George H. Jones, Sec'y. P. O. Drawer 6325, Chicago, Ill.

A NEW POEM BY A NEW AUTHOR!

MANOMIN:

A RYTHMICAL ROMANCE OF

MINNESOTA, THE GREAT REBELLION, AND THE MINNESOTA MASSACRES.

BY MYRON COLONEY.

THIS work recites some of the most celebrated battles of the War, such as Bull Run, Williamsburg, Fair Oaks, Mechanicsville, Savage's Station, Malvern Hill, Chantilly, Antietam, Fredericksburg, Chancellorville, Gettysburg, &c., &c.; follows Sherman to the sea; recites the heartrending account of the Minnesota Massacres, &c. In short, it is

A Romance of a Broad and Comprehensive Character,

That will entertain every American reader.

This book belongs to the Progressive Series, theologically speaking, and the messages from "*over the River*" which are scattered through it, will be found instructive.

For sale at this office.

Price, $1.25 per copy; 16 cents extra by mail. 21-tf

J. BURNS,

PROGRESSIVE LIBRARY,

1 Wellington Road, Camberwell,

LONDON, - - - ENGLAND,

Keeps for sale the RELIGIO-PHILOSOPHICAL JOURNAL and other standard Spiritual publications.

SPIRITUAL PUBLICATIONS.

TALLMADGE & CO.,

CHICAGO, ILLINOIS.

GREAT WESTERN DEPOT

FOR ALL

Spiritual and Reformatory Books

AND PERIODICALS.

Also—Agents for the RELIGIO-PHILOSOPHICAL JOURNAL and *Banner of Light.*

☞ These Publications will be furnished to patrons in Chicago at Boston prices, at **No. 109 Monroe Street,** (Lombard Block), two doors west of the Post Office.

Catalogues of books and prices sent on application.

Address, TALLMADGE & CO.,
1-tf Box 2222, Chicago, Ill.

Equipments for Children's Progressive Lyceums.

MRS. MARY F. DAVIS has made arrangements with the undersigned, so that all the articles required for Children's Lyceums can be furnished at short notice and lowest prices. He will keep a full supply of silk and linen Flags, Group Targets, Badges, Tickets, Manuals, &c., and will (for one postage stamp,) send printed instructions to any part of the world. Address FRANK W. BALDWIN,
2-8-tf No. 544 Broadway, New York.

REALLY A GOOD THING!

THE best method for Tanning, Dressing and Coloring Furs, together with the latest style patterns for making Gloves, Mittens, Victorines, Muffs and Skating Caps, sent to any address in the United States, on the receipt of $2.00.

Address MRS. F. A. LOGAN,
2-1-tf Station D, New York City.

NORTH-WESTERN PATENT AGENCY.

TUTTLE & CO.,

Solicitors of

AMERICAN AND FOREIGN PATENTS.

INVENTORS' GUIDE,

Containing important information, sent to applican gratis.

F. W. KRAUSE, Agent,

FRANKLIN IRON WORKS,

S. E. Corner Washington and Jefferson Sts.,

CHICAGO, ILLINOIS.

Manufacture Steam Engines, Sawmills, all kinds of Hoisting Machines, Derricks, Pulleys, Shafting, Hangers, Gearing, Mill Work, Tobacco Machinery, Lard Presses, and all kinds of Wood and Iron Machinery.

Kinds of Machinery Repaired. 1-t

WESTERN HYGEIAN HOME,

ST. ANTHONY'S FALLS, MINN.

R. T. TRALL, M. D.
M. NEVINS, M. D. } **Proprietors.**

THE INVIGORATING CLIMATE, clear, dry, bracing atmosphere, and charming scenery, render this region unrivalled as a resort for invalids affected with consumptive, dyspeptic, bronchial, rheumatic, and, indeed, all chronic diseases. The building is replete with all the appliances of the Hygienic System, and has accommodations for 500 or 600 persons.

Send stamps for circulars to the *Home*, or No. 15 Laight st., New York.

HYGEIO-THERAPEUTIC COLLEGES.—The lectures of the Summer terms will hereafter be given at "Western Hygeian Home," St. Anthony, commencing on the *Second Tuesday in June.* The winter terms will be held in New York, commencing on the *Second Tuesday in November.* Fees for the course $100. Graduation $30. After the first term Students or Graduates are charged $10 for every subsequent term. Ladies and gentlemen are admitted on precisely equal terms.

☞ The Honorary Degree of the College is conferred on properly qualified persons, on payment of the Diploma fee of $30.

WESTERN HYGEIAN HOME PRIMARY SCHOOL DEPARTMENT.—In this School *Physical Culture* is as much a part of the educational programme as is reading, writing arithmetic, Geography, &c. A superior system of Light Gymnastics is taught; and the health and development of both body and mind are carefully and equally attended to. 1-tf

A. JAMES,

THE MEDIUM ARTIST,

THROUGH WHOM the design for the heading of this paper was given, will send to any address, for 25 cents, a History of the CHICAGO ARTESIAN WELL, one of the greatest tests of spirit-power yet made; and for 25 cents he will send a Photograph copy of A. LINCOLN, called the EMANCIPATION. The original was given through his hand, while in the trance state, in 25 hours. It is 52x88 inches—"Life Size;" said to be the largest drawing of the kind, under glass, in this country.

☞ *It can be seen at the Artesian Well.*

Address A. JAMES,
1-tf Chicago, P. O. Box 2079

HEALING THE SICK

BY THE

LAYING ON OF HANDS.

THE UNDERSIGNED, Proprietors of the DYNAMIC INSTITUTE, are now prepared to receive all who may desire a pleasant home, and a sure remedy for all their ills. Our Institution is

Our Children.

"A child is born; now take the germ and make it
A bud of moral beauty. Let the dews
Of knowledge, and the light of virtue, wake it
In richest fragrance and in purest hues;
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose
All power to charm; but if that lovely flower
Hath swelled one pleasure, or subdued one pain,
O who shall say that it has lived in vain?"

While the Days are Going By.

There are lonely hearts to cherish
While the days are going by;
There are weary souls who perish
While the days are going by;
If a smile we can renew,
As our journey we pursue,
Oh! the good we all may do,
While the days are going by!

There's no time for idle scorning
While the days are going by;
Let our face be like the morning
While the days are going by;
Oh! the world is full of sighs,
Full of sad and weeping eyes:
Help your fallen brother rise
While the days are going by.

All the loving links that bind us
While the days are going by,
One by one we leave behind us
While the days are going by;
But the seeds of good we sow,
Both in shade and shine will grow,
And will keep our hearts aglow
While the days are going by.

Enigmas, Charades, Etc.

MISCELLANEOUS ENIGMA.

I am composed of 35 letters.
My 13, 20, 4, 18, 30, 2 is what we all love.
" 16, 33, 11, 35 is what we do not have in this country.
" 10, 3, 34, 15, 5, 33, 21, 7 gives health and happiness wherever it goes.
" 17, 1, 12, 9, 13 is very necessary in order for us to live.
" 8, 25, 19, 11, 24, 4, 29 is a girl's name.
" 6, 12, 32, 26 is what a large majority do not like to do.
" 22, 14, 27, 5, has often been felt in the South.
" 13, 28, 32, 23 is much revered by a certain class.
" 31, 33, 9 is what we all need.
My whole may be seen every week in the JOURNAL. M. E. STEINDECK.
Philadelphia, May 29, 1866.
Answer in two weeks.

WORD PUZZLE.

I am composed of 12 letters.
My 1 is in Europe, but not in Africa.
" 2 " Germany, but not in Turkey.
" 3 " Prussia, but not in Sicily.
" 4 " Spain, but not in Portugal.
" 5 " Greece, but not in Italy.
" 6 " Russia, but not in Sweden.
" 7 " Persia, but not in Arabia.
" 8 " Ethiopia, but not in Egypt.
" 9 " Tripoli, but not in Barca.
" 10 " Mozambique, but not in Madagascar.
" 11 " Ohio, but not in Michigan.
" 12 " Pennsylvania, but not in Mississippi.
My whole was an act benefiting millions of human beings. HOWARD PAINTER.
Westchester, Pa., May, 1866.
Answer in two weeks.

CHARADE.

My first is a something put into a gun,
A something that vessels convey;
It hinders the progress of those who would run—
Keep it out of your stomach, I pray.

My second the Jews as Bethels set up,
As churchfolks continue to do;
And strange, but still true, 'tis the very same thing
With which good St. Stephen they slew.

My whole was an emblem of creative power,
When Egypt was mighty and wise;
And now, it is said, is the merchantman's dower,
That fails not; as fail not the skies.
Philadelphia, Pa. VIOLA.
Answer in two weeks.

PUZZLE.

A man had four weights, with which he used to weigh all he bought and sold; all combined would weigh forty pounds, yet by using them combined he could weigh anything from one to forty pounds. What did each weight weigh?
Westchester, Pa., May, 1866. H. P.
Answer in two weeks.

TRANSPOSITION.

Nem rae tub lerndich fo a reglar thowrg;
Rou setapepit rae pat ot negach sa hesitr,
Dan ullf sa avering oto, nad lufl sa avni.
Answer in two weeks.

ANSWER TO LAST WEEK'S ENIGMA, ETC.

Answer to Miscellaneous Enigma.—To encourage home industry.
Answer to Word Puzzle.—Lincoln.
Answer to Charade.—Car-o-line.
Answer to Anagram.—
Contrasted faults through all their manners reign,
Though poor, luxurious; though submissive, vain;
Though grave, yet trifling; zealous, yet untrue;
And even in penance planning sins anew.
Answer to Riddle.—A husband.

It will be seen on examination that we have deferred giving answers to Enigmas, etc., for two weeks. One week is too short a time to receive answers from a distance in time for publication. We will publish the names of the first persons sending correct answers to Enigmas, etc., residing in Chicago, and in other places. We would extend a cordial invitation to those who feel so inclined, to send us Enigmas, Charades, etc., for this department of the JOURNAL. In getting up Enigmas be sure to have all the letters represented, otherwise they are not perfect. Always send the answer in full at the time of sending the Enigma, etc.

HUMILITY.—A farmer went with his son into a wheat field, to see if it was ready for the harvest.
"See, father!" exclaimed the boy, "how straight these hold their heads. They must be the best ones. Those that hang their heads down, I am sure are not good for much."
The father plucked a stalk of each kind, and said, "See here, foolish child! This stalk that stood so straight and high is lightheaded, and almost good for nothing; while this, that hung its head so modestly, is full of the most beautiful grain."

THE RED SEA.—The name Red Sea is derived from large portions being covered with patches, from a few yards to some miles square, composed of microscopic vegetables, animalculæ, particularly abundant in the spring, and which dye the water intensely blood red. When not affected by these organic beings, the deep waters are intensely blue, and the shoal waters shades of green.

Mr. Selden's Revenge.

Mr. Selden was a lawyer in the town of B. He was an intelligent, upright, kind-hearted, pious man. But he had a neighbor who was very different. Jacob Mills, "Old Jake," as he was called by the boys of the neighborhood, lived close by Mr. Selden in an old, tumble-down house in which he had been born and brought up, and which he would neither sell nor repair, so that in time it came to be the one blot on an otherwise pleasant and tidy looking street. Old Jake was a miser; that is, he preferred to hoard up his money rather than spend it in making himself or others comfortable. So he lived year after year in the dingy, chilly old house, with no one to take care of him but a woman whom he hired to come in twice a week to cook some food for him and mend his clothes; though as to the latter, he was not very particular how they looked.

The boys used to peep in at his windows, and watch him counting over his gold and putting it carefully up in the old russet trunk; till one night he happened to catch them at it, and after that he always put up the shutters and bolted the door at nightfall. Finally, the woman who had taken care of him for a long time was obliged to go away from B. to live. He had not paid her anything for more than two years, always putting her off when she asked for her wages, and promising to pay at the next quarter day, or else getting so angry that she dared not press the matter. But now that she was going away, she plucked up courage and told Old Jake she must have her money, stating the sum he owed her. Old Jake swore he did not owe her so much, and finally refused to give her anything unless she would stay another six months.

The poor woman went to Mr. Selden and asked his help. Luckily she had Old Jake's written promise to pay her so much a month; for knowing how miserly he was, she had exacted that when she began to work for him. So Mr. Selden took the paper over to the old man, and told him if he did not pay the bill forthwith, he would be prosecuted. Jacob was in a great rage, as you may imagine, but knowing very well that if he went to law the case would go against him, and he should have more to pay, he at last reluctantly handed over the amount—small enough, indeed, but great in the eyes of the poor old money-loving man.

After this, Mr. Selden became the object of his special hatred. Old Jake blamed him for the loss of his precious dollars, and threatened vengeance against him and his. He was too much afraid of the law to do any open mischief, but he found many secret ways of annoying and injuring his neighbor. If Mr. Selden's hens happened to fly over the fence into Old Jake's yard, they never came back, though there was no garden for them to spoil. If Mrs. Selden had a particularly large washing on the lines, he would build a bonfire, so as to have the smoke and soot blow on the clothes. Mary Selden's pet kitten was thrown over the fence with its poor little paws cut off, and Old Jake bought a vicious dog, though he could hardly bring himself to keep a creature that devoured so much food, which was taught to bark and snap at the children on their way to and from school. Luckily, after about six months "tax day" came round, and Jake, unwilling to pay two dollars, even for the sake of tormenting the Seldens, gave him up to be killed.

So it went on for several years. Finally, to crown all, Mr. Selden's cow died suddenly, and was found to have been poisoned. Nothing could be proved as to who did it, and so no redress could be had. By this time Mrs. Selden's patience was about run out. Many a time she begged her husband to go and threaten Jake with some sort of punishment if he did not stop such wicked treatment of those who had done nothing to deserve it. Mr. Selden, too, was much irritated, especially at the loss of his cow, which, besides being a valuable one, had been a great pet with all the family, and long suffering as he had been, the lawyer felt that he could not bear Old Jake's annoyances much longer without some remonstrance.

While he was pondering what it was best to do, the miser suddenly fell sick of a fever. And now he was miserable indeed. The fever was severe, and nurses were difficult to be had. Several were unwilling to go because of the old man's miserly habits and bad temper, knowing that probably the pay they would get would be accompanied with his lasting hatred. So it happened that at the worst stage of his disease he was left entirely alone, as Mr. Selden happened to find on going home from his office one evening. He sat down to read his newspaper as usual, but his kind heart could not rest at the thought of his poor neighbor lying there alone and sick.

"Wife," said he, at length, "I am going to have our doctor for Jacob, and shall watch with him tonight. I wish you would give me some of that jelly we had for dinner, and some wine to carry over."

"I don't like to have you go," said his wife; "I am afraid Jake will kill you if he sees you in his house, he hates you so."

"He is too sick for that," replied Mr. Selden; and taking the comforts which his wife had prepared, he went over to the gloomy old house, sending his little son for the doctor.

Pitiful indeed was the scene that met his gaze on entering the room where Old Jake lay tossing on his bed, without fire, without light, uttering wild, delirious cries, and then sinking back, exhausted, into a kind of stupor. Mr. Selden tried to make the poor man a little more comfortable, lighted a fire, sent home for a shaded lamp, and a book or two, and prepared to pass the night in the sick room. The doctor anticipated a crisis of the disease during the night, but it did not come till the next day, just at evening.

A nurse had meanwhile been procured, Mr. Selden offering to guaranty him compensation for his services, but he himself remained with the sick man most of the time, as more than one person was required to hold Jacob in the fits of delirium. At length, after a fearful paroxysm, he sank into a troubled sleep, which gradually became more peaceful, and continued for some hours. When he awoke he was conscious, and saw some one sitting by the fire, reading. He lay quietly awhile, trying to think where he was, and who could be sitting by his fire; for as Mr. Selden sat with his back to the bed, in a large, high-backed chair, nothing but the top of his head was visible.

"Who are you, and what are you there for?" growled he faintly at length.

Mr. Selden quietly turned round, saying, "You have been very sick, and I came to take care of you."

Old Jake tried to raise himself up in bed, but fell back helplessly, his face darkening with rage at his own weakness and at Mr. Selden's presence.

"Go away," he cried; "how dare you come here to insult me when I am sick?" And the old man tried again to rise, and again fell back.

"You must keep quiet, my friend," said Mr. Selden, gently. "I came here to help you, and not to insult you, and as soon as you are better I will go away."

The old man snarled an inarticulate reply, and turned his head away. After a little while Mr. Selden approached him again, and offered him some jelly. The old man's eyes brightened at it, and in spite of his hatred of the offerer, he could not resist the desire to taste it.

Mr. Selden fed him with a little, and then Old Jake asked where it came from.

"My wife sent it to you," was the answer.

"Take it away!" growled Jake; and again turning his face to the wall, he closed his eyes, and remained quiet for an hour or more.

Mr. Selden thinking he had fallen asleep again, was about to leave the room and waken the nurse, who had gone to lie down, when Old Jake called him. Mr. Selden went to the bedside and asked him what he wanted.

"I say, neighbor," said the old man, "you're a Christian."

"I hope so," replied Mr. Selden, astonished at such a word from Old Jake's mouth.

"I know you are," Jake went on: "I've heerd preachin' enough in my day, and it didn't do me no good, neither; it's mighty easy to say what's right to do, but why the —— you came over here to take care of an old cuss like me, that hasn't done anything but torment you for years, is more than I can make out, unless its because you're a Christian."

"Why, I could'nt see you sick, and let you suffer, you know," said Mr. Selden.

"No, I don't know no such thing," persisted Old Jake. "I should ha' treated you mighty different, I swear."

"Never mind that, neighbor," replied Mr. S., "we'll be good friends after this, I hope. Try now and be quiet, so as to get well."

"I can't be quiet," cried Old Jake, actually bursting into tears, "till I've said my say. I've been thinkin' it over while you thought I was asleep, and I vow I've been wrong all the way through. If you'd only paid me back for some of the mean tricks I've done you, it wouldn't be so hard; but to have you come and take care of me, I tell you it hurts."

Mr. Selden tried to soothe and quiet the old man, and finally worn out with excitement, he dropped asleep, and Mr. Selden left him feeling deeply thankful that he had come to the gloomy old house.

Old Jake got well more rapidly than could have been expected at his age. His good disposition toward Mr. Selden did not vanish; and his whole deportment changed. Though always penurious, by a habit too fixed to be easily broken, yet he was less miserly than before, clothed himself and kept his house decently, sometimes went to church, and even gave a cold bit now and then to a hungry beggar. Toward Mr. Selden he seemed to feel unbounded gratitude, and tried to make reparation for his previous injuries. He would offer to dig in his garden in the spring, and to weed it in summer; once he brought a pretty little dog to the children; and one morning he was astonished to see a fine Alderney cow grazing in his yard. Going out to see how she got in, he found the gates all closed, and a card tied to one of the cow's horns, with "a present to Mr. Selden" written thereupon. He knew well from whom it came, and though he was too delicate to make any reference to the gift in the presence of his neighbor, he took care that Old Jake should have his pail of milk every morning.

So ended the hatred of the miser to the lawyer who loved his enemy.

SUCCESS.—Every man must patiently abide his time. He must wait, not in listless idleness, not in useless pastime, not in querulous dejection, but in constant, steady, and cheerful endeavor; always willing, fulfilling and accomplishing his task; that when the occasion comes, he may be equal to the occasion. The talent of success is nothing more than doing what you can do well, without a thought of fame. If it comes at all, it will come because it is deserved, not because it is sought after. It is a very indiscreet and troublesome ambition which cares so much about fame; about what the world says of us; to be always looking in the face of others for approval; to be always anxious about the effect of what we do or say; to be always shouting to hear the echoes of our own voices.—*Longfellow.*

WESTERN PHŒNIX

FIRE AND MARINE INSURANCE COMPANY

OF CHICAGO.

Authorized Capital - - - $1,000,000
Paid up Capital - - - 250,000

Insures against loss or damage by Fire, Lightning, Tornado, Flood, and the risks of Inland Navigation and Transportation, at rates corresponding with the hazard.

OFFICERS.

S. S. JONES, *President*,
S. W. RICHMOND, *Vice President*,
GEO. I. YEAGER, *Secretary*,
CHAS. T. LITHERBURY, *General Agent*.

REFER TO

Religio-Philosophical Publishing Association, Chicago.
Merchants' Savings, Loan and Trust Co., "
R. & A. Chapin, shoe manufacturers, "
B. F. Jacobs, wholesale grocer, "
M. C. Baker, commission merchant, "
H. Remington, merchant and produce dealer, Fairbury, Ill.
2-12-tf

IF you wish to learn to write as fast as the most rapid speaker can talk, I can give you full instructions by mail. 2-12-1t B. S. CASWELL, Kenosha, Wis.

DR. AKELY, PHYSICIAN,
194 South Clark Street, Chicago, Ill.
2-12-3mo

CLAIRVOYANT COUNSEL.

DR. J. K. BAILEY, Psychometrist and Business Clairvoyant, may be addressed at Quincy, Ill. Terms, $2.00 and three letter stamps. 2-12-tf

ERRORS OF YOUTH.

A GENTLEMAN who suffered for years from Nervous Debility, Premature Decay, and all the effects of youthful indiscretion, will for the sake of suffering humanity, send free to all who need it, the recipe and directions for making the simple remedy by which he was cured. Sufferers wishing to profit by the advertiser's experience, can do so by addressing, in perfect confidence, JOHN B. OGDEN,
2-12-3mos No. 13 Chambers St., New York.

A MAIDEN IN THE SPIRIT LAND.

THE picture bearing the above name is the most valuable and beautiful spirit picture in existence. $5,000 has been refused for it. Fassett's photograph copies, and all complete gems of art will be sent to any address in the United States at 50 cents each. Address
2-12-4t SOPHIA EHRENFELS, Chicago, Ill.

DRUNKARD STOP!

THE spirit, moved in answer to a *great desire*, about five years since, gave me a *Remedy for Intemperance* which has since cured over *six thousand*.

It has been approved by the Legislative Committees and commended by the public. It is *harmless* and can be given without the knowledge of the patient. Send stamp for circular or call on C. C. Beers, M. D., 61 Chauncey St., Boston, Mass., *and you will be satisfied.* 2-12-tf

The Children's Progressive Lyceum.

FIFTH EDITION—JUST ISSUED.

A MANUAL, with directions for the **Organization and Management of Sunday Schools,** adapted to the Bodies and Minds of the Young: By Andrew Jackson Davis. Price per copy, 80 cents, 8 cents postage, when sent by mail; twelve copies, $8.40; 100 copies, $63; gilt per copy, $1.
Address, "BELA MARSH
22-eot-tf 14 Bromfield street, Boston."

Perfection in Cooking and Heating

IS ATTAINED ONLY BY USING

THE EAGLE GAS STOVES AND RANGES.

Headquarters at 176 South Clark St., CHICAGO, ILL.

THESE stoves are adapted to every DOMESTIC and MECHANICAL purpose.
They are NEAT, causing no dust, dirt, smell or smoke.
They are CONVENIENT, taking up little room, and are easily managed.
The heat is uniform, and can be graduated to suit the work to be done.
They are ECONOMICAL, the heat being applied when wanted, where wanted, and no longer than is actually required.
We have also for sale a large assortment of

Ambrose Patent Kerosene Stoves,

which, in many respects, are superior to the Gas Stoves.
These stoves are in use by thousands of persons in all parts of the United States, and having stood the test of time, we are enabled to

Guarantee Perfect Satisfaction in Every Instance.

Please call and examine, or send for a descriptive catalogue, which will give directions and full information.

PRICES MODERATE.

EAGLE GAS & KEROSENE STOVE MANUFACTURING CO.,
2-11-tf 176 South Clark street.

THE MOST RADICAL WORK ON

CONJUGAL LOVE,

of this age is sent by mail for 65 cents, in cloth; 45 cents, in paper. Address AUSTIN KENT,
2-11-tf Stockholm, St. Lawrence county, New York.

DR. VALENTINE.

THIS GREAT HEALING MEDIUM cures disease without the use of medicine, by the laying on of hands. He has met with good success in Wooster, Canton, Warren, and other parts of Ohio. He will be in Newcastle, Pa., from the first to the fifteenth of June; Akron, Ohio, from the fifteenth of June to the first of July. Address
DR. J. VALENTINE,
2-11-tf Newcastle, Pa.

Catarrh, Dyspepsia, Scrofula, Bronchitis, Liver and Kidney Diseases.

WM. R PRINCE, Flushing, N. Y., for sixty years proprietor of the Linnæan Nurseries, announces to the world the discovery of

Nature's Remedials from Plants,

surpassing in curative powers all hitherto known to man. These comprise POSITIVE CURES for the above, and for all inherited and chronic diseases, nervous debility, rheumatics, mercurial affections, and others resulting from impurity of the blood, *hitherto only palliated but never cured.* Advice gratis. Explanatory circular, 1 stamp. Treatise, 20 cents.
2-8-6t

DR. J. P. BRYANT
WILL
HEAL THE SICK,
At his residence, 58 CLINTON AVENUE, (between Myrtle and Park avenues,) Brooklyn, N. Y., till July 1st, 1866.
2-8-tf

DR. H. ALLEN,
ELECTROPATHIST AND HOMŒOPATHIST,
(Room 5,)
101 WASHINGTON STREET, CHICAGO.
Office hours from 8 A. M. to 6 P. M. 2 9-tf

HEALING IN WASHINGTON, IOWA.
DR. A. N. MILLER
HAS opened rooms at his residence, for healing all manner of diseases by the laying on of hands. 2-8-tf

MRS. NELLIE PINE,
CLAIRVOYANT PHYSICIAN
Has permanently located at South Bend, Ind. [2-7-1yr

COPYRIGHT SECURED MARCH 1866.
NAZARENE HEALING INSTITUTE.
DRS. LEWIS AND DANIELS,
PROGRESSIVE PHYSICIANS
ARE SUCCESSFULLY CURING every form of acute and chronic disease by the
LAYING ON OF HANDS,
and Nature's Nazarene remedies. No poisonous medicines or surgeon's knives used. Call or address DRS. LEWIS and DANIELS, 155 South Clark street, Room 3, Chicago, Ill.
26-3m

D. N. HENDERSON,
CLAIRVOYANT HEALING MEDIUM, will attend calls and take patients at his house at Talleyrand, Keokuk co., Iowa. 25-tf

DELINEATIONS OF CHARACTER
WILL be given by enclosing a lock of hair and stating sex. A full description will be returned upon the receipt of $2.00. Address Mrs. ISABELLA TALMADGE, box 2230, Phila., Pa. 25-tf

MR. & MRS. FERRIS,
MEDIUMS for Physical manifestations, can be addressed at Coldwater, Michigan, care of Alonzo Bennett. 14-tf

MRS. C. A. GENUNG,
HEALING, CLAIRVOYANT AND BUSINESS MEDIUM.
EXAMINATION made on Lock of Hair, or enclosing $3.00 and two three-cent stamps. No. 293 West Lake street, Chicago. P. O. Box **1899.** 10-tf

MRS. C. H. DEARBORN,
INSPIRATIONAL TRANCE MEDIUM, will answer calls to lecture. Will also give advice, clairvoyantly, upon the Marriage question where there is inharmony, and tell persons what the trouble is, and how it can be remedied, to bring peace and harmony to their firesides, by letter or in person. All letters promptly attended to. Ladies, $1.00; gentlemen, $2.00. Address, Worcester, Mass. 8-tf

MRS. MARY J. CROOKER,
CLAIRVOYANT PHYSICIAN
Will examine and prescribe for all diseases of the human family, at her residence,
731 State Street, Chicago.
Her motto is "There is no disease without a remedy." Let no one, however far gone, despair of relief. She is certain to cure, whenever there is vitality enough left in the patient to build upon. One examination and prescription is, in ordinary cases, sufficient to cure.

TERMS:

Examinations, if the patient is present..... $1.00
" If distant, or visited in the city..... 2.00
Prescriptions..... 3.00

If the patient is absent, the name written by the patient, a lock of hair, or directions where he or she may be found, is necessary. Office hours, from 9 to 12 and 2 to 5.

The following certificate from a celebrated Trance Speaker of Western New York is given, as a sample of many that can be given, because his name, residence and standing are well known to the readers of Spiritual journals:

To whom it may concern:

I hereby certify that I believe my life has been preserved through the agency of Mrs. G. A. S. CROOKER, under the following circumstances: I had been at the point of death several weeks with hemorrhage of the bowels. When at last the symptoms turned, I was fast going with bronchial and liver consumption, yet no one out of the house knew the danger. Mrs. Crooker came from Rutledge, thirty-five miles away, and brought a prescription, by spirit direction, which was mostly for the lungs and liver! In three days from the time I commenced using the remedies, there was a marked change for the better; and from that time I continued to improve till I was able to lecture. But for this timely help, I believe I should have laid off the form in a few days more.
LYMAN C. HOWE.
New Albion, May 6, 1864.

Mrs. C. desires that the scientific skeptic and the unlearned doubter should test her wonderful powers and satisfy themselves. 2-8-tf

OIL AND VARIOUS DEPOSITS FOUND.

I WILL now answer letters inquiring concerning the Mineral Deposits of any specified locality, giving a description of them to the depth of from one hundred to one thousand feet below the surface. (One locality described in each letter.) Having been engaged in this business, more or less, for fourteen years, I now give the public a chance to be benefited by my clairvoyant and scientific researches. Write your name and post office address plainly, enclose $5.00, with stamp, and address A. D. BALLOU,
2-2-tf Mankato, Minnesota.

REMOVAL.
THE BANNER OF LIGHT
BRANCH BOOKSTORE
Has been removed from 274 Canal street to
No. 544 Broadway, New York City,
Room No. 6.
WILLIAM WHITE & CO.,

SUCCESSORS to A. J. Davis & Co., and C. M. Plumb & Co., will continue the bookselling business at the above named place, where all books advertised in our Catalogue and in the Banner can be procured, or any other works published in this country, which are not out of print.

ALL SPIRITUAL BOOKS
For Sale by Us;
INCLUDING
ANDREW JACKSON DAVIS' WORKS,
JUDGE EDMONDS' WORKS,
S. B. BRITTAN'S WORKS,
HUDSON TUTTLE'S WORKS,
A. B. CHILD'S WORKS, &c., &c., &c.
Also, the Poetical Works of
MISS LIZZIE DOTEN,
MISS A. W. SPRAGUE,
MISS BELLE BUSH,
MRS. EMMA TUTTLE,
A. P. M'COMBS.
ALSO,
For sale, at the lowest cash prices,
THEODORE PARKER'S WORKS,
RALPH WALDO EMERSON'S WORKS,
H. D. THOREAU'S WORKS, &c., &c., &c.
We will also send to any address the Poetical Works of
LONGFELLOW,
TENNYSON,
WHITTIER,
BROWNING,
ETC., ETC., ETC.

ALL POPULAR NOVELS,
Including Hawthorne's, Capt. Mayne Reid's, Oliver Optic's, Miss Edgeworth's, Mrs. Sherwood's, and other similar works of favorite authors, are for sale at our Boston and New York establishments.

NARRATIVES AND ADVENTURES,
GRAHAM'S PHONOGRAPHIC WORKS,
ALL KINDS OF PAMPHLETS,
kept constantly on hand, and will be sold at the lowest current prices.

The BANNER can always be obtained *at retail* at the New York Branch Office; but it is *mailed* to subscribers from the Boston Office only, hence all subscriptions must be forwarded to the "BANNER OF LIGHT, BOSTON, MASS."

Having thus taken upon ourselves new burdens and greater responsibilities—the rapid growth of the grandest religion ever vouchsafed to the people of earth warranting it—we call upon our friends everywhere to lend us a helping hand. The Spiritualists of New York, especially, we hope will redouble their efforts in our behalf.

FRANK W. BALDWIN will superintend our NEW YORK BRANCH OFFICE, and attend to all orders sent to him with promptness and fidelity. 2-7.3t

MAGNETISM.
MRS. J. K. OBER, Magnetic Physician, the better to accommodate her extensive practice, has opened an office at Rooms 5 and 6, McCormick's Building, S. E. cor. Randolph and Dearborn streets.
All Diseases Treated Without Medicine.
Special attention given to the treatment and CURE of all diseases peculiar to females, and to all Chronic Complaints. Mrs. O. has met with great success in this city and St. Louis, and confidently announces that she *can* and *will cure* those that have been pronounced incurable by other Physicians. Refers to many well known citizens of this city who have been *radically cured* by her treatment. A thorough diagnosis is given Clairvoyantly, tracing back to the cause of the disease. Those suffering from disease would do well to call and be treated Magnetically. 2-10-tf

PROSPECTUS
OF
THE LITTLE BOUQUET,
Published on the 15th day of each month, at Chicago, Ill., by the Religio-Philosophical Publishing Association.

THE LITTLE BOUQUET
Will be exclusively devoted to the interests of
CHILDREN AND YOUTH
And will be an especial advocate of
CHILDREN'S PROGRESSIVE LYCEUMS.
It will contain eight pages, printed upon fine, clear white paper, one-half the size of the *Religio-Philosophical Journal* or *Banner of Light*, and will be embellished with electrotype illustrations, which will give it a most attractive appearance.
It will abound with short, pithy articles, contributed by the best writers of the age, all of which will be adapted to the unfoldment of the youthful mind to the highest standard of truth and goodness. Its sole aim will be to begin at the foundation, and lay a basis of a noble character and pure principles, by inculcating those sentiments of virtue in the hearts of tender children, which will bring forth rich fruits in mature life.
It is the intention of the Religio-Philosophical Publishing Association to publish THE LITTLE BOUQUET weekly, at as early a date as the subscription list will justify it in so doing.
No exertions will be spared to make it the most desirable paper ever published for Children and Youth.

TERMS OF SUBSCRIPTION:
One year, One Dollar *in advance.*
Clubs of ten subscribers for one year will entitle the one making up the club to a copy for one year, free.
Chicago, April 15, 1866.

PROSPECTUS
OF THE
RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPER will be devoted to the ARTS, SCIENCES, and to the SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the rising generation. In fact we intend to make our journal cosmopolitan in character—a friend of our common humanity, and an advocate of the rights, duties and interests of the people.
This journal will be published by the
RELIGIO-PHILOSOPHICAL
PUBLISHING ASSOCIATION,
CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS.
It will be published every Saturday at
84, 86 and 88 Dearborn Street, Chicago, Ill.
Reception Room No. 87 Lombard Block.

The JOURNAL is a large quarto, printed on good paper with new type. The articles, mostly original, are from the pens of the most popular among the liberal writers in both hemispheres.
All systems, creeds and institutions that cannot stand the ordeal of a scientific research, positive philosophy and enlightened reason, will be treated with the same, and no more consideration, from their antiquity and general acceptance, than a fallacy of modern date. Believing that the Divine is unfolding the Human Mind to-day, *through Spiritual intercourse* and general intelligence, to an appreciation of greater and more sublime truths than it was capable of receiving or comprehending centuries ago, so should all subjects pass the analyzing crucible of science and reason.
A watchful eye will be kept upon affairs Governmental. While we stand aloof from all partizanism, we shall not hesitate to make our journal potent in power for the advocacy of the right, whether such principles are found in the platform of a party apparently in the minority or majority.
A large space will be devoted to Spiritual Philosophy, and communications from the inhabitants of the Summer Land.
Communications are solicited from any and all who feel that they have a truth to unfold on any subject; our right always being reserved to judge *what will or will not* interest or instruct the public.

TERMS OF SUBSCRIPTION—IN ADVANCE:
One Year,.....$3.00. | Six Months,.....$1.50.
Single Copies, 8 Cents each.

CLUB RATES:
Any person sending us $30,00 shall receive ten copies of the paper, and ONE EXTRA COPY for the getter up of the club for one year.
Ten copies of the paper will be sent for one year, to one Post Office address, for $27,00.
Any getter up of a club of five or more subscribers, to one Post Office address, will be allowed TWENTY-FIVE CENTS to be deducted from each three dollar subscription, and half that amount for six months.
POST MASTERS everywhere are requested to act as Agents, and will be entitled to receive FORTY CENTS out of each three dollars subscription, and half that amount for each six months subscription.
When drafts on Chicago, Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money.
Subscriptions discontinued at the expiration of the time paid for.
Subscribers in Canada will add to the terms of subscription 26 cents per year, for pre-payment of American postage.
POST OFFICE ADDRESS.—It is *useless* for subscribers to write, unless they give their *Post Office Address* and *name of State.*
Subscribers wishing the direction of their papers changed from one town to another, must always give the name of the *Town, County and State* to which it has been sent.
☞ *Specimen copies sent* FREE.
Subscribers are informed that twenty-six numbers of the RELIGIO-PHILOSOPHICAL JOURNAL comprise a volume. Thus we publish two volumes a year.
ADVERTISEMENTS inserted at TWENTY CENTS per line for the first, and FIFTEEN CENTS per line for each subsequent insertion.
☞ *There will be no deviation from the above prices.*

All letters must be addressed R. P. PUBLISHING ASSOCIATION, P. O. Drawer **6325,** Chicago, Ill.
Matter for publication should be marked on the margin, "Editor;" all matter for the corporation should be marked "President;" all matter of subscriptions should be marked "Secretary."
S. S. JONES, President of the
RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

AGENTS:
All the principal Wholesale and Retail News Agents throughout the United States will be supplied with the paper for the country News Dealers, and News Boys in the cities and on the cars.
JOHN R. WALSH & Co., corner Dearborn and Madison sts., Chicago, Ill., General Agents for the United States and British Provinces.
J. C. Parker, Post Office News Stand, Washington, D. C.
Bela Marsh, No. 14 Bromfield Street, Boston, Mass.
J. Burns, Progressive Library, 1 Wellington Road, Camberwell, London, England,
A. Winch, Philadelphia.
Luther S. Handy, Providence, R. I.
American News Company, New York.
Wm. White & Co., 544 Broadway, New York.
Warren Kennedy, Cincinnati, Ohio.
Wm. Hyatt, 414 W. Fifth street, Cincinnati, Ohio.
E. P. Gray, St. Louis, Mo.
Willie H. Gray, St. Louis, Mo.
H. Stagg, St. Louis, Mo.
D. A. Eddy, Cleveland, Ohio.
White & Bauer, San Francisco, Cal.
D. M. Dewey, Rochester, N. Y.

LOCAL NEWS DEALERS IN CHICAGO:
Tallmadge & Co., Lombard Block, next building west of the Post Office.
John R. Walsh & Co., corner of Dearborn and Madison streets.
P. T. Sherlock, No. 112 Dearborn street.

☞ *Publishers who insert the above Prospectus three times, and call attention to it editorially, shall be entitled to a copy of the* RELIGIO-PHILOSOPHICAL JOURNAL *one year. It will be forwarded to their address on receipt of the papers with the advertisement marked*

Those desiring to subscribe for the RELIGIO-PHILOSOPHICAL JOURNAL or renew their subscriptions, should address GEO. H. JONES, Secretary, P. O. Drawer **6325.**

THE LIBRARY
CONGRESS
SERIAL RECO
JUL 2 194
Order Numbe
1923 D
Copy

HARMONIAL PHILOSOPHY

RELIGIO-PHILOSOPHICAL JOURNAL.

DEVOTED TO SPIRITUAL PHILOSOPHY, THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

$3.00 PER YEAR IN ADVANCE.] Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing. [SINGLE COPIES EIGHT CENTS.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

CHICAGO, JUNE 23, 1866.

VOL. II.—NO. 13.

For the Religio-Philosophical Journal.

Guardian Spirits.

FOR A. E. B.

Let the worldling pass thee by,
With scornful look, averted eye;
Let the friends who knew thy youth
Doubt thy goodness and thy truth;
Canst thou not their love forego,
Our sweet ministry to know?
And unmoved their scornings see,
While bright spirits walk with thee?

Let the vanities of earth
Perish in their hour of birth,
For the things of time and sense
Breathe not of our influence;
Earth-worms clinging to the dust,
Know not of thy holy trust.
Let them rave, they cannot see
The spirits bright who walk with thee.

Starless nights and days of pain,
In thy pilgrimage remain,
Hours of grief and heart unrest,
Soul and body sore oppressed;
Yet about thee night and day,
Bright'ning all the dreary way,
Spirits from the form set free,
Shall protect and comfort thee.

Unshackled soul! rejoice! rejoice!
Joy in the glory of thy choice.
Shout! for the small and trembling ray
Shall brighten into perfect day.
The scales that now obstruct thy sight
Shall fall before the glowing light;
And all about thee thou canst see
The spirits bright who walk with thee.

New York, 1866. M. L. R.

For the Religio-Philosophical Journal.

Social Science—General View of Human Destiny, and Fourier's Theory of Universal Unity—No. 2.

BY A. BRISBANE.

In our first article (see No. 15, vol. 1,) we glanced at the solutions of the great problem of Human Destiny, offered by Religion and Philosophy. Their solutions we consider very imperfect. They look upon humanity as a mere aggregation of individuals without any collective destiny, each having a mere personal and selfish work to do, namely, to achieve happiness in the other world and in this.

A few eminent thinkers, especially in the present age, hold contrary opinions, and have announced the doctrine that humanity is ONE, a collective being having a collective destiny to fulfil, and subject to a unitary and progressive development.

Fourier holds this opinion: He believes that the human race, composed of the totality of beings that live through the ages, is *one;* that it lives, grows, and acquires experience like the individual man; that, like him, it goes through a career; that it has its social infancy, youth, manhood, and old age, and that it has a great work to accomplish on earth by its collective labors.

The human race, he considers, is still in its social infancy; and this explains the cause of the existence of poverty, ignorance, discord—in a word, of evil on earth.

The infancy of the race is analogous in principle to that of the individual man, but differs from it in the mode of its manifestations. The race, during its infancy, is, like the individual, weak, ignorant, and subject to incoherent action. It is weak, because it has not developed, perfected and organized industry, which is the source of its power and its control over the material world. It is ignorant, because it has not developed and perfected the sciences, which are its collective reason, and are necessary to it, as guide, in its collective labors and relations. It is subject to incoherent action and social discord—to fraud, oppression and war—because it has not discovered and established true political and social institutions that are capable of harmonizing the interests and relations of its members.

We believe that the hypothesis that humanity is in the early phase of its terrestrial career, is perfectly correct. We have only a few thousand years of authentic history, and certainly they can form but a small part, a fragment of its entire life on the planet. The history of the past, which appears so vast to the mind that takes no general survey of human destiny, will appear a brief period to him who can grasp the entire career of the race on the globe. Let us conceive, then, of humanity as a collective unitary being, living and developing itself upon this planet, learning and acquiring experience by the labors of successive generations, making experiments of all kinds in industry, government, science, religion, etc., and elevating itself gradually from a rude and ignorant state to one of high social development, in which it will possess a perfect system of industry, government, religion, and social institutions. In this progress, it goes necessarily through a social infancy, that is, a preparatory phase, during which it develops the elements of a true social organism. The race, as we stated, is in this early phase, and this fact explains the cause of the evils which exist on the earth. Evil is an accompaniment of the early and transitional phase of a career; immaturity and imperfection exist in it; the being is subject, on the one hand, to ignorance, and, as a consequence, to discord and error, and on the other, to physical troubles and disorders of various kinds. The infant man must, for example, cut his teeth, and suffer in the operation; an infant humanity must in like manner go through the painful process of developing industry; and, while engaged in the work, it is subject to poverty and all the evils which it engenders, and this unavoidably, since industry is the only source of wealth. Thus the collective being, called humanity—of which the different races are the members, and the individuals the molecules—lives, develops its powers, and acquires knowledge and experience like the individual man. It must discover and establish a true social order for the regulation of its labors, interests, and relations; it is now engaged in creating its elements, which are industry, art, science, political and social institutions, and religion. The discoveries and acquisitions of each generation are transmitted to those that follow, so that the life of the race is a continuous and progressive whole. From the earliest period of history, there has been a continued progress in the general development of society, although there has been at periods a temporary suspension in the progress of some of its elements, but not of a character to prevent the general onward march of humanity. The Middle Ages, for example, show, as compared with Greece and Rome, a retrogradation in art and science, but a great progress in the religious element, in the moral sentiments, in the elevation of the masses—slavery being transformed into serfdom—and even in industry.

The infancy of the race, when compared with that of the individual, is an immensely long one; thousands of years enter into it. The human mind, but little accustomed to high generalizations and to a methodical study of abstract questions, becomes bewildered when it undertakes to grasp five thousand years of history, to look upon it as one phase in a great career, and to see progress and order amid the apparently incoherent movements of human history. Lost in what appears to it the immensity of the past, it looks upon that past as the natural and permanent state of mankind, and concludes that the future will resemble it. To penetrate the mystery of human history, and comprehend the law of human progress, it must understand the theory of careers; it must know that humanity, like all finite beings, goes through a career; that a career has necessarily a beginning, a middle, and an end; that the beginning, which, with animate beings, is called infancy—is a period of immaturity and imperfection, accompanied by evil under some form, and that it must differ essentially in character from the phase of maturity or full development, which is a state of relative perfection, accompanied by good. Comprehending the theory of careers, the human mind will see in the history of the past a series of infantile efforts and experiments on the part of humanity to organize a true social order, and attain to its destiny.

With these preliminary remarks, we will now ask: What is the destiny of humanity on this earth? What function is assigned it to perform? What is the social state at which it is ultimately to arrive?

The destiny of humanity, according to Fourier, is to elevate itself to universal unity.

Stated in the simplest form, universal unity comprises three primary unities:

Unity of man with nature.
Unity of man with himself and with his race.
Unity of man with the universe.
Pivot: Unity of man with God.

The first unity—that of man with nature—supposes the scientific cultivation and the artistic embellishment of the earth's surface, and the perfect development of the animal and vegetable kingdoms upon it; it is the creation of material unity and harmony on the globe, to be effected by the combined industrial labors of mankind.

The material is, in all spheres of life, the basis of the spiritual; the development of the latter cannot be normal and harmonious unless order and unity reign in the former. The individual soul, for example, is thwarted, is perverted in its action in an imperfect or disordered body; and, in like manner, the collective soul of humanity is perverted in its social life and development upon a globe on which physical disorder reigns.

The earth is the scene on which humanity develops its life and accomplishes its destiny; material harmony must reign upon the planet to facilitate its labors and development. Instead of harmony, incoherence and disorder exist in all departments of the physical world—in the condition of its surface, in the animal and vegetable kingdoms, in the climate and the atmospheric system, and also in its magnetic currents or its electric system. We will point out briefly some of the disorders which exist in the leading departments of nature, and which thwart man in his industry, and derange, as a consequence, his social life.

In the waters, by floods and inundations, by prolonged and excessive rains, and by stagnant collections, engendering diseases of various kinds.

In the electric or magnetic system, by earthquakes and tornadoes, which are probably electric in their nature, by fluctuations and want of equilibrium in the atmosphere, by violent thunder storms, and by various derangements in the magnetic currents of the earth. This subject is as yet very little understood.

In the climate, by sudden and excessive fluctuations of temperature, by prolonged heated terms in summer, and intense cold in winter, by late and early frosts, by the burning state of the tropics, caused by the great deserts, and the frozen state of the northern regions, caused by the absence of cultivation.

In the atmospheric system, by storms and hurricanes, by poisonous winds, like the simoon, by impurities and miasma of various kinds, arising from swamps and marshes, or from neglected regions, like the Campagna of Rome.

On the surface of the earth—that is, the cuticle of the planet—by deserts which, like ulcers, cover the finest portions of the tropical regions, by marshes, morasses, jungles, arid steppes, and unreclaimed wildernesses, by ravaged regions, once fertile and now barren, like Babylonia and other parts of Asia, and by the destruction of forests on mountain ranges, causing the drying up of streams to the serious injury of the climate.

In the animal kingdom, by beasts of prey, noxious reptiles, and vermin of innumerable kinds.

In the vegetable kingdom, by poisonous plants and useless weeds—the latter being, so to say, the vermin of the earth.

These disorders constitute what we will technically term a state of *subversion, i. e. of disharmony* in the physical world; they establish a conflict, an antagonism between man and nature; they thwart his industry, oppose great obstacles to his social progress, and by entailing on him poverty and a continual combat with material obstacles, they pervert and degrade his spiritual nature: *They place humanity out of unity with its planet.* Let us remark that man is the standard by which nature is to be judged; he is the pivot of her creations, the thinking, regulative and divine principle on earth; all things must serve him, and aid him in fulfilling his destiny. Whatever is in antagonism with, or injurious to him in the creations or in the elements, is evil, and must be corrected or destroyed, for man can only attain to social harmony—to a divine state—on a globe on which material order and unity reign.

It is for humanity to correct the false condition of its terrestrial domain; it must establish the reign of material harmony upon it, which it can effect by its combined industrial labors; this is the first great work which it has to accomplish.

The second unity—that of man with himself and with his race—supposes, first, a high degree of development—physical, intellectual, and moral—of the individual man; and second, the establishment of concord, justice and harmony in the social relations of human beings. This unity can only be realized by the discovery and organization of a true social order on earth—the second great work which humanity has to accomplish.

There exist, in the social world, discords analogous to those which exist in the material world; the list which we have given of the latter will enable the reader to form a corresponding one of the former; we have, for example, *moral evils*, by the vices and crimes that are so prevalent in society: *political evils*, by oppression and war; *administrative evils*, by the tyranny and usurpation of rulers; *industrial evils*, by the incoherence and anarchy that reign in commerce and industry, by fraud, monopoly and spoliation, and by the strifes and hatreds of individuals in their pursuits; *financial evils*, by national debts and ruinous taxation; *social evils*, by poverty, pauperism, ignorance, antagonistic classes, slavery, serfdom, hireling labor, and other forms of individual oppression; *religious evils*, by persecutions, dissensions, and the hatreds of sects. These evils and discords must be eradicated, and the reign of social harmony inaugurated in their stead.

The third unity—that of man with the universe—supposes, first, the coordination of the life, labors and operations of humanity on this planet with the laws of universal harmony; and second the fulfilment on its part of the function assigned it to perform by supreme Wisdom in the general plan of creation. Man, as an independent link in the chain of beings, having the function of a universal character to perform—which is the supervision of the surface of the planet—enters, on fulfilling this function, into unity with the universe.

The realization of these three unities elevates humanity to unity with the infinite hierarchy of spirits, and with their supreme Pivot—God.

For the Religio-Philosophical Journal.

Political Reflections and Predictions.

Whatever affects the health, character or life of one's own family, either for good or ill, is naturally supposed to interest every member thereof. What is true in this sense, of one's family, is always more or less applicable and true of one's country; especially is this supposed to be the case in a country where every citizen has a voice in the administration of affairs, as under a republican form of government. Though the JOURNAL is not a political paper by any means, it knows full well how politics, even in their modern and restricted sense, have often affected the state of public affairs, how by political manipulation the condition of the country has been changed, and how they are yet destined to abridge the very existence of the government. The knowledge of these facts renders it not only impracticable to ignore political affairs—so intimately related are these things to the well being, happiness and progress of every one who helps make up the social state; but the nation's weal imperatively demands at this juncture, that a just proportion of the best thought of every intelligent citizen should be given to national matters. Not as partizans, however, and still less as politicians, are we thus to concern ourselves, but as members of a common household, as humanitarians, as men and women earnestly engaged in helping work the "Ship of State" according to the principles of universal equity. In a spirit of impartial justice, which is at once the foundation of all law, human and divine, by which empires as well as individuals stand or fall; in the light of the future, in the interests of humanity, without fear or favor, let us examine where we are politically, and whither we tend as a nation. The subject is of the most vital importance, and demands the plainest speech.

Those with eyes of insight and of outward vision cannot fail to see that not only the colored people, but the entire American nation, are in a transition state; that they are undergoing the pains and penalties of a new birth; are in the midst of a revolution which is yet to sweep over the land with irresistible power—turning and overturning until righteousness shall reign. Evidently but few of our public men as represented by office-holders—including the President, the Cabinet and Congress—have any just conception or comprehension of this fact.

Perhaps 'tis best it should be so, in order to more directly bring about the desired, pre-ordained result. What is that result? Clearly to administer full and impartial justice alike to all, irrespective of race, color or sex; to legislate in accordance with that light and spirit which, sky descending, streams upon the world to-day. It is useless to attempt to disguise, it is wisdom to reveal, the vital difference of opinion entertained by the people throughout the North, the West, and in various sections of the South, at the adopted policy and line of action of the Administration towards reinstating States and persons who have voluntarily forfeited all their Constitutional obligations, their civil rights and political privileges—one class regarding it as the only true and saving method, another the most surely destructive. The writer who endeavors at all times to keep clear of mere party issues and cliques, whose habit it is to look at things independently as is possible—the writer is convinced from the overwhelming nature of the evidence, that the so called "President's policy of reconstruction" is utterly ruinous when considered in reference to the present, the wisest when considered in the light of the future, in the sense of the relatively absolute. When measured by the interests of to-day, every dictate of common sense, safety and security, of prudence, self-protecting duty, justice, all conspire, with past experience, to warn every man from the humblest citizen to the Chief Executive of the error of his ways, who seeks to ignore these potent voices, these combined influences, these solemn considerations. But in the sense that it was necessary to have a Judas as well as a Jesus, a Jeff. Davis as well as an Abraham Lincoln—and this *was* necessary or they would not have been thus related—that each one was equally an instrument in the hands of an overruling Power; in the sense that the apparently *lesser* good is allowed dominant sway for a season—in this sense is it "all right," the best thing that could happen; in this sense is it necessary that President Johnson's policy of reconstruction should prevail, as it assuredly will, till overcome by a force of superior circumstances.

The difficulties and dangers which now environ the Government, are the result in part of too freely mixing base alloy with the pure metal; it comes from temporizing with eternal principles; from our past unfaithfulness to the real object and spirit of true republicanism. The despotism heretofore engrafted on our constitutional tree is bearing its natural fruit. Governments no more than men gather grapes of thorns or figs from thistles. The irrepressible conflict will continue to announce itself no less unmistakably now because transferred to the halls of legislation and the Executive mansion, than it did in the open field.

Whoever rears a superstructure on a false basis, or uses insecure material in its construction, must expect sooner or later to have it fall to pieces. If it is a proof of insanity to suppose that a volcano will cease to eject its fiery flood because of its crater being covered, what is to be thought of him, though he may occupy the highest seat in the land, who by weak and temporizing measures seriously thinks to effectually prevent the eruption of a moral volcano, when all the elements conspire to give it vent?

Oracular voices have told us the war is over; that the rebellion is crushed; that once more gentle peace reigns throughout our borders. Very pleasant words, if they were only true! but inexorable facts tell another tale. Where are the fruits as the natural result which follow in the train of peace? Where is the evidence of unity of feeling, of interest of action or harmony between the North and the South? Is not everywhere section arrayed against section, interest against interest, man against man? Thanks to the policy of President Johnson, is not the political antagonism which now exists as difficult if not as impossible to overcome now as before the war? Whose hatchet is buried? Certainly no one with open eyes doubts but the South would renew the bloody fight to-day if there was a probability of success. The cessation of armed hostilities, whether secured by military compromise, at the sacrifice of principle, or by numerical force or superior fighting, does not necessarily result in the establishment of peace. No; the battle still waxes hot, though in another and more dangerous form. In this connection we are impelled to affirm that that which is most unpleasant to contemplate will be most likely to occur. What the logic of events and the law of necessity daily forces us to anticipate, will be very sure to happen. If ever the necessity existed for a civil war in America that necessity exists to-day, and sure as fate it is coming. To this we inevitably tend. Conditions are already shaping themselves to this end. The same causes are at work now as before the rebellion, and will produce the same result. Practically, we have accomplished nothing by our four years of struggle, or rather the golden opportunity for improving what *was* gained, is ours no more; it was suffered to go by default. Notwithstanding the unparalleled expenditure of life and treasure, the Government virtually stands to-day where it did before the clash of arms was heard. Apparently all this costly sacrifice has been in vain. True, nominal slavery is abolished, and the Constitution in this particular amended. But of what use is altered parchment without the living spirit is in it? Throughout the South, the status of the negro is hardly changed. The passions, prejudices and perversions of the Southern mind towards the negro have not been improved by the war. The spirit of slavery is dominant as ever. The determination of the Southern people to repudiate the black man, and if possible to

"Drive him out
To reprobated exile,"

is openly avowed; and their legislative, municipal, political and personal actions verify it. With their former hatred intensified by military defeat, they seek to vent their ill nature, to pour out the vials of their wrath upon the unprotected head of the poor African.

Experience, the best and bitterest of teachers, has taught us that the loyalty of the South is not to be trusted. At this juncture of affairs we need something else beside mere lip service; something entirely trustworthy; something which official and unofficial action does not belie. Those who perjure themselves must take the consequences. One conversant with the facts knows that the South is as rebellious in spirit now as ever; that force of circumstances alone necessitates another method of procedure on her part, less direct perhaps, but none the less fatal. Witness the passage in more than half the seceded States of acts which the United States' military authorities have been obliged to set aside; the electing to local, State and national offices those most offensive to the Northern people—those who specially deserve as the world goes, a traitor's doom, for their attempts to destroy the American Government. Witness the social ostracising of those who have been in any way consistent in their duties, or faithful in their attachment to the Union; the uniform and cruel treatment of the colored man; the resistance made to every movement looking to the betterment of his condition, and the animosity manifested towards those who would have justice done him.

Witness the selecting of Confederate gray as the color of the Southern militia; the arming of the Confederate militia at the expense of the State—the disarming and punishment of every discharged colored soldier or colored person found with any sort of weapon of defence; the frequent assassinations of Northern men; the murder of colored people, and the destruction of national property, by the torch of the incendiary. Witness, in short, the accumulated evidence of the animus of the South, the malignant spirit of treason to God, to the Government and to humanity, manifested by her representatives in every conceivable way, from the brutality of the ruffian to the most accomplished and insidious style of the diplomat. Remembering these facts, how else can one regard the so-called loyalty of the South but as the hollow-hearted, the sorriest deception, the basest subterfuge—the worst and greatest sham of the age!

The negro in the revolted States, without the right of suffrage, qualified or unqualified to protect himself, is at the mercy of his life-long oppressor. Will the South willingly give the elective franchise to the colored man? Never, while she can prevent it. By force of education, early bias, ingrained prejudice, the traditions of the past, by every pressure of an external character, are the Southern people opposed to having the colored race recognized as equal before the law; and they rebel with all their hearts at the bare idea of the political equality of the two races. If necessary—and thus it is decreed—they will again resort to arms and renew the unequal conflict. What folly to contend against the Infinite! The principle of impartial justice, when the time has fully come for its general and special application and incarnation is stronger, deeper, and in every way superior to the pride, prejudices and perversions of men. Thus we see the nature of the pending struggle. Congressional patchwork and legislative tinkering may delay for a time its onward march: but certain as the past is to yield to the present, and the present to the immediate future, certain as the old is to be superceded by the new, and the principles of progress prevail—is this conflict coming. 'Tis nigh at hand. The shaping of events continues. The lines between the opposing forces are becoming more and more distinctly drawn.

Let us with firm step march forward, confident of success, being sustained and inspired by the right, the just and the true. G. A. B.

Washington, D. C., Feb. 17, 1866.

A SINGULAR SENTENCE.—We know of no sentence in the English language, which can be so changed and transposed as can the following Latin sentence:

"*Sator arepo tenet opera rotas.*"

This reads the same backward or forward, the first letter of each word taken together makes the first word, etc. Going backward the last letter of each word will spell the first word, and so on entirely through the sentence.

For the Religio-Philosophical Journal.

Lines Written for the Silver Wedding of a Friend.

BY A. C. GRAY.

"Midway in married life a chasm yawns,
Bridged o'er for passage must this chasm be.
Look, and behold the workers as they build!"
Thus spake a voice unto my inner ear;
Obedient to the mandate then I oped
My eyes unto the vision I might see.
From out the far off past the shadowy mists
Unrolled; and winding ways, and hills and vales,
And thorny mountain paths, and flower deck'd plains,
And rippling crystal rills, and fountains deep,
Of sparkling waters laughing on their way,
And many a stagnant pool of turbid mire
Beheld I on this highway of the gods
Called blind. For travelers, lo! a multitude
Appear; but all in pairs, no others here.
A man and woman walking side by side,
Starting at dawn in rosy flush of youth,
No turning back, the road lies all before,
And must be trod, with all its good or ill.
Unknowing to themselves perchance, each bears
The fabric of this arch, which spans the gulf
At certain points of time.
But do they all arrive, or wisely build?
I queried in my mind, as thus I saw
At intervals these snatches of the way,
And fragments of the lives of those thereon.
Alas! here too I found was blight, as on
All else of earth's imperfect fashioning;
For of the joyous hearts set out in morn,
Full many perished ere the goal was won,
And left the stricken mate to toil alone,
In hedge or byway off the royal road.
"But grieve not, such," I heard the Master say,
"A better path thou'lt find in my domain,
Where friends abide, and sorrow ne'er can come!"
Of those left wandering o'er this hallowed ground,
Some straggled heedless of the end in view,
And thus came not together to the work.
Some on the brink arrived, essayed to span
The void by network, such as chance or fate,
Or evil sprite had tangled them withal.
Of these a mighty host; some floundered on
Within the uncertain mesh, now lost to view,
Now nearing still the shore; they land at last,
Fainting and fearful from the perils pass'd.
Then uprose to my vision a structure so bright
That I deemed all its arches were made of pure light;
But the voice that still floated o'er mountain and stream
Said, "Behold, they're pure *silver!*" Thus ended my dream.

Afar in the distance again I am sure
There will open a pathway, at present obscure;
But be not dismayed, lest you then may be old,
For the bridge at that crossing is fashioned of *Gold*,
And the presence of God will pilot you o'er,
To a mansion of rest on heaven's fair shore.

Reported for the Religio-Philosophical Journal.

PROCEEDINGS
OF THE
NEW JERSEY STATE CONVENTION,
HELD AT
Vineland, May 24th and 25th, 1866.

CALL.

The Spiritualists, Reformers and liberal minded persons generally who are willing to co-operate with the National Organization of Spiritualists, and especially those who are citizens of N. J., are requested to meet in State Convention in the Friends' of Progress Hall, in Vineland, N. J., on Thursday and Friday, May 24th and 25th, 1866, for the purpose of effecting a State Organization, to co-operate with the National one in its objects and purposes.

WARREN CHASE,
C. B. CAMPBELL,
JOHN GAGE. } *Committee.*

In response to the above call, a number of the friends from this and the adjoining States assembled on the afternoon of the 24th of May. The Convention was called to order by appointing John Gage President, and Mrs. O. F. Stevens, Secretary, *pro. tem.*

The call for the Convention was read, and on motion a committee of five was appointed by the chair to nominate officers for the Convention.

Dr. H. T. Child remarked that the subject of State organizations is attracting the attention of Spiritualists all over the country. Shall the destructive principle which has generally marked the progress of Spiritualism continue, or shall we commence the work of building up? Let us leave behind us all that has been useless, and bring with us all that is useful. Two years ago he dreaded the thought of organization, lest it should again put shackles on his soul, but now he believed such was not its necessary result. The time has come when there are enough true souls in the State, who have felt the fire of the inner life, to stand side by side as humble workers in our glorious cause. We are not to go forth as propagandists merely, but there are hundreds and thousands of souls asking for the bread of life and the waters of inspiration, and we who have received such noble truths, should consider ourselves delegates from the spirits to go to these hungry ones, with the blessed food we have received. Co-operation is as essential in this, as in every work of life.

The committee reported the names of the following persons for officers of the Convention, and they were duly elected.

President—Wm. M. Drake, of Newark.

Vice Presidents—Mr. Parkhurst, sen., of Hammonton; Geo. Willets, of Jersey City; Mrs. Deborah Butler, of Vineland.

Secretary—Mrs. O. F. Stevens, of Vineland.

Treasurer—Thomas Haines, of Woodstown.

The Convention appointed a committee to report business for its sessions, and instructed it to draft a plan for a State Organization.

Dr. L. K. Coonley said he found great division of sentiment among Spiritualists in regard to organization, but it is his opinion as gathered from extensive travel, that a majority are favorable to it. He believed in it, but would not approve of sending delegates to our Conventions, and thought there should be no power of disowning members from our societies. The pure in heart will never be degraded by going forth among the unholy, if they are guarded by the beautiful panoply of truth. Let us have no sectarianism by which we can cast out any unfortunate one. Spiritualism reaches out to help such as these; it is doing more good than the churches have done in eighteen hundred years. The missionary work of sending lecturers where people are asking for light and the friends are not able to sustain lectures, is only one of many noble objects for which we need organization. As to putting fetters on the Spiritualists, we may as well attempt to chain the lightning. George Pryor remarked that he would have us get as far from the plan of the churches in organizing as possible.

Mrs. Walsbrooker said, there are some things in the churches we cannot afford to cast aside. God respects the external as well as the internal, *else why did he give us bodies as well as souls.*

Mrs. Butler would have us instead of denouncing the churches, build a more beautiful structure and attract them to it. Our mission, she said, should be constructive and not altogether destructive. Some people must have a devil and a hell to keep them in the paths of morality. Let the churches do their work—it is a holy one, and let us who have a better religion, a broader charity, show it by our lives. It cannot fail to attract them.

Mrs. Mason and Rachel Hickland expressed the same sentiments.

Mr. Dixon said he had been through the church and suffered by it, but would not do a single act to pull it down. Wherever we find churches and Sunday Schools, there is a better state of morals than existed before. A friend moved into Vineland, and in a short time a loved one of his circle was called home. Permission was asked to carry the casket which contained the dear remains into one of the churches, and have one of our number speak on the occasion. It was refused, and out of that refusal grew the hall we are now in. Let it ever be open to all. Here let liberty to the captive, and the pure religion of Jesus be preached at any time; and let any unpopular truth have a hearing.

The President remarked that he does not object to any *truth* which comes through the churches, and would respect them the more if they will reject what we utter when it does not accord with their feelings. Truth and God have nothing to fear from free discusaion, but error has. If we would remain free men and women, we must respect the individuality and opinions of all. He was driven to infidelity because he could not agree with the church, but could now have charity for all.

George Pryor, a venerable "Friend," hoped his remarks would not be understood as hostile to churches. He simply meant that we need better forms than they employ. Did not think music any part of worship. If we had it let it be in the soul.

The Chairman remarked that God would bless every effort to do good, whether it appeared formal, or was the spontaneous outburst of the soul, either in words or music.

The Business Committee reported that at the commencement of each session, a half hour be devoted to free conversation, the remainder of the time to be spent in transacting the business, and fifteen minutes be allowed to each speaker, which was adopted.

The following Preamble and Constitution for a State Society were submitted to the Convention, taken up and considered section by section, and unanimously adopted:

PREAMBLE.

In the progress of the age we find ourselves surrounded by a variety of facts and phenomena which are calling for investigation at our hands—mind is everywhere stimulated into activity by the stirring events of the times.

As Spiritualists and Reformers who are seeking for truth and for those things which shall elevate and improve the condition of humanity, we have met in Convention, and believing that the time has come when a more general co-operation of those who feel an interest in these things would not only benefit ourselves, but our fellow men, have concluded to form a State Society, and for this purpose do adopt the following:

CONSTITUTION.

ARTICLE I—*Name.*

This Society shall be called the NEW JERSEY STATE SOCIETY OF SPIRITUALISTS and FRIENDS of PROGRESS.

ARTICLE II—*Objects.*

The objects of this Society shall be the dissemination of light and truth, in regard to all subjects pertaining to the welfare of humanity by such means as may be adjudged best.

ARTICLE III—*Members.*

Persons may become members of this Society by forwarding their names to the Secretary, and contributing to its funds annually. All persons in this or other States who feel interested in this Society are invited to become members thereof.

ARTICLE IV—*Officers.*

The officers shall consist of a President, two Vice Presidents, a Secretary and Treasurer, and ten other persons to be elected annually; who shall constitute an executive committee, to be composed of persons of each sex, who shall attend to the business of the Society, and make reports to the annual meetings, to be called at such times and places as they shall deem proper. The executive committee shall have power to fill any vacancies which may occur between the annual meetings.

Following the adoption of these sections and before the vote Dr. Child remarked that the hosts of heaven are witnesses of the importance of this occasion. We are touching harpstrings which will send their thrilling tones down to coming centuries. In voting for this constitution, we should feel that we are putting our hands to the plow, not alone for ourselves, but for coming generations. Adjourned.

THURSDAY EVENING.

The Business Committee reported that they had arranged for addresses from Dr. Child, Mrs. Wilcoxson, and Mr. Leach of Newark.

The doctor remarked, "That the religion of Spiritualism was the first and only system which he knew that had taken man as an *entire* being. Popular theology acted upon the idea that man had a soul to be saved or lost, mostly the latter, and cared very little about his intellect, and less about his physical form. Out of the thousands of clergymen in the land, how few could be taken as specimens of good physical development? Many of them had splendid intellects, but these were cramped by their theological dogmas and creeds, and physically they were a libel on true religion. He had been accustomed to look into peoples' eyes and see how far the soul nature had been able to look out upon the material world. Our bodies are but an expression of the internal soul, and it is only as there is a proper freedom given to the action of this soul principle, that we find correspondingly beautiful forms. Walking with Mrs. Fanny Gage a few days since, she remarked that the children of the present day were much more beautiful than any she had seen in former times. He believed it was because the spirit was allowed more freedom to outwork itself. Spiritualism taught us to continue in the same freedom and simplicity of early childhood, and to let this extend through all stages of life. One reason why children did not continue so beautiful was because they were treated with harshness and unkindness. Spiritualists ought to be able to give an evidence of their religion in their countenances and in their physical forms, and many were doing this now. We have reversed the idea of the trinity, and believe in God as one and man as three. Spiritualism does not stop at man's physical being, it takes hold of the intellectual nature and gives it a wider scope, so that it may go forth into the field of science and art, and take in all the grand principles that belong to the mental nature. Nor does it stop here, but reaching into man's deeper soul nature, it calls into action those noble and divine principles which characterize man as the child of the Infinite Father.

"Spiritualism takes in and benefits the entire man; it lifts us out of the littleness of sect; it reaches into the future life and gives us light where all was dark before; it teaches us to lay up treasures in heaven by fulfilling our duties to our fellow men. Man is an epitome of the universe. All of philosophy, science, morality is included in him. The great work we have to do is to remove the rubbish which has accumulated around the soul, and let it grow freely and naturally. The more free from restraint a man or woman is, the more beautiful and true.

"There is no more responsible position than that of Spiritualists. We must carry in our countenances that which will manifest to all around us what our religion is. We should set apart that portion of the day in which our spiritual natures are most exalted, for interior culture and development. For him this was the early morning hour."

Mrs. Wilcoxson followed, and said: "Spiritualism brings out the spontaniety of the soul. We lose our love of tyranny through it, and learn to love freedom more. We know no bond or free, no sect or partition walls. Standing the day before in Independence Hall to commune with the shades of the departed, she thought the old Liberty Bell must ring out yet another peal for freedom. The eagle is the true symbol of this nation; noble, but proud and arrogant, it has not protected the defenceless; has never been true to the grand principles declared by the Fathers.

"Ecclesiasticism claims the right to put shackles on the souls of men. Who is to rescue all the glorious truths of the Bible and Nature from the false assumptions of theology? All men and women can exercise the redeeming power. Every medium knows that we may have the help of all the great and good persons gone before, to aid us in this work of redeeming man. The power of the church and infidelity hinder men from seeing the connection between the earth and the spirit world. In the future we may possibly better understand why we have been called together to-day. She had found people ready and eager to hear the new gospel, and unless speakers are assisted in carrying the truth among those who are not able to pay for it, all cannot be supplied. We must have one of the greatest revolutions the world has ever seen; for theologians are strengthening their hands against us. Our true work is to raise those whom the priest and Levite have passed by; to go to the prison and save those the church has neglected to save."

Mr. Leach of Newark said he thanked God that we had reached a point where we could feel that it was possible for the great Father to put his strong arms around all his children. The grand philosophy of Spiritualism is being evolved from nature, where it has been so long awaiting its time. It is not confined to those who openly profess it, but is creeping quietly into the churches, and the little leaven will leaven the whole lump.

A committee of nine was appointed to report nominations of officers for the State Society, and present resolutions to the Convention.

Adjourned.

FRIDAY MORNING.

A letter was received from Dr. Child stating that he was obliged to return home.

Mrs. Waisbrooker occupied the first half-hour. She said there was a class of persons who stood outside the pale of theology. They could not accept its dogmas, and often took the opposite extreme. They were ready to grasp at anything, and when Spiritualism came up, they accepted it, though not ready to accept its deep underlying principles. Gradually, one after another, these saving principles come up for investigation and acceptance. Many souls to-day, cast off from society, have grasped Spiritualism as a sheet anchor, finding in it not condemnation but a help to a better life. We find a person benumbed with cold and bring him to the fire. Its heat revives him, but with returning life comes intense anguish. So when a soul, which has been stultified by violations of the moral law is brought in contact with the light and with love, the action of the life within brings keen suffering, but its object is not punishment. Welcome the suffering which is our saviour. If love will not save a soul, what will? For this purpose we have met, that we may devise a way to send this beautiful religion of love throughout the dark places of the land.

The committee nominated the following persons for officers of the State organization, and they were severally elected:

President—Andrew Jackson Davis, Orange.

Vice Presidents—John Gage, Vineland; Mrs. Mary Fogg, alternating with Mrs. —— Bowles, Hammonton.

Secretary—Mrs. Mary F. Davis, Orange.

Treasurer—Mr. Orrin Packard, Camden.

Executive Committee—William M. Drake, Newark; Mrs. Deborah Butler, Vineland; Henry Budd, Vincentown; William Harrington, New Brunswick; James M. Barnes, Hammonton; Mr. C. B. Campbell, Vineland; Dr. D. Mills, Absecom; Mrs. Anna Middleton, Lumberton; Mr. Wm. G. Noble, Patterson; Mrs. O. F. Stevens, Vineland.

Mr. Wright testified to the truth of spirit communion; he had received test after test through his own hand, and in consequence of his belief had nearly every dear thing taken from him; he believed we should plant our banner in the enemy's camp.

C. B. Campbell gave one of his unique songs "for the right."

Adjourned.

FRIDAY AFTERNOON.

Mrs. Stearns was entranced, and spoke half an hour. She said: "Spirits feel the suffering of mortals. With them there is no present, past or future; but all is working time, and the harvest is being constantly reaped. We must bring in the needy and sin-sick, and feed them with the beautiful truths of Spiritualism. The wealth of the sciences comes to man as a weapon with which to grapple with sin and ignorance. Spirit manifestations are the answers to the prayers welling up from lacerated bosoms. Oh God! am I to live after this life? From the shores of the Eternal comes the charge to press on in investigation, and to perfect organization. We have children to inherit the benefits of our work."

The Committee on Resolutions presented the following, which were separately considered and adopted:

WHEREAS, It is plainly evident to all reflecting minds that the "agitation of thought is the beginning of wisdom," and also that it is equally evident to the careful observer, that there is a growing disposition among the people to think for and express themselves; Therefore it is

Resolved, By this Convention that we will use all lawful endeavors in assisting to establish local organizations which shall carry these privileges to the homes and hearts of all.

Resolved, That we believe in the right of all to life, liberty, and the pursuit of happiness; and that in order to obtain those rights, every person, irrespective of sex, race or color should enjoy equal privileges, including that of suffrage, limited only by mental or moral disabilities.

Resolved, That the thanks of this Convention be tendered to Dr. H. T. Child for his fraternal sympathies and hearty co-operation, and to the citizens of Vineland who have entertained with true hospitality the friends of this movement from abroad.

Resolved, That we express our heartfelt satisfaction in the harmony of feeling which has characterized this meeting, and the hopeful indications of a more extended usefulness in the future.

Resolved, That a committee of three be appointed to draft and have published an address to the people of New Jersey, setting forth the principles and objects of this State Association. L. K. Coonley, Mrs. Butler and C. B. Campbell were appointed said committee.

Resolved, That as all religious societies, however free at first, tend to sectarianism; as a preventive therefor this organization should ever provide for, and insist upon liberty of speech, and a just criticism of State measures, social customs and religious institutions.

Resolved, That wherever practicable, Spiritualists and Friends of Progress should organize Progressive Lyceums for children, as the best system of religious training for young persons that they can consistently adopt.

Resolved, That the thanks of this Convention be tendered to the Chairman for the faithful and impartial manner in which he has performed the duties of the Chair.

The resolution relating to the right of suffrage called forth animated and interesting remarks.

Dr. Coonley said he would not have any one vote who could not write his own ticket. Mr. Campbell said he did not believe all should vote; the blackleg should not; the man should not who could not recognize his mother's right to the ballot; neither should the minister who did not preach human rights.

Thomas Garrett, of Wilmington, Delaware, related some incidents in his experience in assisting fugitive slaves, as illustrating the power of kindness.

Dr. Marshall, of Wilmington, followed. Said oppression came into the Society of Friends when they assumed the right of compelling silence. Spiritualists must be firm for free thought and free speech, or they will grow into oppression.

Mr. Mahon, of New York, said he thought the State Society should have the power of controling speakers to some extent. A number of persons responded, and the prevailing expression was that free speech was the only safe plan to adopt.

Mrs. Butler presented the following resolution, which was briefly but earnestly discussed, and laid on the table for future consideration:

Resolved, That the beautiful principles of peace, love and forgiveness, as taught by Jesus and other reformers, should be adopted by all true Spiritualists; and that to be consistent, they should abstain from the use of all carnal weapons upon all occasions, and instead of wearing a sword of steel, they should use the sword of the Spirit, wherewith they should at all times be armed.

The Convention finally adjourned amid the same harmony and good feeling which had prevailed during all its sessions, and we believe much good will result from the free interchange of thought enjoyed, and the practical workings of the organization effected.

O. F. STEVENS,
Secretary.

Theology, as Taught to the Candidates for the Ministry in Theological Institutions.

We invite the attention of our readers, and especially those who fear that we are too radical in our denunciations of the dogmas of old theology, to the precious *morceau* dealt out to the young ministers as the true faith and the only means of grace, to be reproduced by them on revival occasions, and at such other times as will best promote the interests of the craft, by imposing upon the credulity of the devotees.

Extract of a Sermon Addressed to the Students in the United Presbyterian Theological Seminary of Xenia, Ohio, by Rev. William Davidson.

A VIVID DESCRIPTION OF THE TORMENTS OF THE DAMNED.

It is an unspeakably terrible thing for any one—for even a youth or a heathen—to be *lost*. There is, for those who lose least, the loss of all, a universal shipwreck, all engulfing; the loss of all, the pleasure of sense, of society, of friendship, of intellect, of virtue, of imagination, of memory, of hope.

"All the boundless store of charms
Which nature to her children yields—
The warbling woodland, the resounding shore,
The pomp of groves and garniture of fields—
All that re-echoes to the sound of even,
All that the mountain's sheltering bosom shields,
And all the dread magnificence of heaven."

Nor is it all when he has lost everything. He goes to a very *terrible place*—the place of rayless darkness, of insufferable torment, of unquenchable fire, of the undying worm—to a bottomless pit, forever sending up the smoke of its torment; to the storehouse of the treasured vengeance of Almighty God; to a lake deep and large, burning with fire and brimstone.

"A dismal situation, waste and wild,
A dungeon horrible on all sides round,
As one great furnace flames, yet from those flames
No light, but rather darkness visible
Serves only to discover sights of woe,
Regions of sorrow, doleful shades, where peace
And rest can never dwell—hope never comes,
That comes to all; but torture without end
Still rages, and a fiery deluge fed
With ever-burning sulphur, unconsumed;
Such place eternal Justice hath prepared
For the rebellious."

Nor is this all, to those who suffer *least*. It is not only the loss of all, and a horrible lake of ever-burning fire; but there are horrible objects, filling every sense and every faculty—and there are horrible engines and instruments of torture. There are the "chains of darkness," thick, heavy, hard and smothering as the gloom of blank and black despair—chains, strong as the cords of Omnipotence, hot as the crisping flames of vengeance, indestructible and eternal as justice. With chains like these, every iron link burning into the throbbing heart, is bound each doomed, damned soul, on a bed of burning marl, under an iron roof, riven with tempests, and dripping with torrents of unquenchable fire.

Nor is this all. Unmortified appetites, hungry as death, insatiable as the grave, torture it. Every passion burning, an unsealed volcano in the heart. Every base lust a tiger unchained—a worm undying, let loose to prey on soul and body. Pride, vanity, shame, envy, treachery, deceit, falsehood, fell revenge, and black despair, malice, and every unholy emotion, are so many springs of excruciating and ever-increasing agonies, are so many hot and stifling winds, tossing the swooning and sweltering soul on waves of fire. And there will be deadly hunger, but no food; parching thirst, but no water; eternal fatigue, but no rest; eternal lust of sensuous and intellectual pleasures, but no gratification. And there will be terrible companions, or rather foes, there. Eternal longings after society, but no companion, no love, and no sympathy there. Every one utterly selfish, hateful, and hating. Every one cunning, false, malignant, fierce, fell, and devilish. All commingle in the confusion and the carnage of one wide-spread, pitiless, truceless, desperate strife. And there will be terrible sights and sounds there. Fathers and sons, pastors and people, husbands and wives, brothers and sisters, with swollen veins and bloodshot eyes, straining towards each other's throats and hearts, reprobate men, and devils in form and features, hideous to as great a degree as are the beauties of the blest in heaven beautiful. And there are groans and curses, and everlasting wailings, as harsh and horrible as heaven's songs, shouts and anthems, are sweet, joyous and enrapturing. And there will be terrible displays of the divine power and skill, and infinitely awful displays of merciless and omnipotent justice in the punishment of that rebel crew, that generation of moral vipers, full grown; that congregation of moral monsters. Upon such an assembly, God, who is of purer eyes than to behold iniquity, cannot look but with utter detestation. His wrath shall come up in his face. His face shall be red in his anger. He will whet his glittering sword, and his hand shall take hold on vengeance; and he shall recompense. He shall launch forth his lightnings, and shoot abroad his arrows. He shall unseal all his fountains, and pour out his tumbling cataracts of vengeance. He shall build his batteries aloft, and thunder upon them from the heavens. His eye shall not pity them, nor shall his soul spare for their crying. The day of vengeance is in his heart, and it is what he has his heart set on. He will delight in it. He will show his wrath, and make his power known. That infinite power has never been fully made known yet; but it will be then. It is but a little that we see of it in creation and providence; but we shall see it fully revealed in the destruction of that rebel crew. He will tread them in his anger, and trample them in his fury, and will stain his raiment with their blood. The cup of the wine of his fierce wrath shall contain no mixture of mercy at all. And they will not be able to resist that wrath, nor will they be able to endure it; but they shall in soul and body sink wholly down into the second death. The iron heel of omnipotent and triumphing justice, pitiless and rejoicing, shall tread them down, and crush them lower still, and lower ever, in that burning pit which knows no bottom. All this, and more and worse, do the Scriptures declare; and that preacher who hesitates to proclaim it has forsworn his soul, and is a traitor to his trust.

And all this shall be forever. It shall never, never end. The wicked go away into everlasting torments. This is a bitter ingredient in their cup of wormwood, a more terrible thing in their terrible doom. If after enduring it all for twice ten thousand times ten thousand years they might have a deliverance, or at least some abatement, it were less terrible. But this may never, never be. Their estate is remediless. There is a great gulf fixed, and they cannot pass from thence. Or if after suffering all this as many years as there are aqueous particles in air and ocean, they might then be delivered, or if after repeating that amazing period as many times as there are sand-grains in the globe they might then be delivered, there would be *some* hope. Or if you multiply this latter sum—too infinite to be expressed by figures, and too limitless to be comprehended by angels—by the number of atoms that compose the universe, and there might be deliverance when they had passed those amazing, abyssmal gulfs of duration, then there would be *some* hope. But *no*; when all is suffered and all is past, still all beyond is eternity—eternity has just commenced—the hoarse and weary roar of devils and of damned men is only just beginning to awaken its hopeless, horrid echoes along hell's dark and melting arches. The terrors of that everlasting tempest are only commencing to wrap their furies around you.

And if even this were all it were well. Damnation would be shorn of almost all its horrors. But all it is not. It is when taken altogether only the first and smallest element in the terrors of the terrible future. The lost shall not only endure thus forever, but all this in forever increasing intensity. The pit is "bottomless." Men and devils, dragged down by the attractive power of their own guilt and depravity, shall still sink lower, and ever lower still, forever plunging from the lowest depths into a still lower deep of hell. As their lusts grow, so grow their misery and madness. As their guilt accumulates, equal justice wreathes its arm with new thunders, and new and hotter lightnings leap from the red and flashing eyes of vengeance. What then shall be the ultimate depths of a bottomless pit—the ultimate degrees of sin and misery, reached in an everlasting progression? My head grows dizzy as it bends over these gulfs. My heart dies at thoughts of this. O my God! O my God! This is what it is for any to be lost. All this is what is before even the youth of the heathen, who sink into hell.

There are thousands of members of Orthodox churches who hold the foregoing sentiments as sacred and divine, simply because they never converse upon the subject with any one whose interest it is to expose the fallacy of such dogmas. They yield a tacit assent to what their preachers, who are educated at these theological seminaries, say upon the subject. They doubt its truth, but dare not express that doubt. Let them look into their own looking glasses from our standpoint, and ten chances to one if they don't deny that they see themselves.

For the Religio-Philosophical Journal.

Qualifications of Speakers—One Word More.

Rudimental and complex structures are equally necessary. From the simplest forms gradually spring the diversified.

The atom of silex is as truly represented in vegetable life as in its more primary granite. The iron intermingled and coursing in the blood of man, retains the same properties as that still dormant in the mountain ore. Elements are not less such, though existing in endless combinations.

While replete with original uses, yet the more perfect ones can be developed only through continuous association. Though beautiful in the simplest forms, it is only after infinite re-arrangement that they become surpassingly attractive. Perfection and complexity exist in equal ratios.

Diversification more fully attained in the vegetable than the mineral, presents still higher forms in the animal domain.

Man, representing all earth's known substances, stands its most complete outgrowth.

This law is not one of partial application, but of universal significance.

As the spiritual is the superior condition, so is it more fully operative in the mental than the physical processes—in the innermost than the external. Its truths once admitted, narrow ideas must be gradually superceded by the most extensive generalizations.

The theory learned, to lose sight of its practical bearings, would be little less than criminal.

Desiring no discussion, but only to reconcile seeming contradictions, we would apply this principle, and trace its analogies in connection with our subject matter.

Again we repeat that no issue is made with mediumistic inspiration. Our work is one of fortification instead of destruction.

Never for an instant detracting from the reasonable claims of mental telegraphy, we would strive to give them stability through such representations as would make them acceptable to all enlightened liberalists.

Such end will be the more readily accomplished by admitting our infancy and consequent imperfections. Crudity must be apparent even in the new presentation of an old idea.

It is not supposable that spirits, embodied or disembodied, can find perfect instruments through which to establish intercommunication; but as in the inception of every movement, the most must be made of existing material. Unfavorable circumstances detract much from the completeness of any representation. To argue that our present attainments are all that are desirable, is to compromise the progressive theory.

To predicate the finality of success upon circumscribed means, or an isolated course of action, would, as the churches have already done, invite certain defeat.

To hold our philosophy aloof, a single thread unwoven in the great web of practical activities, would but incur the scorn of the thinker, the ridicule of the scientist. Sacredness is a garb which in the end will but expose the nakedness of the wearer. Any claim regarding inspiration as too pure to combine with all earth's processes, with education, study, refinement, would be to mock that rapidly increasing sentiment—the loftiest thought of which is universal unity. Requiring as it does, all the primates to produce a man, regardless of the fine proportions necessary to constitute a harmonious one, so should trance speakers, to attain the highest positions of usefulness, not only be highly susceptible to spirit influence, but should

also acquire all those qualifications that help to make the orator, the student, the thinker, the systematizer, the worker, and the embodiment of that we call goodness. Disjointed parts, incomplete and discordant, answer admirably the purposes of disorganization; but reconstruction must be accomplished by such a combination of harmonious elements as to make its powers gigantic.

Utility is the great quality which particularly recommends itself to the appreciation of the present age. Do something positive, and resulting popularity guarantees success. Then to a thorough believer in natural laws, a critical understanding of their details is the first step towards correct action.

Next to inspiration usefulness demands study; without it no amount of zeal, no utterance of truths, however great or pure, will be generally received or permanently attractive.

Like music, to produce the desired effect, every strain must be in harmony, the composition also a model of taste, else will that in itself pleasing, be rejected from incongruity of association.

Spiritualism is simple because natural, yet complex if considered in all its relations.

The truest and highest education is but an aggregation of simples.

He who is most learned is most modest; knowledge more than all else reveals his ignorance.

Like Emerson, the great thinker has no time for self appreciation. Thoughts born of such circumstances challenge the world's admiration.

Without superior acquirements the truths Parker so fearlessly uttered could not have commanded respect. But being strong on every side, he was impregnable.

As propagandists then, should we fortify ourselves by the greatest variety of attainments, thus securing influence, becoming leaders instead of the led. Let the motto be ever, "level up, never down."

CHICAGO.

For the Religio-Philosophical Journal.

Lines Dedicated to Mrs. Hazzard on the Death of her two Children.

BY MRS. C. CUSHMAN.

Dear lady! why that pensive sigh!
Why heaves that lonely breast!
Why not the balm of faith apply
To still thy sad unrest?
That holy faith that works by love,
And points to brighter joys above.

Thy loved ones in the upper skies
Now swell the angel throng;
They fain would wipe thy tear-dimmed eyes
And make thy patience strong,
While nature's thousand voices tell,
Thy Father "doeth all things well."

Oh for that faith that knows no fear,
That dares behold the light;
That sheds its radiance from the sphere
Beyond the vale of night—
Faith in humanity's just cause,
Faith in God's fixed and changeless laws.

But oh, methinks I hear thee say
Of idols I am reft;
My household gods have gone away—
I have no treasures left;
Make not thy gods of wood or stone,
But worship only *God* alone.

Lift up thy head, thy heart expand,
Behold the human race,
All linked in one unbroken band,
Which God must needs embrace.
His will and purpose must prevail,
Or else in wisdom He doth fail.

Dear mother, do not close your doors
If you would angels meet;
They come to earth's benighted shores,
And loved ones fain would greet,
To cheer and comfort thee they come
And tell thee of their spirit home.

Oh, may the gloom of sorrows night
Thy soul no more enthral;
No more that cold and withering blight
Upon thy spirit fall;
For death is but an open gate,
Where angels for the weary wait.

Matteson, Mich.

ARTS AND SCIENCES.

For the Religio-Philosophical Journal.

The Physical Constitution of the Sun.

BY HUDSON TUTTLE.

The SUN may well be called the great, all vivifying, pulsating heart of our system. As the primary source of light and heat, and consequently of force, to it must be referred the inorganic and organic activity of our globe. We can clearly see its agency in the swelling tides of the ocean, in storms, tornadoes, whirlwinds, and waterspouts, excited by the difference of temperature it produces in the atmosphere. Currents similar to these it excites in the denser medium of the ocean, but its gentler influence in the silent processes of life are less perceptible, though equally powerful. It excites electro-magnetic currents through the crust of the earth, depositing mineral veins; it decomposes and recomposes innumerable compounds in those dark recesses, and in the cellular tissues of animal and vegetable life builds up diversified fabrics, calling forth from the dark earth the tender germs of vegetation; coloring them with the hues of the rainbow; rounding the contours of animal existence, and by the magnetism it excites mysteriously connects itself with the intellectual and spiritual life of man.

Astronomers have determined certain facts relative to the physical character of the sun. Their statements of distances and sizes are to be taken only as approximations, although apparently they possess the certainty of mathematics. The distance from the center of the earth to that of the sun is 82,728,000 miles. Light requires a little more than eight minutes (8 min. 17.78 sec.,) to traverse this interval. Some idea of this immense space may be derived, by considering that a locomotive car, running constantly, day and night, at the rate of thirty miles an hour, would require 114,900 years to reach the sun. Its diameter is calculated at 770,800 geographical miles, but as no one is certain that he ever saw the real surface of the sun, this estimate must not be received as absolutely correct. Its mass, calculated by Sabine's pendulum formula, is 359,551 times that of the earth, from whence it is calculated that its density is one-fourth (0.252) that of the earth. Its volume is 600 times greater, and its mass 738 times greater than that of all the planets combined.

The magnitude of the sun may be grasped by considering that if it was hollowed out into a thin spherical shell, and the earth placed at its center, the moon would not only have space to revolve, but would leave a clear space of 140,000 miles on every side of its orbit.

It rotates on its axis in 25.34 days, and the inclination of its equator is 7 deg. 9 min.

Nothing positive is known of the constitution of the sun, but the conjectures of astronomers have gradually assumed the appearance of certainty. It is supposed that the body of the sun is dark like that of the planets, and that its luminous property arises from gaseous envelops which surround it. In order to account for solar spots, and the lighter shades which surround them, it is supposed that the dark orb is immediately invested with a cloud-like, vaporous envelop, above this a luminous investment or photosphere, and around this a cloudy envelop.

The solar spots, first observed by Cassini, in 1671, are supposed to be violent irruptions or whirlwinds in the photosphere, by which openings are produced, through which the dark body of the sun is revealed.

The penumbra, or shadow surrounding the dark center, is accounted for by supposing that the lowest vapory strata are less transparent, and not disturbed, and reflect a very inconsiderable degree of light, but when the *upwelling* or meteorological tumult is sufficient to break through both envelops, the dark orb is seen in the center, and the cloudy envelop reflecting an imperfect light, produces the gray, ashen shade which surrounds it. The whole opening being funnel-shaped, the light impinging against the sides, produces the halo, and the difference of breadth always seen in the opposite sides of the penumbra, after the spot has moved away from the center of the orb.

Sir John Herschel added another stratum to those already described, a clear, aerial envelop between the surface of the sun and the vaporous envelop on which the latter floats, as clouds in an atmosphere, at a height of from 280 to 320 miles. Vast mountains, or what are supposed to be such, appear in the external cloud envelop, estimated from actual observation to be 40,000 miles in height.

There are regions where spots rarely or never appear. The equatorial belt includes three degrees each side of the equator, in which they rarely appear, and they do not occur at all in the solar regions. They are most frequent between the eleventh and fifteenth degrees north of the equator, being more general in the northern than in the southern hemisphere. From these observations, Herschel conjectured there was a peculiar disposition of the cloudy envelop, which, by obstructing the radiation of heat from the photosphere, produces currents from the poles to the equator, similar to our trade winds and calms.

The immense size of these spots, and their permanency, indicate the violent and protracted meteorological tumults which must take place. Some of these spots have been observed which were so large that the earth might be projected through them, and yet leave nearly a thousand miles on every side, and they have remained for the greater part of a year.

The supposition of these envelops, it must be acknowledged, is entirely hypothetical, and only has the support of plausibility. It is objectionable, as it severs, in a measure, the constitution of the sun from that of the planets—at least the physical constitution of the sun, deduced from the premises of the Nebulæ hypothesis, have a more direct relation to the unity of the system, and not only account for the phenomena but for their origin. If the solar system existed, as a chaos of vapor, and the sun was the last formed, the residuary body, from the well known laws of heat produced by compression, it will be readily understood that the sun, being the largest, would, by superior gravitation, compress its constituent materials vastly more, and hence evolve a far greater degree of heat. Judging events on the central orb as we know they transpire on our own earth, we presume the sun to be just as it appears—in a state of incandescence. We thus dispense with the cumbrous cloud and light-emitting envelops, and at once enter the real domain of its phenomena. Admitting the sun to be in an incandescent state, what must necessarily be the condition of the elements of which it is composed? Providing they are like those of earth, the question is of easy solution. The central portions may be a liquid formed of the most fixed elements. Around this must spread a vast atmosphere of the volatilizable compounds and elements, vapors of metals and minerals. External to all these must extend an atmosphere of the fixed gases. These two atmospheres would not mix, as fixed gases are observed to do, but would remain distinct. The revelations of the polariscope, (an instrument which reveals whether light be reflected or emitted—whether thrown off from a gaseous or solid body,) show that the light of the sun is emitted from a gaseous body, and equally applies to either hypothesis.

Such being the constitution of the sun, the storms and whirlwinds, on which Herschel placed so much dependence, are equally applicable and necessary expedients. These meteorological disturbances rarely occur throughout the substance of the sun's atmosphere, and produce the appearance of spots without resorting to the dark disc of the sun.

Suppose the occurrence of one of these whirlwinds or cyclones. When established, it becomes funnel shaped, presenting the broad surface of the cavity towards the surface of the sun. Now from the well known laws of light, it is known that when rays impinge on a surface at an obtuse angle, part of them will be reflected and part transmitted; but if the angle is very acute, they will be all reflected, and none pass through. Now the light from beneath striking the highly inclined surface of the funnel shaped cavity of the whirlwind, at a very acute angle, will be reflected, and hence a black spot will be seen by us. The transition from partial refraction to entire reflection, taking place suddenly at a certain angle, the black spot will have a sharp outline, light will pass more freely around the margin of the central spot from the surface of the vortex there being smooth, and it is found by observation that that part of the penumbra is lighter than the more agitated margin. It may be objected that the spots, if so produced, should be perfectly circular, while they are not. This, however, is answered by stating that the external envelop of fixed gases intervenes between us and the spots, and however regular they may be, their images will be distorted in passing through such a medium constantly agitated by currents, and the tumult taking place beneath it. The distorting agency of this medium fully explains the mottled penumbra, its reentrant angles, bridges of light, lateral repetitions, spots, and all other appearances connected with the phenomena of solar spots.

The rotation of the surface of the sun may be roughly stated at 4,000 miles an hour, or four times the velocity of the diurnal rotation of the earth. This motion must produce in the vaporous mass of the sun a very great difference between its equatorial and polar diameter, principally felt by the external fixed gaseous atmosphere, which would become accumulated above the equator, and by interfering with the radiation of heat, account for the absence of spots under the sun's equator, and its withdrawal from the polar regions may likewise account for their absence there. Did space permit, all the phenomena connected with the spots might be readily explained, in at least an equally plausible manner as the other hypothesis, and every objection met in a satisfactory manner. It has been commonly received that the solar spots were closely related to the temperature of the earth, but it would appear from careful observations that they have little or no such relation. They are described by the older astronomers as cooling agents, and the conclusion of Gautier, from comparing four seasons characterized by numerous spots, with thirty-three European and twenty-nine American observations made in similar latitudes, the result gives 0.76 deg. as the cooling effect of the solar spots—a result which might be readily accounted for by errors of observation, and amounting to evidence that they have no influence.

Herschel supposed that the disturbances in the photosphere of the sun, by which the spots were produced, involved a higher temperature, and he compared the price of corn in years when there has been an absence of spots, with its price in years when spots were abundant, but without success. Great as the meteorological disturbances appear to be, they have an imperceptible influence on the earth's temperature. The solar spots are rarely of sufficient size to be seen by the naked eye, and although the ancients record many dark days and obscurations of the sun, few of these can be ascribed with propriety to this cause.

The light of the sun is much the most intense of any with which we are acquainted. The oxhydrogen light of Drummond when projected against the disc of the sun appears like a black spot—it is only one hundred and forty-sixth as luminous as sunlight. The electrical light, produced by a current of electricity, generated by forty-six large plates acting on charcoal points, is estimated, although by very imperfect means, as three times (2.5) less intense than sunlight. It will thus be readily seen that the spots on the sun, although they appear perfectly black, may be lighter than the full moon. If the light of the sun be considered at 1,000, Herschel estimated the light of the penumbra at 469, and the nuclei at 7, that is the apparently black nuclei would be 2,000 times brighter than the light of the full moon.

The magnetic relations of the sun to the earth have been beautifully illustrated by Faraday. He discovered that while all the gases are dia-magnetic—that is, assume an east and west direction—oxygen alone, like iron, assumes a position from north to south, and that this force varies with its temperature and expansion. Oxygen forms, probably, one-half of all the ponderable matter of our globe within our observation, and in the atmosphere operates like a sphere of tin enveloping the globe, and mutually receiving and reacting on it by its magnetism. The side turned towards the sun is less para-magnetic, (the tendency to assume a north and south direction is thus called) than the opposite; and as the boundaries of these halves are ever changing by the rotation of the earth, the discoverer is inclined to refer to this cause the magnetic variation of our planet.

The heat of the sun is scarcely less important than its light. Without its all-vivifying rays our system would be a frozen waste, a hideous zone, devoid of all the pleasing beauties and organic activity we now behold around us. If light is necessary for the bursting of the germ and the activity of life, heat is equally necessary.

The same may be said of electricity and magnetism; all these diverse manifestations of force are necessities of vitality.

Seizing on the clue furnished by the new doctrine of correlation of forces, the permanency of the heat and light of the sun is explained in a singular manner, and perhaps with truth. The explanation does not conflict with the nebulæ theory, which accounts for the origin of the heat and light.

The temperature afforded by the sun has remained permanent, at least for historic time, and it is surprising that a body so intensely heated should not, in thousands of years, lose by radiation. The degree of heat at its surface may be partially comprehended when we consider that the earth receives but one 2,300,000,000th part. If all its heat could be used in melting a crust of ice enveloping its orb, it would liquify 2,400 feet of thickness every hour, or boil 700,000 millions of cubic miles of ice cold water. This heat is equivalent to the combustion of a solid layer of coal ten feet thick, entirely enveloping the sun, per hour, and a year's heat is equivalent to the combustion of a stratum seventeen miles in thickness. If the sun was a solid globe of coal, in order to produce the original heat it would have to be entirely consumed in 5,000 years.

Such startling facts seem to necessitate a source of supply. It has apparently been found in meteors. Originally thrown off from the central orb, they return, and by compression they yield back their mechanical motion as heat. In order to understand how this supply of fuel is obtained, we must take a hasty glance at the zodiacal lights, and study what little is known of meteors.

(To be Continued.)

VOICES FROM THE PEOPLE.

Letter from Warren Chase.

DEAR JOURNAL: I am at last out of the strawberry beds of Egypt, and once more up among the broad prairies and in this Decatur stronghold of our philosophy. One preacher here says it is a shame to have Spiritualism get into the books and stores, and offices, and among the rich, popular and influential in society here, but so it has; and he is too weak to preach it or disturb it in the least, even though he is a "*big gun*." He does not dare to meet it, except in his pulpit, which is picketed by believers and protected by law from criticism and discussion. We are having good meetings here among a live population.

While at home we sent to Chicago over one hundred bushels of strawberries from our little farm. Of course I had little time to write or lecture, but I did lecture each Sunday, once in Cobden and once at Villa Ridge, although we shipped berries the same day, for God let, or made, them grow on Sunday. Of course we had to secure or lose them, and thought since God grew them the latter would be the greater sin. That being a common belief at Cobden, the car was loaded as full on Sunday as any day.

The Spiritualists of Southern Illinois are awake, and already talking of effecting a local organization for the Egypt end of the State, and we shall no doubt do it on my return home, if not before. I had calls to five *new* points to lecture while there, but could only visit one—Villa Ridge—where I found our old friends Henry Winters and J. Luffkire, and others.

I shall attend the Convention at Rockford, and hope your suggestion for a State organization will be heeded. I shall go East from there, to attend the National Convention, and return in the fall, and spend the winter in the West, when some of the many friends who have sent for me will see and hear me.

WARREN CHASE.

Decatur, Ill., June 4, 1866.

Notes by the Way.

DEAR JOURNAL: This is the fourth Sunday of the Troy Lyceum. A promising school has been inaugurated here during this month, numbering about seventy-five members; and the Spiritualists of this city are justly proud of and truly interested in this regiment of young reformers. The Groups have all been represented, and what is very encouraging, not only do the little ones flock to the place of rendezvous, but a noble band of young ladies and gentlemen of intelligence and refinement have taken positions among the earnest, mature workers in this movement. May the choicest benedictions of the angel world attend all who are brave and unselfish enough to enlist with true devotion in this blessed work of spirit culture.

Since coming to Troy we have been called to attend the funeral of my father, at Holly, in Western New York. It was one of the most beautiful of the early May days that his form lay so silent in the flower-wreathed coffin. The lines of care and suffering had all been smoothed from his aged brow by the death-angel's touch, and the light of his parting soul's deep blessedness had left its radiance on his peaceful face. He had said: "Let there be no sectarian performance at my funeral," and there was none. After the friends had assembled at the house the silence was broken by the words of Father Robinson's favorite poem, "Only Waiting," first read by Brother S. J. Finney, and then sung by a quartette choir, one of whom had composed the music. Sweetly solemn was the holy chant, and welcome as the song of a spirit. Then the still form was borne by brother veterans to an adjoining church, and Brother Finney discoursed in words of lofty eloquence, before a large assembly, concerning the sublime apotheosis and the life beyond.

The next day found us again on the wing, as it was Saturday, and we must be here on Sunday. All day the life of the spirit was uppermost. As the swiftly moving train carried us across the vallies and streams, and beside the verdant hills of my native State, with sometimes loftier, grander mountain ranges in view, the tender, ethereal bloom of unfolding spring constantly brought to mind the fadeless realm of eternal summer to which my father had ascended.

"Very far off its marble cities seem—
Very far off—beyond our sensual dream—
Its woods unruffled by the wild winds roar,
Yet does the turbulent surge
Howl on its very verge.
One moment—and we breathe within the evermore."

In my hand was a book of prose poems, to which I sometimes turned during that day's journey, entitled *Gunderode*. It is a translation from the German—the correspondence between Bettine Von Arnim and Fraulein Gunderode. Very beautiful and spiritual was much of the communion between those two gifted souls. Living at the dawn of this wondrous century, associated with the master minds of German literature and metaphysics, their letters seem the very poetry of interior philosophy, while they are the confidential revelations of two innocent, childlike, and aspiring natures. Glimpses of later discovered truths they sometimes had, and fragments of those sublime psychical experiences which modern Spiritualists are familiar with. A short dramatic poem by Gunderode, entitled "Immortalita," represents that goddess as held to the entrance of the lower world by an immense fiery serpent, (unbelief and barbarism,) forming a ring around her which she cannot overstep. The god-youth, "Erodion," (Believing Love,) at last advances within the fiery ring, the serpent disappears, and he releases "Immortalita," when they ascend together into eternal light, "That in future no impassable barrier may separate the land of the dead from that of the living."

On Sunday morning, when Mr. Davis told his hearers of the depth of the riches of our new religion—that it comprises Luther's doctrine of the right of individual opinion; Calvin's, of the changelessness of Deity, Wesley's missionary spirit, Murray's belief in the potency of God's universal love, Channing's view of man's infinite capabilities, Parker's, of the innate perfection of human nature, and to all these superadds the knowledge of our union and communion with the spirit world, my heart exclaimed: Truly, Spiritualism is the god-youth, "Believing Love," that has released "Immortalita" from the fiery serpent ring of superstition and unbelief, and revealed to man the shining pathway to and from the skies.

To-day the Lyceum question was, "What is my worst enemy?" After the quiet session of each Leader with the Group of which he or she had charge, during which the subject was freely canvassed and answers elicited, the Lyceum had a general session, when the Conductor called upon the Groups in turn for public statement of such answers as had been already privately given. Some members of every group responded, much to the satisfaction of the audience. One little girl said, "wicked thoughts;" a little boy's answer was, "sin;" and when asked what he meant by sin, replied, "doing wrong." Ignorance, a bad temper, jealousy, lying, swearing, drunkenness, bad teachings, etc., were accused in turn by the different members as "the worst enemy." Thus are the children encouraged to obey the inward monitor. May all the dear members, instructors, and friends of the Lyceum be sustained and strengthened evermore by the loving and wise who dwell in the kingdom of light.

Yours fraternally,

MRS. MARY F. DAVIS.

Troy, N. Y., May 27, 1866.

Letter from T. N. Bovee.

MESSRS. EDITORS: Although we had no lectures on Spiritualism here last winter, yet many of the liberal minds of this place have their spiritual strength renewed by the weekly visits of the JOURNAL.

The demand for it is increasing so fast that it is now kept at the news depots, for the accommodation of the growing interest of the public, and finds a very ready sale. With this I send you the closing remarks of W. H. Spencer on "Intolerance," before a crowded house in the City Hall of this place, February 17th, 1866. The occasion was the anniversary exhibition of the two literary societies of the Wisconsin University, of which Mr. Spencer is a member. His ideas are so liberal that I thought them not unworthy a place in the columns of the JOURNAL. Not all of the Universities of our land would have tolerated from its members such bold outspoken denunciations of intolerance and hypocrisy as we listened to there; and the liberal element in our State has just reason to feel proud that we have at least *one* Alma Mater which does not make professions of religion indispensible to admission, or expression of opinion an excuse for expulsion. Considering the fact that the following address was not delivered to an audience of Spiritualists, but to Calvinists and theological fossils of all kinds, his words, like refreshing showers upon the parched and thirsty vegetation, seemed to fall just where most needed. There may be a few hailstones, but no more than enough to knock off the dust and cobwebs which honied "droppings of the sanctuary" have long failed to disturb.

Most respectfully,

Madison, Wis. T. N. BOVEE.

REMARKS OF W. H. SPENCER UPON INTOLERANCE.

Having considered intolerance under the head of *social* and *political* intolerance, we now come to the last division of our subject, *religious* intolerance. The religious history of man presents a sickening scene of bitter contentions and bloody butcheries. It is strange that men should murder one another for the sake of an opinion, but stranger still that they should attempt to justify it in the name of religion. When men would find God, must they act like devils? They have done so, and we must search for the reason of it.

Religion may be defined as a "voluntary obedience to the laws of God." A theology is a *science* of these laws, *i. e.:* a science of our relations to God, showing in what our religious duty consists. Now what is there in this, more than any other science, that should have arrayed nations against nations and deluged the fairest fields of the Old World with the blood of her bravest sons? No such fierce bickerings and hostile schisms ever sprang from the other sciences. Euclid and Archimedes never feared the swords of partisan chiefs—mathematical opponents. Priestly and Lavoisier never drew hostile weapons against each other because they differed in reference to the philosophy of combustion. No Calvin in astronomy dragged to the stake the noble Copernicus when he proclaimed to the world his theory of the revolutions of the planets, but when Arius and Athanasius, Luther and Zwinglius differed in reference to insignificant matters of speculative theology, they madly rushed to arms, supported by a populace as blind and fanatical as themselves.

Men have advocated the most extravagant theories to explain all the various phenomena of matter "on the earth and in the heavens above the earth," and have never been molested in their persons or property, unless, forsooth, bigots fancied it contradicted a divine revelation; but whenever and wherever an innovator in theology has arisen, his reputation, if not his life, has been the forfeit. If men had had correct ideas of what their religious duty consisted in, their *irreligious* acts could only be attributed to a kind of moral corruption or depravity, but we find in religious struggles that the greatest zeal and devotion as well as *sincerity* have generally been manifested, showing that intolerance has been a consequence, not so much of a depravity of *morals* as a depravity of *belief*. Men have been honest in their faiths, but mistaken in their honesty—an error more of head than of heart. When we see an Egyptian reverently kneeling before a golden beetle, we doubt not the sincerity of his worship, though we regard it as the most stupid idolatry. If he allows us to worship as *we* please, his stupidity cannot directly injure us; but when he murders our friend who refuses to bend the knee to his idol, we realize a direct and positive evil growing out of such a faith—the sincerity of his convictions does not restore the life of our friend. We are not disposed to doubt even the sincerity of the Hebrews when they were wont to justify the most savage brutality by a "thus saith the Lord." No doubt they were *sincere*. I cannot believe that religion is a trick of jugglers or a scheme of impostors, but when shadowed by ignorance and superstition, men may honestly adore a *deified brute*, or an *imbruted Deity*.

If then, men are honest in their religious faith, it follows that religious intolerance must be attributed either to *false* theologies or to misapprehensions of true ones. The effects in either case are the same. It is not in our time or province now to investigate the relative value of religious systems or the amount of evil resulting from them—this would require a collection of facts and deductions which would fill volumes. All theologies, however, claim divinity of origin. If they are *not* divine their teachings may be either true or false; if they *are* divine, the fallibility of men may misapprehend them and thereby pervert divine teachings to the most diabolical purposes. As long as we are fallible we are liable to draw false and pernicious conclusions from even *correct* premises. We may have a divine revelation in our hand, but since we are fallible we do not know that our interpretations of it are correct; our imperfections of themselves make a possibility of an erroneous belief.

Admitting that we have an authority of truth, and that man himself is infallible, to prove intolerance reasonable, you must yet prove that intolerance or a propagation of one's faith by forcible means, is the only or best way. *Right* may often be on the side of *might*, but *might* can never make *right*. The religious world seems, however, to have thought different. Assuming *perfection* for their religious systems and something like infallibility to themselves, is it a wonder that men have been deluded by the plausible sophistry that "pious frauds" for truth's sake were right? Is there anything strange in the idea, that men, assuming themselves as the certain and sole depositories of divine truths, and the exclusive vicegerents of the Most High, should have considered it justifiable to have converted and saved men *peaceably* if they could, but *forcibly* if they must? I can conceive of nothing more calculated to delude the ignorant. It is these unwarranted assumptions that have been the bane of theology, a withering palsy on the religious element in man—that has driven many noble minds into the dark sea of materialism.

Friends, let us profit by the sad experience of the past; we have her light to illumine our pathway, and the stumbling blocks of the fathers should be stepping stones for their children. Tis true, we do not now subject men to ordeals of fire; the crushing rack and impaling irons are among the relics of a barbarous past. We read with a shudder of the horrible deeds of the Inquisition; the massacre of Rome and Bartholomew; of the Netherlands inundated with the blood of 150,000 murdered innocents, while from dissolute Europe went up the savage howlings of bigoted priests, who

Babbled of a God of peace
E'en while their hands were red with guiltless blood!

The fires of Smithfield, whose lurid flames reflected across the Atlantic might have lighted up the gallows on our own hills of Salem, have gone out forever. Thank God, that we thus punish men no longer for religious opinions, but I have sometimes feared that we do apply an ordeal and a rack, which if less body-killing, are hardly less conscience-killing.

We turn to our Bibles and read, "thou shalt love thy neighbor as thyself;" yea, more, thou shalt even "love thy enemies," and we go forth into the street and perhaps stigmatize the first man we meet as "infidel," *unfaithful* one. It is a cruel word; it was never born of *love;* it has no kin to that sweet charity which once said "all men are my brothers." It chills the warm and generous pulsations of the

heart, and makes one feel as though a wall of ice barred him from the world. I have seen men, noble men, who would go leagues to do an act of charity; men who sought out the poor travelers by the wayside of life to dispense the healing balm of consolation; men who never turned poverty penniless from the door, whose hearts were filled with love and charity, and whose generous hands were ever ready to aid—*I* have seen such men called *infidel*—called *infidel* by those who professed to be followers of the loving Nazarene; by those who sat in cushioned pews in gilded churches; whose lips praised God when their brains were reckoning stocks; whose *alms* were soulless prayers, and few of them, too—who for a pittance would thrust into the street a widowed mother, and snatch the bread from starving babes. Oh, friends! is this Christianity? The world often calls it so. Is that man infidel to God or his neighbor who is faithful to a noble conscience? The world often calls him so. Though you be as "wise as Solomon," as "meek as Moses," or like David, a "man after God's own heart," yet if you bear the epithet "infidel," it shall hang like a millstone about the neck of your aspirations. If you are a professional man and are called "infidel," you will feel the ban of *intolerance* in a thousand ways. If you are engaged in commerce, diminished receipts will point to this ban upon business which intolerance has issued. You cannot escape it; it will hang over you like the curse over Cain, blasting your fondest hopes.

Submission to her decrees will often insure you wealth and fame, when fidelity to your conscience could only promise you rags and ignominy. Can we wonder when religion may be made such a "stalking horse for ambition" that many will prove recreant to their nobler natures? Can we wonder among so many aspiring minds that some will listen to the siren voice of public opinion and sell their souls for a "mess of pottage?" I would that it were not so—but we are to blame. We foster in our bosoms this spirit of intolerance which is the mother of all hypocrisy. Let us hereafter count professions as nothing and judge of men by their works alone. Make religion a religion of life and life only, and we have removed all motives to hypocrisy—all possibility of intolerance in belief.

Our institutions may make us feel that intolerance is wrong, but only reason can tell us why. The experience of the past with its unwarranted assumptions, should stand a valuable warning to us. The Talmud of old, once revered, is now almost forgotten, or its musty leaves thumbed only by the curious antiquary. Let not the revolutions of centuries reveal to coming generations similar monuments of *our* folly. Let *us* not vaingloriously imagine that we have reached the acme of religious development or possess the completeness of divine truth, but, conscious of our ignorance, in true humility let us ever watch to welcome fresh truth from living fountains.

Intolerance we have seen is unreasonable; it can then only appeal to our fears—we have nothing to fear but error, and "error is harmless when reason is left free to combat it."

Letter on Social Reforms.

DEAR EDITOR:—Several weeks since, I saw a number of the RELIGIO-PHILOSOPHICAL JOURNAL that contained an article on "The Organization of Labor."

At length, thought I, Spiritualists are beginning to turn their attention to practical questions. The same mighty power which has been disintegrating the church is working constructively, and we shall soon see new societies of men, embodying the one great vital principle of Christianity, the principle of love, which leads to holy brotherhood.

Time enough has been given to tearing into shreds the fragments of old, worn out creeds, to vagaries about a dim Summer Land, in straining the ear to hear the voices of departed spirits, which echo, perhaps, only the longings of the hearts that listen. However pleasant it may be to indulge in these speculations, they should not be pursued to the neglect of the great work which devolves upon the enlightened minds of this age, *viz.:* that of laying the foundations of society on broader and truer principles than now underlie it. Let us be duly thankful for the intimations which are given us of the existence of a world of spirits in close connection with this lower sphere, and for the promise of the opening of a supersensuous faculty which shall give us more perfect cognizance of that world; but we shall best prepare ourselves and our children for the fulfilment of that promise by securing the perfect development of our present faculties in relation to the present world. Abstractions and metaphysical speculations have never been productive of much good to mankind, and the superstitious in all ages have been apt to get beside themselves. Far healthier is it for body and soul to study nature—to endeavor to read the divine thoughts everywhere written in the great book of creation; or to work out some of the great social problems which must be solved by this or the next generation.

There is such a gigantic work to be done in reforming our systems of education, that it is not likely to be accomplished but by a concentration of effort, and by a centralization of a large number of reformers in a situation where they can work out their salvation from the social evils which now prey upon soul and body, and threaten to drag them down to hades, while it should be their privilege to rejoice in the reign of righteousness and peace, and to have joy in the Holy Ghost. M. N.

For the Religio-Philosophical Journal.

Letter from Laporte, Ind.

DEAR JOURNAL: The Spiritualists and friends of progress of the city and county of Laporte, Ind., held a meeting on June 3, at 10 a.m., in Allen's Hall, Laporte, for the purpose of organizing themselves into a Society. The meeting was first addressed by Rev. Orrin Abbott, who selected for his subject our national motto, "*E Pluribus Unum.*" He showed the importance of union to obtain strength, and the necessity of shunning the erroneous and dangerous orthodox doctrine, upon which was based Southern slavery, that came near breaking the Union, and destroying our nationality.

After the address the assemblage proceeded to organize into a Society called the "First Society of Progress" of Laporte, and elected the following officers:

Mr. John Armstrong, President; Mrs. Farnsworth, Vice-President; Mr. A. S. Gilson, Secretary; Mrs. J. Armstrong, Treasurer.

Trustees—Capt. Andrews, Mr. Welles, Mrs. Tallmage, C. W. Cathcart, Mr. Webster, Mrs. Lemmons, Mrs. S. B. Collins.

The articles for government, previously published in the RELIGIO-PHILOSOPHICAL JOURNAL, were read and adopted by the Society. The meeting was addressed by Dr. S. A. Thomas, and others, and then closed. It is hoped that our worthy President will assist in defending the truth, and wield his *strong arm* to ward off the the error-poisoned arrows, and sharpened daggers, so fiercely directed and hurled by the old school Orthodoxy at the heart of our new organization, now budding to blossom.

That this Society may speedily increase in numbers, knowledge and strength, until it has become the largest and most respected of any in this city, is the ardent desire of your humble correspondent.

Fraternally yours,

A. S. GILSON, *Secretary.*

Religio-Philosophical Journal

CHICAGO, JUNE 23, 1866.

OFFICE, 84, 86 & 88 DEARBORN ST., 3d FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

PUBLISHERS AND PROPRIETORS.

GEO. H. JONES, Secretary. S. S. JONES, President.

☞ *For terms of subscription see Prospectus on eighth page*

"The Pen is mightier than the Sword."

To Postmasters.

All Postmasters in the United States and British Provinces are requested to act as Agents for this paper—to receive and remit subscriptions, for which they will be entitled to retain FORTY CENTS of each $3.00 subscription, and TWENTY CENTS of each $1.50 (half-year's) subscription.

To Our Patrons.

Persons sending post office orders, drafts, etc., are requested to make them payable to George H. Jones, Sec'y.

In changing the direction, the *old* as well as the *new* address should be given.

In renewing subscriptions the date of expiration should be given.

On subscribing for the JOURNAL, state the number of the paper at which you wish to commence.

New Premium for New Subscribers.

Any one sending us fifteen dollars for new subscriptions to the JOURNAL, shall receive, by return mail, either "The Origin and Antiquity of Physical Man," by Hudson Tuttle, "Moses and the Israelites," by Merritt Munson, "Jesus of Nazareth," by Alexander Smyth, or one dollar and seventy-five cents' (including postage) worth of any book in our advertised list; or every old subscriber who will send us the name of a new subscriber, full paid, $3.00, for one year, shall receive K. Graves' BIOGRAPHY OF SATAN, or Emma Hardinge's volume of Lectures on "Theology and Nature," with a fine steel engraving of the author, free, by return mail. Here is an inducement for all subscribers to do a good thing for themselves as well as for us and the cause of Spiritualism.

Another Inducement.

We offer still another inducement for subscribers for the RELIGIO-PHILOSOPHICAL JOURNAL and LITTLE BOUQUET.

Any person sending us one year's subscription for the RELIGIO-PHILOSOPHICAL JOURNAL and three yearly subscriptions for the LITTLE BOUQUET (new subscribers) shall receive a beautifully bound copy of the CHILDREN'S PROGRESSIVE LYCEUM MANUAL, by A. J. Davis.

The MANUAL is indispensable to Lyceum exercises, and is a very beautiful and instructive work. It should be in the possession of every family of Spiritualists, and here is a fine opportunity to get it, by simply canvassing yourselves and encouraging the little girls and boys to canvass for subscribers for the JOURNAL and BOUQUET.

Renewals of Subscription.

If our subscribers would be careful and renew their subscriptions three weeks before they expire, they would ensure complete volumes, and full series of continued articles. It requires a considerable outlay to adjust our mailing machine when a subscription fully expires before being renewed.

Let each one enclose the money for renewal in a letter addressed to George H. Jones, Secretary, Drawer 6325, Chicago, Ill., about three weeks before his subscription expires, and everything will work systematically without cause of complaint or unnecessary delay.

N. B.—We do *not* pay agents a commission on renewals.

Modern Spiritualism as a Means of Progress.

Unquestionably that which answers to an *actual* want in any department of society at any time, is a means of advancement, both socially and individually. Extremes induce wants, and as our *actual* wants lie between extremes, so the answer thereto abates, depolarizes extremes, which, flowing back towards central action, result in a substantial forward movement. Thus, by an apparent action and reaction, yet by a steady action variously manifested, do we individually and collectively perform the great function of progress. If we turn back a score of years we shall find that society, with minor exceptions, tended towards materialism. The church, starting with the *idea* of Spiritualism, symbolically represented, presented its symbols with such zeal that the idea was lost sight of; the "letter" eclipsed the "spirit." The observance of *form* became the necessity—the "means of salvation." Clearly this is objectivism, materialism, sensualism. Luckily, reason is universal, and through the human soul manifests its tendency towards universal right, in opposition to sectional wrong; therefore, when the act of reflection took place, reason, setting in judgment on the claims of the church to authority, and the sacredness of its forms, rejected the claims, and in thousands of cases, where the forms alone had been seen, the idea, God, religion, immortality, all, were rejected. Thus Atheism, the legitimate child of church formalism, was induced. Although opposite in belief and method, yet externalism was nourished by each. The sciences, too, opposed by the church, in turn reacted, and rejected it. All things are governed by *law*, said the astronomer, the geologist and the mechanic; the superficial deduction from which was, there is no God. Where is the soul? asks the student with scalpel in hand, surrounded by fragments of a dissected human body. Where is the life? asks the chemist, when the whole form has been decomposed and analyzed. Thus the tendency towards materialism gathered new impulse from every unanswered question concerning spiritual existence. What could counteract this tendency? Not the church that *professed* to hold the scepter over our spiritual destinies, for it had wrapped itself in formal mysticisms; had denounced the action of reason that prompted men to question and investigate towards spiritual things. Who could supply the wants of the *inner* man and woman, brighten the eye with hope, dispel the dismal clouds that made dreary so many lives, and threatened the unborn with deeper darkness still? Not the church, for it had denied inspiration *even to itself*, and doomed itself to face the past forever, picking the crumbs from tables where men *had* feasted. Not science, for as yet it proposed little if anything above the realm of physics. Whence then the answer—means to abate suffering and depolarize extremes? As the rain descends, cools the earth, and revives the thirsting, drooping plant; as the lightning gleams earthward, perforce of earthly want and sectional inequalities and extremes, so from the distant shores of the Summer Land came rippling melodies, bathing the consciousness in light, and flooding the soul with inspiration, so came our friends from that higher region with means and manners fitted to outwork the end. Behold the advent of modern Spiritualism. It came like a shepherd's voice, to recal the scattering forces of spiritual life to consciousness; to resuscitate the *idea* of Spiritualism in contradistinction to materialism.

Lowly born, according to the judgment of perverted society, it arose to notice almost in a day. As it found us, so it appealed to us, not with cunning, but with directness. To the atheist and formalist it presented facts, and the abundance of physical manifestations but attest the preponderance of materialism in human education. Whichever way we looked we saw the sparkling truth in a form fitted to our sight and understanding.

Was there, a score of years ago, a great want of light and knowledge of spiritual things? Has modern Spiritualism answered that want more or less? Millions of believers in this and other countries testify, that though once denying, doubting or ridiculing the facts of spirit existence, God, religion, and all that pertains to the spiritual side of life, now, by evidence, they *know* the reality thereof. Has the tendency to materialism decreased? Has the extreme of formalism been depolarized? Witness the decline of atheism in the sentiment of society. Witness the difference of liberal thought in church and State, the giving way and abolishment of that which was considered immovable; and withal the trust reposed, not in forms, not in institutions, not in armies; but in *ideas*, all of which announces the awakening of the spiritual part of life to consciousness.

That modern Spiritualism has contributed largely to these results cannot be denied successfully. That it has been a means of progress is the inevitable sequence to which we arrive. Thus far, aside from its fallacies and fanaticisms, we perceive its good. It came like a mighty Godsend, to illuminate the past, to enliven the present, to dispel the darkening materialism that hid the future, and beclouded all. We cannot be too thankful for what it has done, nor too extensive in our calculation of the amount that remains to be yet accomplished. Much to do, we need much to do with, and wisdom to apply what we have to the end of its greatest accomplishment. That which would be a means of progress from year to year, must be progressive in itself, never turning from duty or opportunity. In fact, to be perpetually progressive, is to be *aggressive* in the application of power to the accomplishment of universal ends. To aspire towards and labor for the whole, is the only means of insuring health and harmony to the parts.

All spiritual awakenings, of which the past gives us history, however luminous at first, have declined towards sectionalism. It remains to be seen whether Spiritualism embraces wisdom enough to avoid the suicidal tendencies of its predecessors. We believe it does.

Prof. Robert Hare.

Perhaps no one has brought greater learning, combined with a natural aptitude for experimental research, to the investigation of the recondite phenomena of Spiritualism, than Prof. Robert Hare. He was a graduate of Yale, long a distinguished professor of chemistry in the University of Pennsylvania, and an honored member of the most celebrated scientific societies in the land. The results of his experiments were received as almost infallible, so carefully and wisely were they instituted. He held some departments of electricity entirely to himself, so far had he pushed his discoveries.

When Spiritualism was presented to him he was an outspoken infidel. By pursuing science on its material plane he could see no reason for a life hereafter. His interest was awakened, and he at once set himself at work to test experimentally its truthfulness. He proceeded precisely as he would to test a fact in electricity or mechanics. He first found out what was required, and then constructed an apparatus fulfilling the essential conditions. His mind was willing to receive, it is true—very contrary to what is usual with men at his advanced age. He was willing to cast aside the belief of his lifetime for the new, if it could only withstand his tests. Very different was he from a friend he describes: "On my stating to a distinguished *savant* a fact which has been essentially verified in more than a hundred instances, his reply was, 'I would believe you as soon as any man in the world, yet I cannot believe what you mention.'"

He did not doubt but his experimental demonstration of the truth of Spiritualism would be received as cordially, and with as much deference as his memoirs on science had been. In this he was mistaken. None are so blind as those who will not see. Educational bigotry and intolerance cannot be overcome by facts. The incontrovertible evidence of mathematics produces no impression on minds moulded in an opposing error. His disbelief, however, was great. After writing a scathing letter on the subject, in which he sanctioned Faraday's theory, he was ignorant that spiritual agency had ever been assigned as the cause of table turning.

His attention was at length awakened. He prepared a dial, the hand of which pointed to the letters of the alphabet, arranged like the figures on the dial of the clock. The hand of the dial was attached to a hub, or pulley, around which a cord passed, connected with the table. The least movement of the table caused the hand to rotate, pointing successively to the letters of the alphabet. This apparatus was variously modified. At first a screen was employed to prevent the medium from seeing the dial, which he considered a necessary condition. If the medium saw the dial, she might move the table, and point out the letters herself. If the dial was concealed, this could not be possible. For correctness of communication some mediums must see the dial. It seems the controling influence sees through the eyes of the medium. In his experiments with these, he allowed the dial to be seen, but placed metallic balls on the table, a smooth plate of metal over the balls, and on this the hands of the medium were placed. The hands could not communicate motion to the table, because the balls would roll. This arrangement was made still more perfect by placing a dish of water on the table, into which the medium's hands dipped. Contact with such a mobile element prevented all possibility of the medium's influencing the movements of the table. At the first trial of the first mentioned dial, the first question he asked was: "If there be any spirit present, please indicate the affirmative by causing the letter Y to come under the index." This was correctly answered. He then asked the spirit to give the initials of his name, and those of his father were given. Then, on his expressing himself still skeptical, the index spelled: "Ah, my son, listen to reason!" At this *seance* the medium was a highly respectable and educated lady, and the dial was concealed from her by a screen.

In this manner, by carefully conducted experiments, Prof. Hare was compelled to believe in the reality of spiritual phenomena. He was not easily convinced, but devised successive dials by which any accidental collusion might occur. His tests stand as yet unrivaled in their scientific accuracy and conclusiveness. How can his conclusions be avoided?

Was he deluded? Why not then say that his scientific memoirs, received by the *savans* of the world, are delusions? One inference is as fair and well supported as the other.

Our Paper.

If our friends were fully aware of the large amount of money we expend every week in producing a journal devoted to the great and glorious cause of Spiritual Philosophy and general reform—a paper not surpassed in the ability of its contributors and neatness of execution—we feel confident all would exert themselves to extend its circulation until it is placed upon a paying basis.

We have no complaints to make. We claim no exclusive field for our enterprise. We simply ask for support due our merits. We well know that not one-tenth of the families in the United States who believe in Spiritualism subscribe for, or even read a newspaper devoted to the cause, while there are two large, ably conducted and neatly printed weekly newspapers—the BANNER OF LIGHT of Boston, and the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, which will compare favorably, in every particular, with any other newspapers published in the wide world, and are struggling to do their whole duty in the great field of reform.

We do think Spiritualists ought to be proud of, and willing to give a cheerful support to both of these journals. Situated as they are, the one in the East and the other in the West, there is no conflict of interest, nor the least feeling of rivalry—at least there is no such feeling on the part of the JOURNAL, and we unqualifiedly express the opinion that our old and well established cotemporary has the best feelings towards our enterprise.

We well know the pecuniary struggle it passed through in the years of its infancy. It persevered, and finally has triumphed over all opposition, and has a safe superstructure erected upon a sound basis, that we, as Spiritualists, are proud to point the world to, as a result of the great truths we love and labor for.

The RELIGIO-PHILOSOPHICAL JOURNAL is now in its infancy—and it, too, has to encounter a pecuniary pressure that might make timid souls quail and tremble. All this we expected when we entered the arena, and but for the assurance of the brave, loving souls of the inner life, from the first, and their re-assurance, from time to time, of an ultimate and grand success, we might have never inaugurated the enterprise.

We are located in this great living center—a center throbbing and pulsating with the vigor of spirit life unsurpassed. Our organization is already one of the *institutions* of the country, beating and bearing up against wind and tide of opposition, with an eye fixed on the beacon light shining out from the haven of calm, smooth water beyond. Our pilots, helmsman and crew are wholesouled, cheerful workers, who spare not one jot or tittle of that *power* which is a guarantee that our noble craft will outride the storm. We have no fears of results—we have kept our bearing from the *polar star*, to us always in view.

We have to say to our friends East, West, North and South, here and there, all over the land—that our ship is heavily freighted with the richest treasures. The gold of Ophir, the gems of Golconda sink into insignificance and are like dross, when compared to the rich treasures we have on board, and they are all for you, for old and young.

Will you pay the trifling sum needful to place these treasures safely within your own homes, or will you disregard the proffered jewels, as do the skeptics to our philosophy, and turn aside to the husks that have no nourishment?

We ask you, brethren, to look to it well, that the two noble journals devoted to the cause of Spiritualism, that are week by week breaking the bread of life to you, do not sink under accumulating burthens, as have all of their predecessors. If our friends prefer our able cotemporary, and cannot afford to subscribe for both, then by all means subscribe for that. We will struggle on, and in despite of all opposition, the RELIGIO-PHILOSOPHICAL JOURNAL *shall live*, and we believe will continue to win friends until the lovers of our philosophy would sooner dispense with their meals on the day of its weekly visits than miss that inspired food for the mind with which its columns are weekly laden. Vigorous action on the part of our present subscribers would soon make the JOURNAL self-sustaining, and thereby enable us more rapidly to extend the facilities of our Corporation for the publication of the various reformatory books. We earnestly ask you all to put forth a determined and positive effort to increase the circulation of the JOURNAL. The ladies especially can send us in thousands of new subscribers, by each one taking hold of the work in earnest. Our premium list, and above all else the cause we love, are great inducements for the effort.

Artesian Well.

A writer says the question is often asked in New Jersey if the Artesian Well at Chicago continues to flow as it did at first.

We reply that it does. Messrs. Croskey & Co., the proprietors of the well, are reaming out one of the holes, increasing its dimensions, confident of being able to furnish the city with pure water to drink as they are now furnishing this and neighboring cities with crystal ice, manufactured the past winter from the Artesian Well water.

The spirits did not direct the medium, Mr. James, to point out the place to bore the Artesian Wells simply to tantalize the public with the sight and taste of pure water for a few days, and then withdraw so rich a boon. The Artesian Well is a veritable demonstration of spirit power, as any one can see from a perusal of its history, which is for sale at this office. Price, 25 cents, postage paid.

The Excursion to Aurora.

The excursion of the Children's Progressive Lyceum to Aurora, will not transpire on Saturday, as was contemplated at the time of the last issue of our paper.

The officers were unable to procure cars for an *all day's* excursion.

To go to Aurora, and have only two or three hours to remain, would not meet the expectations of the children or others interested.

The children are not to be altogether deprived of anticipated pleasure by this disappointment. The committee are contemplating an excursion elsewhere; and when it is decided certainly as to place and time, it will be announced.

The Little Bouquet.

No. 2, of this fine little journal for children has just been issued. It contains an article from H. T. Child, M. D., "About Insects," "Greeting," by A. C. Gray, "The Printing Press," by Typo, (illustrated.) "A Child Poet," by Emma Tuttle. "Self Government," by A. B. Child, M. D. "The Trinity of the Beautiful," by Mary F. Davis. "Esther Ray," Poem, by Aunt Emma. "Dancing," by Annie, (illustrated.) "Invocation, Opening Lyceum Song," set to music—words by Emma Tuttle; music by H. M. Higgins, etc., beside the Recreation, Natural History, and Free Gymnastic Departments. The last two are finely illustrated.

We hope parents will not fail to supply their children with the LITTLE BOUQUET, and especially should conductors of Lyceums see that every member has a copy. The LITTLE BOUQUET is issued monthly by the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, 84, 86 and 88 Dearborn street, Chicago, at one dollar a year, in advance.

The Reconstruction Report.

The final report of the Reconstruction Committee was presented to the Senate by Mr. Fessenden, of Maine, on Friday, the 8th inst. It is one of the most thorough and able productions relative to State relations that we have seen. The committee have evidently been very careful in the selection of testimony, and we see no possible way of justly avoiding the conclusion to which they have arrived. The whole report is free, as it should be, from any expression whatever of party spirit, or feeling of retaliation; at the same time it is decided and unequivocal.

We would like to print the report entire in our columns, but our limited space forbids. Our readers will find it in the secular papers from 11th to 15th inst. Although the report does not (as it should,) lift the sacred right of franchise above the region of policy, yet we deem it worthy the careful perusal of every lover of political progress.

The Fenians.

There is a probability that the Fenian movement, which has created so much excitement for the past two weeks, is to be suspended—for the present, at least. Head Center Roberts has issued a proclamation, encouraging his supporters to stand firm to the work commenced, yet report says he has advised them to return to their homes, we suppose to await further orders.

We do not doubt that there are grievous wrongs practiced upon Ireland—wrongs that are insulting to manhood, and blasting to all hope and enterprise—yet we hope her sons may find some better practical way of redeeming their country and vindicating human rights, than through the bloody valley of destruction. War may serve an end, but who would not wish to avoid it?

The Soldiers' Friend,

"Devoted to the interests of our war-scarred heroes, and to the endowment of a State institution commemorative of the struggle through which we have passed." The first number of *The Soldiers' Friend* is before us. Its purpose is clearly stated in the above quotation. There is a well defined movement in this State for the endowment of an "Illinois Soldiers' College and Military Academy," to be located at the city of Fulton, Whiteside county. The *Friend* is the organ of this movement. Published quarterly, at 84 Dearborn street, by the "Trustees of the Illinois Soldiers' College and Military Academy." Distributed FREE. Call, or send and get a copy. The movement is certainly a worthy one.

The Proposed Constitutional Amendment.

The proposed Constitutional Amendment, securing permanently the Civil Rights Bill—regulating the basis of representation by reducing it to the actual number of voters; stipulating the status of ex-rebels in their relation to Congress, and re-affirming the validity of the Public Debt, has passed both the House and Senate by a very large majority. It now goes to the States to be ratified and with the approval of two-thirds thereof becomes a part of the Constitution of the United States.

Spiritual Meetings.

The First Society of Spiritualists holds regular meetings at Crosby's Music Hall, on State street, near Washington. Lecture at 10:45 a.m., and 7:45 p.m.

F. L. Wadsworth lectures on Sunday, June 17; J. M. Peebles the 24th.

The Children's Progressive Lyceum meets every Sunday, at 12:30 p.m., in the same place.

Interesting Memorial.

A handsome volume of essays, on various subjects, was issued by A. J. Davis' father-in-law, Chauncey Robinson, shortly before his recent departure to the Summer Land. The *Orleans American*, of May 3, gave the following kindly notice of the book and its author:

"We have had placed upon our table a pleasant memorial book entitled, 'A Few Leaves from Father Robinson's Scrap Book.' It is a volume of a hundred and fifty pages, printed on heavy tinted paper, bound in morocco cloth, and put up in the best style of the art generally. The frontispiece is embellished with photograph portraits of 'Father and Mother Robinson,' and the whole is 'affectionately dedicated' by them 'to their descendants.' The volume contains an auto-biographical introduction, and is made up chiefly of articles contributed by Mr. Robinson to different papers, and of letters addressed by him to public men on various national topics, during the last twenty-five years. Quite a number of these have been given to the public through the columns of the *American*, within the last few years, and are here preserved in a more substantial form.

"Father Robinson is a man who thinks broadly and feels deeply on all subjects involving the rights and interests of humanity, and the moral and social progress of man, and it is not therefore strange that he should be found battling, even fiercely, against slavery and rum, the two arch-fiends of the race, during his whole life. Many of his neighbors have thought him fanatical for this, and charged him with being impracticable; but men who comprehend the full magnitude of a great wrong, and whose keener instincts revolt at monster abuses, however popular, are generally radicals. They are never satisfied with half way measures. They plant themselves on the immutable principles of justice and right, to begin with, and then labor to bring the world up to their standpoint. Such men are rarely or never popular during their lifetime, because they live on a higher plane than the world around them; but after years are not slow to do them justice, and history, not unfrequently, crowns their names with immortal honors. Without such men progress would be impossible; with them, no wrong, however interwoven into the political and social fabric, or abuse, however venerable or gilded in outward ornamentation, but can be toppled down and ground to powder.

"With kindly wishes for the brave old man whose portrait stands sentinel at the opening of this volume, and a deferential bow to the thoughtful-faced 'Mother,' who looks out from the other page, we take leave of the book before us, trusting years yet of peaceful quiet to its author, and pleasant memories to ourselves as often as we shall take it from the shelf to admire its faultless typography, or cull wholesome thoughts from its pages."

Three Machines in One.

We learn that our brother, John W. Free, of Richmond, Indiana, has invented a mill which combines all the qualities of an ordinary *Fanning Mill*, a *Grain and Seed Separator*, and a *Smut Machine*.

It cleans the foulest wheat perfectly by a single operation, taking out all the smut, cheat or chess, cockle, white caps; and all other impurities, besides the broken and shriveled grains. It cleans *market wheat*, retaining the small seeds, and without waste. By one process clover and Timothy seed in the chaff are cleaned fit for market. It also cleans flax and Hungarian grass seeds. So complete is it in all its operations that if clover and Timothy seeds are mixed together, by one process it will separate them.

Its cost is so moderate as to be within the reach of every farmer, being sold at retail for $40, and this gives a profit of more than 100 per centum on the manufacturing price. Brother Free offers to board any energetic business man two weeks, and pay him double the amount he is now making, if he cannot convince him that he can make from $200 to $600 per month, nett cash, in the sale of this Separator.

When we consider that wheat and other grains are graded in all our large markets, and that these grades are caused not so much by the quality of the grain as from the impurities contained therein, this invention becomes of immeasurable value to the farmer, miller, and grain dealer, and it deserves to be introduced into every part of the country.

Scientific.

The *Scientific American*, in a late issue, contained a diagram, illustrating the "self-adjusting blind fastener," patented by Frank Chase, of South Sutton, N. H.

The editor says: "Mr. Chase states that this blind fastener was revealed to him through Emma Hardinge, a spiritual medium, by the ghost of his uncle, a worthy mechanic some time deceased. Acting upon the hint of Miss Hardinge, he made the fastening, which is certainly a good one, and if done by the spirits, as Mr. Chase claims, is certainly no discredit to their inventive genius."

Responsibility.

The editors of THE RELIGIO-PHILOSOPHICAL JOURNAL do not hold themselves responsible for the sentiments expressed by correspondents. Believing in freedom of thought and the right of expression for ourselves, we would not deny the same right to others.

We only ask correspondents to base their thoughts upon principles that will be of benefit to the reader; to write clearly, pointedly, well.

Take Notice.

The Secretary of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION sent a stock receipt to Elsie Stewart, of Harmony, Ill. The letter, with receipt, has been returned—not called for. Where shall we send it?

FOREIGN NEWS.

There is no indication of a relaxation in warlike preparations. A Vienna dispatch of May 30th, says: Preparations for war continue in all parts of the Empire, but the execution of the late decree for a levy of fresh troops will not be proceeded with at present, the requirements having already been fully met by the recent large enrolment of volunteers. Many thousand men are already engaged on the fortifications at Vienna. The army headquarters were about to be transferred to Prague, where Field Marshal Benedek will shortly inspect the troops.

It is reported that a strong corps of observation of Prussian troops was being posted near Selisia and Galaca. A telegram from Kiel reports a skirmish between Prussian and Austrian troops. No deaths occurred. An official investigation had been ordered.

Prussia and Italy have postponed hostilities until the Congress proves a failure.

Orders for a second conscription in Vienna produced strong discontent.

Italy engages not to attack during the conference. Hopes of war being avoided, are believed in only by a minority.

The Paris *Pays* says that the Austrian compensation for the loss of Venetia will be found in the territory on the Adriatic coast. Prussia is to have the Elbe Duchies, and Denmark to have Northern Schleswig, the Rhine Provinces to be made a State attached to the German Confederation.

Financial affairs continue to exhibit steady progress in recovery and a gradual return of confidence.

It is stated that communications received in London on the 30th assert that Garibaldi was still on his island of Caprera, and had no intention of leaving it.

PERSONAL AND LOCAL.

Aaron M. Powell, well known as one of the early Abolitionists, has succeeded Parker Pillsbury in the editorship of the *Anti-Slavery Standard*. We wish Mr. Powell and the *Standard* success.

H. A. Reid, of the Dodge County *Citizen*, Beaver Dam, Wis., delivered a memorial address on the life and character of Thurlow Weed Brown, the eminent temperance lecturer and editor of the *Wisconsin Chief*, before the Annual Editorial Convention at Janesville, Wis., on the 20th inst.

Rev. N. L. Frothingham, D. D., a learned and venerable Unitarian minister, formerly of Boston, has become entirely blind. His son, Rev. O. B. Frothingham, of New York, at the Unitarian festival the other day, in Boston, being called up by a tender allusion to this sad event, said: "My venerated father is now able to distinguish light from darkness only by the inward eye, which is as clear as ever. He is in communion, however, with all who are good, true, brave, and sweet, as cordially as in his palmiest days. Though he can read no printed page, the essence of all printed pages steals into his chamber, and, as light leaves its impression on the camera, so the images of all good men and women leave their impressions on his heart."

Mrs. Susie A. Hutchinson is to lecture to the Society of Spiritualists in Mechanics' Hall, Charlestown, Mass., the four Sundays of July.

Prof. W. B. Powell, of Cincinnati, Ohio, who has written so ably on the "Science of the Temperaments and Marriage," passed to the Summer Land a few days since.

L. D. Rouse, of Upper Lisle, N. Y., in a note, says that a good healing medium would be well received and find a plenty of work in the towns along the line of the New York & Erie R. R.

Our brother, J. M. Peebles, called on us the 12th inst., on his way to Sturgis, Mich., where he is to be the 16th and 17th; after which he returns and speaks in Chicago the 24th.

A movement has been inaugurated by the friends of William Lloyd Garrison for a national testimonial of fifty thousand dollars, to be presented to him for his eminent services in the anti-slavery cause. A circular in aid of the project has been sent out, which bears many distinguished names, including a large number of Congressmen, Chief Justice Chase, the Governors of several States, Whittier, Longfellow, Lowell, Bryant and other celebrities.

Judge Underwood has refused to admit Jeff. Davis to bail, on the ground that he has no authority for such action, the prisoner being a prisoner of war.

Elijah Woodworth is engaged to lecture at Rome, Lenawee Co., Mich., the remainder of June and the Sundays of July.

Mrs. Deborah Underhill, wife of Samuel Underhill, M. D., passed to the Summer Land a few days since, in the sixty-ninth year of her life.

Mr. A. Loomis, of Lasalle, Ill., officiated at the funeral.

Mrs. Emma Hardinge finished her inspirational addresses at Harley street, London, Eng., on Monday evening, April 30th. She has been requested to lecture again at Cleveland Hall.

Powers' friends are endeavoring to have his statue of "America" (which has been boxed up in New York for the last fifteen years,) set up in the center of the rotunda of the Capitol at Washington.

Gen. Neal Dow left Portland for Liverpool, for recreation, and also at the urgent invitation of the friends of temperance in Great Britain, to aid in urging upon the people the importance to their welfare of a prohibitory liquor law.

It is reported that Bayard Taylor and George Boker contemplate an overland trip to California this summer.

An association—the Cash Payment Association—has just started into life in England. The names of Mr. Howitt and W. M. Wilkinson are on the committee. For ten shillings a year members are enabled to purchase provisions, etc., of the registered tradesmen, at a considerable reduction on the selling prices. This is a step in the right direction of co-operation, and should be encouraged.

PEN AND SCISSORS.

A proposal to erect a statue to Meyerbeer, in Berlin, has been overthrown in that city on the ground that the composer was a Jew.

A Greek maiden, being asked what fortune she would bring her husband, replied in the following beautiful language: "I will bring him what gold cannot purchase—a heart unspotted, and virtue without a stain—which is all that descended to me from my parents."

No wrong will ever right itself!

With time and patience the mulberry leaf becomes satin. What difficulty, then, is there at which a man should quail, when a poor worm can accomplish so much from the leaf of a mulberry?

The gayest smilers are often the saddest weepers!

Some forgiven Magdalen, or Lazarus, made rich by the love of God, may wear crowns of glory when those who scorn them are not known on the record.

Better bow your head than break your neck!

A child in New Jefferson, Iowa, was fatally poisoned a few days ago by chewing pieces of enameled paper collar. The enamel contains arsenic.

All those who have presented themselves at the door of the world with a great truth, have been received with stones or hisses.

No man ever sins at half-price.

O'Leary, gazing with astonishment upon an elephant, in a menagerie, asked the keeper, "What kind of a baste is that atin' hay with his tail?"

PRINTER'S LITANY.—From the want of gold, from wives that scold, from maidens old, by sharpers sold—preserve us! From foppish sneers, mock auctioneers and woman's tears—deliver us! From stinging flies, from coal-black eyes and baby cries—deliver us! From the seedy coats, protested notes and leaky boots—protect us! From creaking doors, a wife that snores, confounded bores and drygoods stores—protect us! From shabby hats, and torn cravats, and flying brickbats—oh, save us!

In Kennedy's Life of Dr. Macdonald, of Urquhart, it is stated that while the doctor was one day preaching in Ireland on the parable of the Good Samaritan, he said: "I am not to inquire at present why the priest passed the poor man by." At once a man rose up in the congregation, and said: "Plase, your riverence, I can tell why the priest passed him; it was because he knew that the thieves had left no money in his pocket."

Time flies fast, but every musician of any *note* can *beat time*.

At a naval court martial, lately held in Brooklyn, the following dialogue is said to have taken place between one of the witnesses and the court:

"Are you a Protestant?"
"No, sir."
"What are you, then?"
"Captain of the foretop."

We have just received a report of the Peace Convention held in Providence, R. I., May 16th. It will appear in our next issue.

A colored man served on a jury in the United States Court in Boston, Mass., a few weeks since, with credit. This is the first instance here of a colored man serving on a jury.

The people of West Virginia have voted, by an overwhelming majority, to ratify the amendment to their constitution denying to rebels the right of suffrage; thus indicating a healthy condition of public sentiment in that State.

We understand that a society is being organized in London, of Spiritualists, to be called, "The Psychological Society." There are already societies of Spiritualists established in London, Glasgow, Liverpool, Nottingham, Birmingham, and other towns.

Max Maretzek says that he was warned last November of a conspiracy to burn the Academy of Music, and every other theater in the hands of any member of the "Managers' Association," and which "does not advertise in the New York *Herald*."

An old picture represents a king sitting in state, with a label, "I govern all;" a bishop with a legend, "I pray for all;" a soldier with a motto, "I fight for all," and a farmer, drawing forth reluctantly a purse, with the superscription, "I pay for all."

The Jews of Cincinnati have nearly finished a new synagogue, which will be one of the most costly places of worship in the country. The details are to be carried out to the perfectest possible completion. The carving on the small sandstone porches will bring the cost of these small adjuncts to the sum of $12,000. The great organ, which is nearly ready to be put up, has been contracted for at $10,000. The building is an exact reproduction of the ancient Oriental temples. It is to be capped by thirteen domes of various sizes, and will accommodate 2,000 worshipers.

The New Haven Board of Education have voted to exclude colored children from the public schools of that city.

This same class of people used to whip women, arrest people for "walking on the Sabbath, except reverently to and from church," banish Quakers, and other very *pious* deeds.

The narrow bigotry that formerly persecuted one for belief, now persecutes for color.

They that deny a God, says Lord Bacon, destroy man's nobility; for if he is not like God in his spirit, he is an ignoble creature.

Let a man respect his doubts, for doubts, too, may have some divinity in them. That we have but little faith is not sad, but that we have but little faithfulness.

A very admirable portrait of Gerrit Smith has been painted by Gerrit Smith Loguen, a son of the colored clergyman of that name.

To excel in anything valuable is great, but to be above conceit on account of one's accomplishments, is greater.

Ann Story was married to Bob Short. A very pleasant way of making a Story Short.

Deaths.

Death, life's faithful servant, comes to loose the worn sandals and give the weary rest.

RICHIE T., youngest child of Thomas and Mary Leavitt, of this city, passed to angel land on the 11th inst.

A few months since, little May, another darling child, went to the spirit life. Our friends will miss the music of infant voices, and the patter of little feet; but they are comforted by the assurance that their little ones have gone to the school of the angels.

"Wait! my little ones, wait!
When you reach the celestial strand;
For the rest of us will be toiling up
To the heights of the Summer Land;
For the years that fall like molten lead
On the hearts this side of the sea,
Will pass like the light of a beautiful dream,
My little ones, o'er thee." B.

BUSINESS MATTERS.

OUR BOOK TRADE.—Orders by mail are filled out as soon as they reach this office, but it sometimes happens that we may be out of some book ordered. That may cause a few days' delay until our stock is replenished.

We say this, that those ordering books may not be disappointed if they *sometimes* get a part of the order on one day and the remainder on another day. We intend to be prompt in filling orders for the paper and for books. If either should fail to come to hand within a reasonable time, we urgently request our friends to advise us of the fact, giving names of persons, places of residences, and the amount of money sent; when the order was mailed, and to whom directed.

All such orders should be addressed to Geo. H. Jones, Secretary RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, drawer 6325, Chicago, Ill.

EMMA HARDINGE'S LECTURES ON THEOLOGY AND NATURE.—This book contains Six Lectures given through that highly developed and well-known trance-medium, Miss Emma Hardinge, besides much other very interesting matter.

The following subjects are treated of in a masterly manner, viz.:

1. Astronomical Religion.
2. Religion of Nature.
3. The Creator and His Attributes.
4. Spirit—Its Origin and Destiny.
5. Sin and Death.
6. Hades, the Land of the Dead.

Together with the outline of a plan for a humane enterprise and an autobiographical introduction with an appendix containing the sayings and sentiments of many well-known Spiritualists and other reformers.

This volume also contains a fine steel engraving of the author, by Donelly.

For sale at this office. Price, in paper, 75 cents, bound in cloth, $1.00. Sent by mail postpaid on receipt of the price.

MEDICAL NOTICE.—Dr. Henry Slade, Clairvoyant Physician, will examine the sick in person, or by hair, in his office, Merriman Block, Jackson, Mich., every Friday and Saturday. Terms for examination $2. The money should accompany orders. [15-tf

CLAIRVOYANT AND HOMEOPATHIC PHYSICIAN.—Miss Lowry will remain in Chicago a short time, at No. 300½ State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a statement of the cause of their diseased state, and treat the same.

Will also give psychometrical diagnosis of diseases of those who are at a distance, either by a lock of their hair, their autographs or photographs; and by the same means give a delineation of character, and direct their minds to the profession or occupation for which their organizations are best adapted.

Price for examination, $1.00. Consultation, Free. Hours for Consultation, from 9 to 11, A. M., and from 1 to 5, P. M. [24-tf

Send for one of Harris' Gas Burners, for burning Kerosene oil; fits all lamps, requires no chimney, makes no smoke, saves oil, and gives a splendid gas light. Can be carried about the house without danger of being extinguished. Sent by mail for 60 cts. Taylor, Bunt & Co., 100 Monroe St., Chicago. [25

VALUABLE USES OF MAGNETISM.—Dr. J. Wilbur is permanently located at 561 Milwaukee Street, Milwaukee, Wis., is using Magnetism with great success in curing diseases, both chronic and acute. He uses no medicine whatever, yet he challenges competition from prescribers of drugs and nostrums. Patients at a distance are cured; all that is required is a superscribed envelope and fifteen cents. Office hours from 10 A. M. to 5 P. M. [2-2-3m

MRS. M. C. JORDAN, Test and Business Medium, 251 South Jefferson street; take Clinton street cars on Randolph street.

How often do we hear men and women complain "I cannot get anything to stay on my stomach; I am compelled to eat Graham bread and the plainest food, and then must suffer from it." Reader, this is Dyspepsia—we bid you eat as heartily as you please, and anything you choose, even the richest food, and if you will follow it with a single spoonful of Coe's Dyspepsia Cure, you need not fear any distressing effects from it. It is the greatest remedy in the world for dyspepsia, indigestion and all diseases proceeding from the stomach or bowels.

PROGRESSIVE GATHERINGS.

Grove Meeting.

There will be a Grove Meeting of Spiritualists held on the 4th day of July, 1866, at Farmers' Station, Clinton Co., Ohio, on the Marietta and Cincinnati Railroad. Spiritualists and liberal minds are earnestly invited to attend. S. C. CHILD.

Philadelphia Children's Progressive Lyceum Pic Nic Excursion,

To Silwood Grove, on Friday, June 22d, 1866. Cars leave Thirty-first and Market streets, at 7 o'clock in the morning, and leave the Grove in the evening at 6.

The Grove is ten miles, or half an hour's ride, from the city, upon the Media Road; it is beautifully situated, and has all the conveniences for healthful recreation and enjoyment that can be desired. Crowning of the May and Fairy Queens, Music, Dancing, Games, and such other amusements as will contribute to the pleasure of the company, will constitute the programme of the day.

Excursion tickets—for adults, 75 cents, and for children, 40 cents—can be procured of the officers, leaders, or members of the Lyceum.

The friends of the cause are invited to accompany the Lyceum, and participate in the good time they expect to enjoy.

M. B. DYOTT, *Conductor*.

Grove Meeting.

The Spiritualists of Rockford, Ill., are to hold a three days Grove Meeting, near that city, commencing on Friday, June 29th, 1866. It is determined by all to make the meeting an entire success. —abundant hospitality will be extended to strangers and friends. Lecturers who can so arrange their travels as to be present, are requested to address the Committee.

Rockford is on the Galena R. R., 92 miles N. W. from Chicago.

G. W. BROWN,
DR. GEO. HASKELL,
MR. — STORY, } *Committee.*

Illinois State Convention.

TO THE SPIRITUALISTS OF ILL.—The 1st Spiritual Society of Rockford, Ill., in session on Sunday, June 3d, Bro. Hawley in the Chair, by unanimous vote adopted the following Resolutions:

Resolved, That the several Spiritual Societies and organizations throughout the State of Illinois, be invited to send two delegates each, to meet a similar number from this Society, in Rockford, on the 27th day of June, at 11 o'clock, A. M., and to continue in session for three days, for the purpose of organizing a State Society of Spiritualists for Illinois.

Resolved, That Bro. G. W. BROWN and E. C. DUNN be delegates, with full authority to represent this Society in said Convention.

Come one and all, from all parts of the State, and let us have a *good* time together in laying the foundation of a superstructure that shall be a blessing to mankind.

By order of the Society.

G. W. BROWN,
Chairman Ex. Com.

NOTICE OF MEETINGS.

MEETINGS AT CHICAGO.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall—entrance on State street. Hours of meeting at 10½ A. M., and 7½ P. M.

Children's Progressive Lyceum meets at the same hall every Sunday at 12:30 P. M.

SPRINGFIELD, ILL.—Spiritualists hold meetings regularly in their Hall, and the Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock.

QUINCY, ILL.—The Association of Spiritualists and Friends of Progress meet every Sunday, at 2½ P. M., for conference and addresses. Hall, No. 130 Main street, third floor.

MILWAUKEE.—The Spiritualists of Milwaukee meet every Sunday at 10½ A. M., and 7½ o'clock, P. M., at Sivyer's Hall. Regular speaking by Moses Hull. Progressive Lyceum meets every Sunday at 2 o'clock P. M.

STURGIS, MICH.—Regular meetings of the "Harmonial Society" morning and evening in the "Free Church."

Children's Progressive Lyceum meets every Sunday at the same place at 12:30 P. M.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and Plumb streets, where they hold regular meetings on Sunday mornings and evenings, at 10½ and 7½ o'clock.

CLEVELAND, O.—Regular meetings every Sunday in Temperance Hall, on Superior street, at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum holds its sessions every Sunday at 1 P. M.

ST. LOUIS, MO.—The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Hall, and have regular lectures every Sunday at 10½ A. M. and 7½ P. M. Seats free.

The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 2½ o'clock.

BOSTON—MELODEON.—The Lyceum Society of Spiritualists will hold meetings on Sundays at 2½ and 7½ o'clock. *Admission free.*

CHARLESTOWN, MASS.—The First Society of Spiritualists holds meetings every Sunday in Washington Hall, at 2½ and 7½ o'clock, P. M. The Children's Lyceum meets at 10 A. M.

THE SPIRITUALISTS of Charlestown have commenced a series of free meetings at Mechanics' Hall, corner of Chelsea street and City square, every Sunday afternoon and evening. Children's Lyceum meets every Sunday at 10½ A. M.

CHELSEA.—The Associated Spiritualists of Chelsea have engaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to J. S. Dodge, 127 Hanover street, Boston.

LOWELL.—Spiritualists hold meetings in Lee Street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon.

HAVERHILL, MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Children's Progressive Lyceum meets at 10 o'clock A. M.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Children's Progressive Lyceum meets every Sunday forenoon at 11 o'clock.

TAUNTON, MASS.—Spiritualists hold meetings in Templar Hall regularly at 2¼ and 7½ P. M.

WORCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11½ A. M. every Sunday.

NORTH WRENTHAM, MASS.—The Spiritualists have organized a society, and will hold regular meetings in Harmonial Hall at 10½ A. M. and 1½ P. M. Seats free.

HANSON, MASS.—Spiritual meetings are held in the Universalist church, Hanson, every other Sunday. Mediums and normal speakers wishing to make engagements will please address John Puffer, South Hanover, Mass.

FOXBORO', MASS.—Meetings in Town Hall.

PROGRESSIVE MEETINGS IN NEW YORK.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening, in Ebbitt Hall, No. 55 West 33d street, near Broadway.

The Children's Progressive Lyceum, a new and very attractive Sunday School, meets at the same Hall every Sunday afternoon at 2½ o'clock.

Speakers wishing to make engagements to lecture in Ebbitt Hall, should address P. E. Farnsworth, Secretary, P. O. Box 5679, New York.

TEMPLE OF TRUTH.—Meetings at the "Temple of Truth," 814 Broadway, New York. Lectures and discussions every Sunday at 10½, 3 and 7½ o'clock. The hall and rooms are open every day in the week as a Spiritualists' depot for information, medium's home, etc., etc. All are invited to come, and make themselves at home.

NEW YORK CITY.—The First Society of Spiritualists holds meetings every Sunday in Dodworth's Hall. Seats free.

WILLIAMSBURG, N. Y.—Spiritual meetings are held one evening each week, in Continental Hall.

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3½ P. M.

PHILADELPHIA, PA.—Progressive Spiritualists hold regular meetings on Sundays in Sansom Street Hall at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum holds sessions every Sunday afternoon in same place at 2½ o'clock.

PHILADELPHIA, PA.—Friends of Progress hold meetings in their new hall, (formerly a church), Phœnix street, every Sunday afternoon at 3 o'clock P. M. Children's Progressive Lyceum holds regular Sunday sessions at 10 A. M., in the same place.

WASHINGTON, D. C.—The Association of Spiritualists of Washington hold meetings and have lectures every Sunday at 11 A. M., and 7½ P. M., in Seaton Hall, corner of Ninth and D streets, near Pennsylvania avenue. Communications on business connected with the Association, should be addressed to the Secretary, Dr. J. A. Rowland, Attorney General's Office.

VINELAND, N. J.—Meetings of the Society of the Friends of Progress in their Lyceum Hall on Plum, near Sixth street, every Sunday morning at 10½ A. M. Children's Progressive Lyceum holds session in the same Hall every Sunday at 2 o'clock P. M.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ A. M. and 7 P. M., at Ellis Hall, Belleview avenue.

WILMINGTON, DEL.—The Spiritualists of this place meet every Sunday at McDonnell's Hall (Ferris & Garrett's Building) for lectures. Lecturers wishing to make engagements, will please address either of the following gentlemen: Thos. Garrett, Esq., President; Lea Pusey, Esq., Treasurer; or Dr. Wm. Fitzgibbons, Secretary.

BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" holds regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Waybosset street, Sunday afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets every Sunday forenoon, at 10½ o'clock.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon.

DOVER AND FOXCROFT, ME.—The Spiritualists hold regular meetings every Sunday forenoon and evening, in the Universalist church.

SAN FRANCISCO, CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of Fourth and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7½ P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as agents for the RELIGIO-PHILOSOPHICAL JOURNAL.

Rev. Orrin Abbott. Address Chicago, Ill.

J. Madison Allyn, trance and inspirational speaker, will lecture in Woodstock, July 4, 8, 15 and 22. Address, Woodstock, Vt., care of Thomas Middleton.

C. Fannie Allyn. Address Woodstock, Vt.

W. P. Anderson, Spirit Artist. Address P. O. Box 2521 New York City.

Mrs. N. K. Andross, Makanda, Jackson Co., Ill.

Rev. Adin Ballou, Hopedale, Mass.

Mrs. Addie L. Ballou, inspirational speaker, Mankato, Minn.

S. M. Beck, inspirational and normal speaker. Address Rochester, Olmstead county, Minn.

Lovel Beebee, trance speaker, North Ridgeville, Ohio.

M. C. Bent, inspirational speaker, will speak in Middle Granville, N. Y., the first and third Sundays in each month, and in Kingsbury, N. Y., the second and fourth, up to July. Address Middle Granville or Smith's Basin, New York.

C. C. Blake. Address Dahlonega, Wapello Co., Iowa.

Mrs. E. A. Bliss, Springfield, Mass.

Mrs. A. P. Brown, St. Johnsbury Centre, Vt.

Mrs. M. A. C. Brown, West Brattleboro', Vt.

Mrs. H. F. M. Brown. Address drawer 5815, Chicago, Ill.

Mrs. Emma F. Jay Bullene's address is 32 Fifth street, New York.

B. J. Butts. Address Hopedale, Mass.

Mrs. Sarah A. Byrnes. Address 87 Spring street, East Cambride, Mass.

Albert E. Carpenter will answer calls to lecture. Address, Putnam, Conn.

Judge A. G. W. Carter, of Cincinnati, Ohio, will answer calls to lecture on the Spiritual Philosophy.

Annie Lord Chamberlin, Musical Medium. Address Banner of Light office, Boston, Mass.

Henry T. Child, M. D., 634 Race street, Philadelphia, Pa.

Seth C. Child, inspirational speaker. Address Frankfort, Ross Co., Ohio.

Mrs. Eliza C. Clark, inspirational speaker. Address care of Banner of Light office.

Mrs. Amelia H. Colby, trance speaker, Monmouth, Ill.

Dr. L. K. Coonley. Address Vineland, N. J.

Dean Clark, inspirational speaker, will answer calls to lecture. Address Rutland, Vt., P. O. Box 110.

Dr. James Cooper, Bellefontaine, O.

Mrs. Augusta A. Currier. Address box 815, Lowell, Mass.

Warren Chase will lecture the four Sundays of June in Decatur, Ill. Will receive subscriptions for the RELIGIO-PHILOSOPHICAL JOURNAL, and Stock subscriptions for the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

Mrs. Laura Cuppy's address is San Francisco, Cal.

Andrew Jackson and Mary F. Davis can be addressed at Orange, N. J.

Lizzie Doten lectures in Boston, Mass., during June. Address Pavilion, 57 Tremont street.

Dr. E. C. Dunn will be in Darien, Wis., through the month of July. Address him at Rockford, Ill.

Dr. H. P. Fairfield, trance speaker, will lecture in Janesville, Wis., through the month of June. Address Berlin, Wis.

Rev. James Francis will answer calls to lecture. Address, Mankato, Minn.

Dr. Wm. Fitzgibbon; Address, for the present, Philadelphia, Pa.

S. J. Finney's post office address is Ann Arbor, Mich.

A. T. Foss will speak in Bangor, Maine, in June. Will answer calls to lecture in other places. Address Manchester, N. H.

Mrs. Dr. D. A. Gallion will answer calls to lecture, under spirit control. Address Keokuk, Iowa.

Isaac P. Greenleaf. Address Lowell, Mass.

N. S. Greenleaf. Address Lowell, Mass.

Dr. Jos. J. Hatlinger, Trance Speaker. Address 25 Court street, New Haven, Conn.

J. B. Harrison, Kendallville, Noble Co., Ind.

D. H. Hamilton. Address Hammonton, N. J.

G. D. Hascall, M. D., will answer calls to lecture in Wisconsin. Address, Waterloo, Wis.

Charles A. Hayden will speak in Davenport, June 3 and 10; July and August reserved; in Providence, R. I., during September; in Cincinnati, O., during October and November; in Cleveland during December; in Philadelphia, Pa., during May, 1867. Will make engagements to speak week evenings in the vicinity of Sunday engagements. Address as above.

Mrs. S. A. Horton will speak in Eden Mills, Vt., and vicinity during June and the first Sunday in July. Address as above, or Brandon, Vt.

M. Henry Houghton. Address West Paris, Me.

Lyman C. Howe, trance speaker, Clear Creek, N. Y.

W. A. D. Hume will answer calls to lecture, on Spiritualism and all progressive subjects. Address, Cleveland, West Side P. O., Ohio.

Mrs. Susie A. Hutchinson. Address East Braintree, Vt.

Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md.

W. F. Jamieson, inspirational speaker, Decatur, Mich.

Miss Susie M. Johnson speaks in Houlton, Me., during June.

George F. Kittridge. Address Grand Rapids, Mich.

Dr. B. M. Lawrence will answer calls to lecture. Address, 12 Lincoln street, Boston, Mass.

J. S. Loveland will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums. Address Hamburg, Conn.

Charles S. Marsh, semi-trance speaker, Wonewoc, Wis.

Mrs. Emma M. Martin, inspirational speaker, Birmingham, Michigan.

Leo. Miller will speak in Cleveland, O., through June; in Rochester, N. Y., through July; in McLane, N. Y., (grove meeting,) 1st Sunday in August; Canastota, N. Y., (grove meeting,) 2d Sunday in August. Address as above for week evening meetings.

Anna M. Middlebrook, Box 778, Bridgeport, Conn.

Mrs. H. M. Miller, Elmira, N. Y., care of Wm. B. Hatch.

Mrs. Mary A. Mitchell will answer calls to lecture. Address box 221, Chicago, Ill.

Miss A. P. Mudgett. Address Fond du Lac, Wis.

Miss Sarah A. Nutt. Address Danby, Ill.

L. Judd Pardee will speak in Buffalo, N. Y., during June. Address, care of Thomas Rathbun, P. O. box 1231.

Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich.

J. M. Peebles, box 1402, Cincinnati, Ohio.

George A. Peirce, Auburn, Me.

A. A. Pond, inspirational speaker. Address, North West, O.

J. L. Potter, trance speaker. Address Cedar Falls, Iowa.

Mrs. Anna M. L. Potts, M. D., lecturer. Address, Adrian, Michigan.

Dr. P. B. Randolph, Box 1714, New Orleans, La.

Dr. W. K. Ripley. Address box 95, Foxboro', Mass.

G. W. Rice, trance speaking medium, will answer calls lecture. Address, Brodhead, Green county, Wis.

Miss Belle Scougall, inspirational speaker, Rockford, Ill.

Austin E. Simmons will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Bethel on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

Mrs. Fannie Davis Smith, Milford, Mass.

Mrs. Mary Louisa Smith, trance speaker, Toledo, O.

J. W. Seaver, Byron, N. Y., inspirational speaker, will answer calls to lecture and attend funerals in Western N. Y.

H. B. Storer, Brooklyn, N. Y.

Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address San Jose, Cal.

Francis P. Thomas, M. D., will answer calls to lecture on Spiritualism. Address, Harmonia, Kansas.

Mrs. Sarah M. Thompson, Inspirational Speaker, 36 Bank street, Cleveland, O.

Benjamin Todd. Address care of Banner of Light office.

Hudson Tuttle, Berlin Heights, Ohio.

J. Wm. Van Namee, Brooklyn, N. Y.

Selah Van Sickle, Maple Rapids, Mich., will answer calls to lecture in that vicinity.

F. L. Wadsworth, Drawer 6325, Chicago, Ill.

Lois Waisbrooker. Address, Lowell, Mass., care of Cutter & Walker, during July.

E. S. Wheeler, Inspirational Speaker, will answer calls to lecture. Address Banner of Light office.

N. Frank White will lecture in Battle Creek, Mich., through June. Applications for week evenings attended to.

A. B. Whiting, Albion, Mich.

Mrs. Alcinda Wilhelm, M. D., Inspirational Speaker, is engaged in Illinois until the Fall. Will be at the Belvidere Convention, in Sept. Address, until further notice, Box 50, Monmouth, Warren Co., Ill.

Mrs. M. J. Wilcoxson will lecture in Northwestern Pennsylvania and Western New York till after the mass convention at Corry. Address, care of Wm. H. Johnston, Corry, or care of A. C. Stiles, M. D., Hammonton, Atlantic county, N. J.

A. W. Williams, healing medium. Address, Vermont, Fulton Co., Ill.

Mrs. N. J. Willis, trance speaker, will lecture in Worcester July 1, 8, 15 and 22. Address Boston, Mass.

F. L. H. Willis, M. D., will lecture in Worcester, Mass., during June. Address as above, or care of Banner of Light.

Capt. E. V. Wilson's address for the summer months will be Menekane, Oconto co., Wis.

Mrs. Mary M. Wood. Address 11 Dewey street, Worcester, Mass.

Mary Woodhull lectures on Spiritualism, Laws of Life and Health. Address Mattawan, Mich.

Elijah Woodworth, Inspirational Speaker. Address, Leslie Ingham Co., Mich.

Warren Woolson, trance speaker, Hastings, Orange county, New York.

Mrs. E. M. Wolcott is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont New Hampshire, or New York. Address as above.

Miss H. Maria Worthing, trance speaker, Oswego, Ill., will answer calls to lecture and attend funerals.

Henry C. Wright will answer calls to lecture. Address Bela Marsh, Boston.

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee."

All communications under this head are given through

MRS. A. H. ROBINSON,

A well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit world.

JUNE 8.

INVOCATION.

Unto the fountain of inexhaustible purity, truth and love, we would send forth our thoughts at this hour—feeling that we are continually blessed by Thee, and that every child of earth is the constant recipient of Thy bounteous love—that all forms and manifestations that we behold upon the different planes of life are also blessed with Thy presence. We, as children of infinite parents, would thank Thee for all Thou hast given us in the past—for Thy blessing in the present, and aspire to be more like unto Thee in purity and truth.

Awaken, oh, divine Spirit, eternal and living principle of goodness, in each and every heart! May we all realize that we have but to ask that we may receive, and that we have but to understand more fully the workings of Thy power to realize Thy blessings in every change that Thou in Thy wisdom may mete unto us.

Oh, Spirit of love, we would implore Thee to fill every heart—that each and every one of us may realize that it is blessed to give as well as to receive. May we be slow to hate, but quick to bless and forgive. May we ever be filled with the spirit of kindness. May we ever ascribe unto Thee thankfulness and praise.

QUESTIONS AND ANSWERS.

Q. What are the avocations of spirit life?

A. The avocations of spirit life differ precisely as they do upon the material plane of life. For instance, the artist has his work here. The physician his; not saying that he has to heal upon this plane, but as you behold the disease upon the material plane, and admit that spirits have the power to heal upon that plane, then you will see we have plenty to do.

Every one here seeks that which is most congenial to his nature. The construction of magnificent edifices, which requires so much labor, we do not have—that is the toil of erecting. Yet with the will and desire for the beautiful, we have it. Think of the condition of the human mind, blinded with the dogmas of the past, as it enters upon the spiritual plane of life, and you will find that there is plenty of work to do.

Think you that spirits, after leaving the material plane, lose all interest in that plane of life? We answer no. All improvements, the grandest, have had their birth in the spiritual plane before ever they were carried into effect upon the material. Think you that Franklin is satisfied and content with no further progression of his labors? Think you that Washington is at rest in regard to his country? Think you that any mind is at rest in regard to that which will promote the happiness of those it has left upon the material plane? We answer, no, no. Were it so, the declaration that "God is love and love is God," would be annihilated. It would not stand. When you feel love for all humanity—it includes those upon the spiritual as well as upon the material plane of life.

What do they do? What do we do? Everything that will promote the happiness and unfoldment of the human family.

QUESTION BY M. W. LAPRAIRIE.

Q. Is the mode of healing the sick practiced by J. P. Bryant, and many others, effectual in all cases of illness, and could all other modes of treatment be superceded by it profitably?

A. We believe that all forms of disease taken in due time could be removed by the process made use of by our brother Dr. J. P. Bryant, and others, but that that power is sufficient to remove disease at any stage of its development, is not probable. That such persons could be relieved for a short space of time, we know; to effect a permanent relief nothing but the change from the material to the spiritual will suffice.

We do believe that in time, not far distant, that mode of treatment will supercede all others, and that there will be less premature changes from the material to the spiritual than now. We would say right here, let every one be a physician unto himself or herself.

QUESTIONS BY MRS. F. A. DEAN.

HUDSON, Mich., May 2, 1866.

EDITORS RELIGIO-PHILOSOPHICAL JOURNAL: I have a question I wish presented to the intelligences that control your circle. It is this: Tell me the difference, if any, between the *soul, the mind and the spirit?*

A. The soul is the covering of the spirit. The mind is the effect of the spirit upon the body or soul. You cannot take cognizance of spirit except by its manifestation upon the covering of that spirit.

To illustrate—we know nothing of the power of the spirit except by its manifestations of what we term thought and action upon its covering—what we term the physical form while upon the material plane—but at the same time we recognize the spiritual body or soul within. Look still further, we trace an intelligence, the all permeating and pervading Spirit. What is that spirit? We answer that it is a part of the great and mighty Principle that permeates, governs and pervades all things. The soul, then, is the body moved upon. That we term thought is an understanding, or is of the spirit, and the spirit is a part of our Father—God.

Q. Another question: *At what period does the soul become a resident of man's body?* Is it at the first unfolding of the embryotic germ, or at birth, or at some other time?

A. I cannot conceive of a body without form. Every form has its soul—every soul has a spirit. In proportion to the development of the form is the perfection of the soul, and the spirit is manifested in proportion to the unfoldment of both form and soul.

Everything has a life principle or spirit sufficient for its unfoldment, whether it be in the tiny blade of grass, the gigantic oak, the pebble upon the seashore, the rude boulder—the lowest form of animal life or the most perfected type in human life—man. Each one contains within itself sufficient for its own.

Everything is immortal. Everything has its use, and can never die.

JUNE 1.

ARCHIBALD DAVIS.

My name is Archibald Davis. I died five weeks ago. It is a very strange and peculiar sensation; you die to earth recognition, and yet you are alive all the while in the spirit.

How strange that I should feel the pain I suffered before I died. It was quinsey I died with. Well, it is over now—and I am through with it. I did not expect to find any existence after death. I thought it would be an endless sleep. I thought all the faculties I possessed would forever remain dormant.

I did not die—I did not go into an unconscious state at all. It seemed to me to be a gradual laying off of the physical body or gradual receding from the material. I could see my old body and my new one also, and I could see the connecting link between the old and the new body.

My age was thirty-three years. I lived in Jo Daviess county, Illinois.

MARTHA J. C.

Father, mother, husband, sisters, brothers and children: I find myself at this hour in possession of what is to me a sacred privilege, and that is to tell you I am happy on this side of death; to tell you of the happiness of many that are dear to you as I am. None so dear to my children as I, but to the rest there are others here as dear as myself. You often have wondered that I did not come, if it was possible for any spirit to return and manifest itself to the friends on earth.

You would know if I am satisfied with the course pursued by my husband in regard to my family. I am contented, and I will tell you why. It is because that I see that his motives are good. He desires to do that which will be the best for his children, and also that which he thinks I would approve of, so I do not blame him. No, I do not blame you at all. You know that you told me many times that you did not see how it was possible for me to always have an excuse for everything that he did. I believed that he did the best that he could while I lived with him, and I believe that he does the best he can now.

I have learned many, very many, things since I came here that I little thought of. I learned that Aunt Julia was with me, and told me that I had but a little while to stay. I did think that it was the voice of the angels that spoke to me. I told you so then, and when I told you you remember that you said, "I am afraid that you are not in your right mind." I was just as unconvinced then as ever. I did not believe that spirits—that our friends—could come to us, and when I heard a real voice, and knew that it did not come from any visible being, I said it was from the angels. Now I believe that she was my angel, for she came and told me that I was soon to go—she bade me prepare myself to leave you all.

I do not now look with regret upon the course I took, because I did not know any better, and acted and thought according to my ideas of what was right.

Is there anything that you can do to make me happier? You often wonder if there is, and I will tell you there is but one thing; and that is I want you to visit my children, and talk to them of me. Let them know that I live. The kindness you felt for me I would have you feel for them. To you that cannot visit them, I would say, write to them. Let them know that you look upon them as a sister's children—that whatever may be their condition, that they may ever share the love that I would have given them had I remained with them.

You wonder if I have anything in particular to say to any of you. I have not. Would I, if I had it in my power, return and live in the same body and be with you all? No, I would not. Although I would be willing to do anything and everything to make you happy, yet I would not be willing to suffer again what I did suffer in leaving that body.

Father, to you I will say that your trouble will soon be done. Mother will stay longer than you. To you life is burdensome, and it will soon be over. You will soon be with your children on this side—with your father and mother, and all that were dear to you. Care not for what little there is on earth that should be yours. You want simply enough to make you comfortable while you do stay. It is but a short, a very short time. You will some of you wonder that I tell this, but I know that to him they will be words of welcome to his ear. He often wishes that he could go away from earth; that he might find rest in the grave, or happiness in heaven.

Will I come again? Yes, when I can I will. Do I have the same love for you now that I ever did? Yes, for one and all of you. Would I say anything particular to any of you? No. Very different are your lives, but I believe that all will be well. I shall leave you now, by saying that your daughter, sister, wife and mother, still bears within her breast the same affection that she ever felt for you.

WILLIAM FRISBIE.

Say, I would like to know if a fellow can't have the use of his eyes when he comes here. If he can't, what in thunder is the use of having eyes? [The medium's eyes, which are usually closed during the reception of these communications, were opened.] Don't you think it is kind of funny in the folks that come here to not open their eyes? It looks kind of queer to me. Well, sir, I only want to say just that folks are all having a chance to talk here, and say a word to their folks, and you see I kind of thought I might as well say a word to my folks. My folks are very good Baptists now. I was baptized, and went through all the saving ordinances, and am saved, too. Do you know that? I am glad if you do. I am glad, too, that you brought me up in the Christian faith, for I believe now, when I look around and see things, that if you had not I don't know but I should have come to a terrible bad end.

You see I was afraid if I didn't do just right I would be cast out of church, and make my folks feel bad, and all that. I was put into the church when I was fourteen years old, and did not fully realize what it was to be out of its influence. I staid in the church until I was nineteen. Then I died—that is just what I did. I didn't die either, because I didn't go to sleep. When I did go I just found I went into a kind of a——well, I don't know just what the change is. It is just as near like your world as I can tell you. There ain't quite so much trouble here. There are some long faces here, though. Your world is not quite like this, because there are no churches. I have never seen anybody baptized since I have been here.

My name, I must not forget to give that, must I? Well, it was—they always called me Bill, but don't put it down that way—William Frisbie is my name. I had better tell you where I lived, too, hadn't I? Well, sir, I lived at Spring Grove, Illinois. I think that is in Stephenson county. I think so, but I would not swear to it. I have got a brother George Frisbie there. I didn't quite square up accounts with you George, but I will when you come over here—that is the best I can do. You see they tell me I can't stay long here, but it is long enough to tell you that I can come. I am glad I lived all right, and I am kind of glad, too, that I found a place here, although it is not the place I talked of. Perhaps I will try to get around here again, and when I do, I may not be driven off quite so quick. I can't stay now as long as I want to. Why do they hurry folks up so here? [To reporter.] [To give all they can a chance to communicate with their friends.] Well, let them take the chance then.

MARSHALL TRUEMAN.

Mother, your son, Marshall Trueman, died in a good cause; regret it not, but thank God that the trouble is over, the Union saved. Although there are so many of us who have passed from earth to this life, think not that we are lost to the things of earth. Don't think that I, your son, am indifferent to your happiness. When I see you grieving, as you look at all you have of me, and that is a mere shadow—my picture—I sometimes wish you had not even that to look upon, because things would not then be brought so fresh to your mind.

Oh, dear mother, when you look upon my picture think of me as one that rejoiced to think he gave his life for so noble a purpose. When freedom was declared, the thankfulness that went up to the great Father of all repaid me a thousand times for all that I sacrificed to obtain freedom for them. My name was Trueman. I was true to my country, true to the stars and stripes, true to the red, white and blue, and as true as the blue, so true is it that I am grieved when I see you grieve. If that picture should be lost, think that I was the means of it; for you look at it so much, and allow yourself to grieve so much, it is killing you. You know that I have been with you many a time, and you would hold it in your hand and cover it with tears. Then you sometimes took your handkerchief, and sometimes your apron, and wiped them away so that you could see—clear your eyes—and while looking again they would start afresh and trickle down your cheeks.

I come more to tell you of that than anything else, and to beg of you to do so no more. If you could realize that I was with you, though not visible to your senses, then you would not care to look upon the shadow. Think that I am with you, and will do all that is possible for me to do to make you happy. Oh, dear mother, think of this—think of it over and over again. As you think of it, do strive to be thankful that you had a son to give to freedom's cause. I will say good day for the present.

WILSON PHILLIPS.

Sir, I promised my friends that if there was a road anywhere to be found for me to travel in, to communicate my thoughts to them, and my condition after death, I would do it. I told you, Eliza, that if it was true, as we supposed, that none but those that were damned could find that road, then I would consent to be damned long enough to find that road. You said, "Oh, Wilson, for mercy's sake, don't think of such a thing." Now, I want to tell you that just in proportion to my good feelings I am happy, and the same with bad feelings, I am miserable. When I can find things to suit me here, then I am contented. When I cannot, I wish that I was with you, or that I had not died. You know it was always a mystery to me about a locality called heaven and another called hell; and yet no one was ever able to locate either, and I thought if God had located those places, He would have told us of their exact situation. The same power that could create could give correct ideas of the place or places thus created. No one pretended to know where they were—only that they were sure to find either heaven or hell after death.

Now, if we had put our reason at work we could readily have seen that both of those places found their locality within every breast. Now, I do not speak this from any guesswork, for I have passed through death, and have not yet found a place that was called heaven, nor, on the other hand, a place that was called hell; and I do sincerely believe that when you are happy, you are just as near heaven as you ever will be; and on the other hand, when you feel bad—sorrowful, experience pain and anguish of soul—then you find all of hell that you will ever find.

Now, to prove to you that it is possible for me to talk to you and not be in hell—just now I am happy with the knowledge that I am able to give you my ideas or thoughts. Whether they will be accepted or rejected, it will not make much difference. I am glad I can talk, glad I have improved the opportunity—glad that you will receive it and reflect upon it whether you accept it as a truth or not.

Were I to go on and give you the names of many that are here, and many that are with you, it would not make it any more convincing to you. Suffice it to say that I have been separated from you—that is to say, from your external senses, for three years past; but not in spirit, for I am happy to say that I have been able to be near you a goodly portion of that time.

For me to tell you of my feelings is unnecessary, for you know they could not change.

Is it true that you will send my message? [Yes, we will send it where you may direct.] I want to send it to Eliza Phillips, Seneca Falls, New York.

JUNE 12.

ELEANOR A. C.

Juliet, I come to redeem my promise made to you one week and three days before my spirit left its earthly form. You wished me to manifest myself to you so that no other one should know of my coming. I tried to do that by producing sounds at the head of your bed at night. You know you were frightened, and I thought is it possible that she forgets my promise? You know that we agreed that if I manifested myself by what we called raps, you would question me and find out what it was. If I could appear to you and look natural, you would converse with me, but the latter I could not do; the sounds I did succeed in making, yet you were too frightened to ask any questions. I was told that it would be so before I produced them, yet I thought I would try.

I did so, and satisfied myself of the result. Then good uncle William said to me that he would show me a place where I could say a few words to you, and thus redeem my promise. I want to tell you concerning a letter that came to me when I was too sick to read it. You read it for me, and I told you that when I was gone you must answer it for me. W. K. C., you will remember, were the initials of the signature to that letter. I am obliged to you for replying to it. I saw you make several attempts, and each one was a failure until the fifth. You would lay down your pen, sometimes with your handkerchief and sometimes without, put your hands to your face and say, "How can I answer it when she is gone?" If I could only have made you realize my presence how glad I should have been, but I could not.

Say to dear mother that I have fulfilled my promise to you, and that I have not ceased to remember her as a mother. No word was ever so dear to the soul as that word—mother. I am dead to your senses, but not to your feelings or mine.

I cannot stay any longer now, Juliet, but I will come again, and I want you in the meantime to think of me as your loving sister, Eleanor A. C.

Good bye.

ORLANDO E. FARWELL.

Well, I think this is pretty slow business, sir. It is like drawing molasses in the winter. It took her long enough for me to give fifty. My name is Orlando E. Farwell, and if it was not such slow business, I would go on and tell what I have been doing, and what I am doing, but I will just tell you I can talk to you, and that Russell will talk to you, too, if you will just give him a chance. You see it is no pleasant thing for us to get things ready to talk to you, and then have you think it is the devil or evil spirits. You give us a fair trial, and if you find there is more evil than good, then let us go; but if you find, upon the other hand, there is more good than evil, then give us a chance to talk to you.

I want this to go to Uncle Bronson—it is for him. Good day.

C. C. TO HER PARENTS.

Father and mother, you have laid my body to rest under the willow. You feel content that my spirit has returned to the God who gave it. If it had, then I should not try again and again to talk to you. It is not that I wish to tell you of the false ideas that you entertain, but it is that feeling that is in me as your child to address you as my dear parents—you who gave me birth—you who watched over me in my infancy—you that were always so kind to me—you that were ever ready to shield me from every trouble. Oh, I cannot rest in spirit and be away from you or indifferent to your true condition. The more that I am near you the more anxious I feel to convince you of my presence. I don't want to advise you, but I want you to advise me. What you tell me I know will be right—and if you say to me after what I have said here, "Go, my child, and rest until we join you in that better world," I shall feel that I must do so, but you will not say so! When you know that I, Clara, can talk to you, you will want to talk with me every day. At night you will be willing to give me an hour to tell you how I have passed the day.

I saw you when you said how sweet that dear body will rest in the grave—how content her spirit in the arms of her Saviour. I saw Mr. Tewell, the minister, and heard him when he said, "May your Clara rest with the angels," and you said that you knew that I would. If I am an angel, let me be your angel, and talk to you often, for I shall never, never weary of talking, until you come here. Do not tell me to go away and rest until you come, for that I *cannot* do.

My mother's name is Fanny E., my father's name is Benjamin L. Coffin. They live in the State of Iowa.

I thank you very much for writing my letter. C. C.

MILO.

Do you know what I think about this business? [To reporter. No, we do not.] I think it takes more than twelve and a half cents to make a shilling.

I want to say to L. W. Adams that I am well and doing well, but am not too selfish to be willing to help him a little. I see that he is straitened about his affairs, and if I could go right ahead and say what I want to I should tell him what to do, but that I can't do; but I will say this much—close up your business with Rush just as quick as you can. If you lose a thousand dollars it is not as bad as losing two thousand, and failing besides. This is from brother Milo, who says this.

WILLIAM ROBINSON.

If I talk slow, I can talk, can I not? [Yes.] The first thing I want to say is, that I am well. Second, I am often with you. Third, will do all I can for you. Fourth, I feel the same anxiety for your welfare in every respect that I did before I changed—I don't know what you call it, I have not changed my mind—only changed bodies. I don't regret this change, because I am never sick now. That is one of the beauties of this place—well in body, happy in mind, makes smiling, cheerful and happy countenances. I know, Eliza, how much you suffer in body and in mind, and you wonder often if I am satisfied with the course you take, and I will tell you that I am, except in one thing—that is, your worrying. Yes, I can't help calling it worrying; fearing that all won't be right. If anything should happen that you live in so much fear of, I would not only tell you but would assist you in bringing matters around all right again. Stay where you can feel the happiest, and you will suit your loving husband, William Robinson.

Good bye. [Shaking the hand of the reporter.]

For the Religio-Philosophical Journal.

Acrostic.

BY WAIF WEBSTER.

All the world stood still and shuddered!
Bowed in woe a nation's head;
Rushed the storm-clouds thick upon us,
As we mourned our chieftain dead.
How he lived a *nation* gladly
Answers; how he died! Oh, madly,
Madly throb our hearts, and sadly.

Life for him was one grand struggle;
In the contest first he stood;
Never shrank he from stern duty,
Came he but to herald good.
On his memory blessings ever!
Love embalmed him! Patriots, never,
Never from your works his great soul sever.

For the Religio-Philosophical Journal.

The Materialization of Spirits.

BY A. MILTENBERGER.

I approach this subject with great care, because it is new to many, yet the facts are becoming patent enough for the thinkers to give it their best attention, as it is yet to play the most important part in giving the world a positive religion, which shall be "*Spiritualism scientifically demonstrated.*"

I have attended many of Mr. Church's circles, in which the speciality is, materialized spirits who speak, kiss, touch, and do pretty much as we mortals do; yet one flash of light dissipates it all, to be re-formed in a few minutes in the darkness again.

To my two senses the spirit of the "little Swiss," as she is called, a child of some fourteen summers, who talks broken English, and plays the accordeon as well as such an instrument can be played, is as natural and as real as any other child; and with the aid of a friend who is clairvoyant, I add a third sense of sight, which makes up the sum of human testimony. She describes, "first a big Indian, seven feet two inches high, and weighing about 200 pounds, who takes on form, and during the circle lends to others. The medium *yawns* continually, and gives out what she describes as soul magnetism, rather than animal; this seems to pervade the room, and is dense and of a blueish color, in which the spirits move as we would in water. When this fluid is densest then the manifestations are best, and when the medium speaks it seems to dissipate or scatter it." When the little Swiss wanted to let Dr. F. have a lock of her hair, the Indian held the tips of his fingers to hers, and she swelled up like a balloon inflating—then went to the Doctor and he cut it off, and has it yet. I did the same, and have mine now before me.

No matter about the philosophy of this; there may be "more things in heaven and earth than are dreamed of in our philosophy." Let us have the facts, and the philosophy will follow. I cut off a lock of hair from the Swiss' head; I have that hair yet—now nearly one month since I did it. I *know* that I cut it off her head. I *believe* she made it that evening for that identical purpose. Let us see how, for it must be by a law, and the explanation will be found in "*chemistry understood.*"

We all know that we build up our own bodies, flesh, blood, bones and hair from the food and atmosphere which we take in, and expel what we do not need. We do this by a law of our being, without knowing how. Let us go over the line and learn the law—can't we do it again?

I am a spirit. I create my hair. It is external matter. I do not know *how* I do it, but I know that I do it. Why can't I when I understand the law, create it again? If I ever had the power it must be a part of my nature, and belongs to me and cannot be taken away. At death I do not leave it. I am a gainer by death, not a loser, and here is the explanation; it is in accordance with the laws of our being, and may be defined as chemistry, understood better than mortals know.

I am a learner in this matter, and wish some more able pen than mine to investigate the matter. Let us get the facts first, however.

St. Louis, Mo.

For the Religio-Philosophical Journal.

Pain is Natural.

BY AUSTIN KENT.

In an article of yours in RELIGIO-PHILOSOPHICAL JOURNAL of January 20th, I read: "It is an accepted truth, that if man perfectly obeyed every law of his moral, intellectual and physical nature, he would be perfectly happy, perfectly free from all pain, unnatural desire and *suffering*."

I cannot accede to the proposition. May I write another view of the subject?

Change in man is natural. Yet some mental and physical changes are naturally attended with pain—are wrought through pain in mind or body.

Nature has her law of life and growth, and her law of death and decay. Pain is as real, as positive as pleasure—misery as real as happiness. Each and all are sensations coming from organization. Pleasure—happiness, is natural to formation, to a healthy growth. Pain is natural to decay. One is a law to build up, the other is a law to take down. The death of the body as naturally gives pain as its life and growth gives pleasure. The suffering may be more or less acute. Most men are many years dying. Every stroke which nature gives to take down what she first built up, however gently it may be given, gives, if nothing more, disagreeable, wearisome, burdensome sensations, till physical life is worn out. Some men, who are long—perhaps many years in dying, seem to take their last breath with little or no pain; which only means that man does not suffer when he is the same as dead.

Some persons have tried to prove that pain is not natural in our birth or death. To my understanding they wholly fail. The Orthodox tell us that death itself, and the pains attending the birth of offspring, are both from sin, or the violation of law. Their Book seems to affirm this. I believe most, if not all real reformers have discarded the first idea; but many of them virtually still hug the last. It must go with the first. All lower animals suffer—some more and some less—in birth and death. I have known women by means of precaution to much lessen the sufferings of childbirth. I have known those who were made unconscious or nearly so by higher magnetism, and by medicine. Some persons may have endured martyrdom and felt no pain. All of these cases are exceptional, and not in harmony with the most general or common law. Nature's laws are antagonistic. One law gives pleasure, another gives pain. Of course, obedience to one law gives pleasure; obedience to another law gives pain. These laws may and do violate the requirements each of the other. Why should man be charged falsely? He has enough to answer for. All his pains come not from his faults. Pain is natural. All suffering does not come from ignorance. Happiness and misery come from the great Cause, wherever or whatever that may be.

The crucifixion or change in mind by which the higher sentiments gain the ascendancy over the lower, gives mental pain, however naturally it may be effected. The growth of mind, from a lower to a higher plane, is well illustrated in the animal race. Some higher races live upon and eat up the lower and weaker, (even among men the stronger wear out and use up the weaker.) The cat and the mouse both obey the laws of their being perfectly, so far as we know. One was made to live upon and by the death of the other. Here suffering in one and happiness in another comes from obedience to law, and not from the violation of it, except as nature directly comes in collision, and violates her own laws. Truth is truth. Let who can reconcile all this. The reader knows I could extend this illustration almost without limit. But I am understood. The same cause rules over all, man and beast.

East Stockholm, N. Y.. May 26, 1866.

For the Religio-Philosophical Journal.

Self-Culture.

BY ELVIRA WHEELOCK.

Self-culture, as distinguished from the common conception of culture, is that discipline which individual minds exercise in their habits of study and reflection, which develops from within resources hitherto dormant, through which flow the beautiful inspirations that so pre-eminently distinguish this age from any preceding one, and also give it the highest rank yet attained in the scale of progress. The ordinary methods of education furnish a basis or stage of action for the noblest activities of the spirit, which are developed through the truer method of self-culture.

In common education, the mind is disciplined to receive impressions from the external. It thus receives from the outer world knowledge of facts, and of the manifestations of forms and of phenomena. But if there is no deeper culture chosen by the soul, there can be no exalted development of those attributes, which contribute to the highest, most sovereign uses in human life. There will be no responsive speech from the capacities of the inner being, which hold the key to a true knowledge and expression of principles. This is why so many of the best educated in our land, the most highly cultivated, according to the world's standard, fail to contribute anything of intrinsic value, as of lasting worth to the needs of humanity. They fail, except in a superficial way, to be-

come helpers and true educators. They have developed nothing original in themselves, and have failed to awaken the voices which announce living truths and principles, voices ever waiting for opportunity to give expression concerning the inmost life of the beings whom they would bless; and it is only through much earnest, and patient self-culture, that minds are led to appreciate the inherent beauty and divinity of their own moral and spiritual faculties—only thus prophetic souls are developed and made messengers of warning, promise, and welcome tidings for the future of individuals and nations.

Always, the highest culture is a result of this inward turning of the soul, to seek within itself new springs of thought and motive, and thus flow out to us beautiful revealings of our common life, its duties and responsibilities. Indeed, we believe that one hour of earnest, reverent inquiry and prayerful meditation, will do more to educate the soul to noble endeavors, and calm determination to live its noblest and best in life, than weeks of study in textbooks and commentaries. Let the mind close its eyes to the outer, and turn within, where are the infinite resources and capacities with their infinite employments, and the light of new truth dawns upon the mind.

All our gifted men and women understand this, and give abundant testimony of the pre-eminent value and richness of the soul's native qualities, and of their capacities for unmeasured growth and expansion.

Our present educational system is at fault, in that it crowds the mind too full of facts, statistics, formal texts, mathematical problems, and illustrations of the external, to give it time or strength, to open by deductive thought the fountains of the inner world, whence comes at once a knowledge of the use and purpose of these outer material manifestations.

Facts and phenomena are given the first position, whereas Nature and her true interpreters accord the sovereignty to principles. Yet few have even the most imperfect idea of principles, and are without the clearness of vision to recognize truths other than those taught them through the manifestations of the external. This lack of intuitive perception is the legitimate result of the limited self-culture of the mass of minds. Hence, the world cannot realize that the noblest activities and the generous philanthropies of to-day, are the fruits of the labors of those deductive minds, who reason from within outwardly, the method of all true development, types of which are found in Theodore Parker, Ruskin, Emerson, the Channings, Victor Hugo, Mrs. Child, Mrs. Browning, and Mrs. Farnham; and in all the subjective poets, artists, and philosophers of this as every age. The world has yet but the faintest appreciation of these master spirits, who are the announcers of all living truths which invite and uplift races and nations to nobler being and doing. They are God's inspired ones, and are suspended in the human firmament like cluster stars, each giving light corresponding with its magnitude.

Let us, then, with earnest wish and purpose, strive for the truest attainments life affords, through wise and harmonious self-culture.

For the Religio-Philosophical Journal.

Prices and Profits.

It is about time we had a revision of the popular system of downright swindling practiced upon travelers on our popular thoroughfares. It is a common practice to put from five to ten cents worth of tea into a kettle, steep it from eight to twelve hours, and draw out and fill up with water, and sell this beverage at ten cents per cup, making from ten to one hundred cups from one drawing. Coffee, too, is sold in about the same proportion to actual cost, at the eating and drinking stands where travelers are compelled to run for refreshments. Fried and other cakes, the materials and labor of which cost less than two cents each, are sold at from five to ten cents, mainly to the poorer class of travelers, who are not able to bear the greater swindle at the eating saloons. A cheap common pie, which does not cost over eight cents, is cut into eight pieces and sold at ten cents each. Loaves of cake are cut and sold in about the same proportion to cost, some even higher. Sandwiches made of two thin slices of bread, one of meat, costing two cents, are sold on the cars for twenty-five cents. One cents worth of corn and two cents worth of labor will make two packages of popcorn which sell for ten cents each, and it is the cheapest food you can buy on the route. Apples and oranges sell from three to five hundred per cent. above cost. One cents worth of sugar is melted, moulded, warranted pure, and neatly done up in two papers as "Ice Cream Candy," and sold through the cars in circulars and samples, at ten cents per package of one piece. Packages of assorted candies, gumdrops, etc., are sold at still greater profits. Even the bootblacks catch the infection and ask ten cents for three minutes' work, but will accept five, and half do the job, to punish you for penuriousness.

By patronizing so many of these peddlers in such extravagances we are supporting a large class of lazy, idle, speculating penny swindlers, who are cutting their eye teeth for larger speculations in the flour, apple and butter trade, in which they can make and break two or three fortunes in due time, or go to banking under charters that allow them to get double interest on corporate debts.

It seems to me that we shall have to fall back soon to practical industry and a fair price for articles sold. If these extravagant profits are the result of our fractional currency and its abundance, as some assert, it certainly is time to curtail it or withdraw it entirely so that one cent will buy as much as five does now, and a three cent piece as much as a ten cent scrip does now.

I have not cited these prices and cases because the evil is confined to routes of travel and travelers, but because these are prominent cases with which most travelers are familiar, and are a fair indication of the ravages of this fever of speculation which has run so high in war prices and speculations on soldiers, and keeps up so long after the soldiers have gone home, that it threatens a crisis and crash in business and speculations on both large and small dealers, that must at last correct the evils by going to the other extreme. This fever and ague system of doing business, running up to fever heat and then down to zero, is poor policy for an intelligent people like our nation.

I could with equal plainness set forth the speculations in coin and currency, stocks and heavy goods, but so many writers do that and keep it before the people that I choose, in this article, to pick up the loose ends of society and show the correspondence in speculation in pennies and practical currency to be equally extortionate with that of rents of buildings, banking, stock-jobbing, and wholesale dealing in goods.

Cotton, corn, apples, butter, pork, flour, gold and stock bonddealers are only apple, candy, pie and coffee dealers on a larger scale, and are shaving in larger success on less per cent. Now comes the question—shall these evils be cured by easy and slow process without a convulsion and crash in business and terrible times of bankruptcy and change of property; or by such crash as we have never before seen in this country, not even when the continental money went out of value? If gold can be driven to par with currency cent by cent, and the loose fractional and government currency redeemed and newer re-issued, and rents and prices reduced to reasonable profits, and labor made as respectable for all classes as it is for negroes and foreigners, we can save the crash.

WARREN CHASE.

Syracuse, N. Y.

Third National Convention.

To the Spiritualists and Reformers of the World:

At the SECOND NATIONAL CONVENTION OF SPIRITUALISTS held in Philadelphia by adjournment from the 17th to the 21st of October, 1865, it was

Resolved, That this Convention and its successors be, and hereby are declared to be a Permanent National Organization of Spiritualists, and that the officers of this Convention hold their respective offices until the next Annual Convention, and their successors are elected;

Resolved, That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Spiritualists, whose terms of office, as delegates, shall expire when their successors, or other delegates, shall be elected by their respective local organizations, but whose membership of the National Organization shall not cease until their names are voluntarily withdrawn, provided that membership, without annual appointment by local organization, shall not entitle members to vote, or take part in the business of Annual Conventions;

Resolved, That the National Organization of Spiritualists will, until otherwise ordered, hold Annual National Conventions of delegates from local organizations, at such times and places as the President, Vice-Presidents, Secretary and Treasurer of this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee for that purpose;

Resolved, That appointments and records as delegates from local organizations, shall alone constitute the membership in the National Organization of Spiritualists; and all such delegates shall be thereby constituted and remain members until their names are voluntarily withdrawn.

Resolved, That until otherwise ordered, each local organization of Spiritualists, or Progressive Reformers, shall be entitled to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty members.

Resolved, That in adopting these articles, all rights of the National Organization hereby instituted, in any wise, at any time, or in any manner, in the least degree to assume the power to prescribe creeds, articles, or declarations of faith for Spiritualists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, or otherwise, are forever prohibited.

In pursuance of the above, the undersigned officers of said Convention, as the Executive Committee, have received the following invitation, to wit: "At a meeting of the Providence Congregation of Spiritualists, held at Pratt's Hall, the following resolutions were unanimously adopted:

Resolved, That the National Convention of Spiritualists be invited to hold their next session in the city of Providence in the month of August next;

Resolved, That if this invitation be accepted, we recommend that one day be devoted to an excursion upon the waters of our Narragansett Bay. And we tender to the Convention the free use of our Hall, a fraternal greeting and kind hospitality."

(Signed) L. K. JOSLIN, *Secretary*.

And, on conferring with each other, we have decided to call the THIRD NATIONAL CONVENTION to meet on Tuesday, the 21st day of August, 1866, and continue in session until the following Sunday, at the above mentioned Hall, in the City of Providence, State of Rhode Island. And we therefore invite "each local organization of Spiritualists or Progressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members;" to attend and participate in the business which may come before said Convention.

JNO. PIERPONT, President.
MARY F. DAVIS, V. P. for New York.
J. G. FISH, " " New Jersey,
I. REHN, " " Penn.
THOMAS GARRETT, " " Delaware,
J. A. ROWLAND, " " D. of C.
A. G. W. CARTER, " " Ohio,
BENJ. TODD, " " Michigan,
S. S. JONES, " " Illinois,
H. S. BROWN, M.D. " " Wisconsin,
C. H. CROWELL, " " Mass.
M. B. RANDALL, M.D. " " Vermont.
M. B. DYOTT, of Pennsylvania, Treasurer.
HENRY T. CHILD, M. D., Secretary,
634 Race St., Philadelphia.

Circular.

To Spiritualists and Friends of Progress everywhere:

In accordance with and furtherance of the views and sentiments of the National Convention of Spiritualists, held in Chicago, Illinois, from the 9th to the 14th of August, A D 1864, inclusive: We, the National Executive Committee, appointed by said Convention, do most respectfully, but urgently, recommend the immediate formation (without creeds or articles of faith), of societies or local organizations, for associate efforts by Spiritualists and all progressive minds everywhere. To this end do we present the following form of Articles of Association—comprehensive and liberal—and such as leave individual rights entirely unmolested.

Under these Articles societies will be entirely independent of each other, yet they will possess an inherent power for general associative effort, so necessary for a National expression of the great Principles now being evolved by the most progressive minds of the Age.

Your committee only assume to *recommend*, believing that, when uniting for an associative effort, we should be especially careful, to guard sacredly INDIVIDUAL RIGHTS.

Societies organized as recommended, can be incorporated under the *general laws* governing Religious organizations in the several States, as well as the Canadas—our rights being equally sacred in law with other religious bodies.

It will be understood that each local organization can assume such name as may be deemed advisable by the individuals composing the society. We simply propose a name highly expressive of a *type of Religion*, based on *sound philosophy*, one which will stand the test of reason, and that for which Spiritualists, Friends of Progress, and *all* progressive minds boldly contend.

S. S. JONES, *Chairman*,
St. Charles, Ill.
WARREN CHASE,
Battle Creek, Mich.
HENRY T. CHILD, M. D.,
634 Race Street, Philadelphia.
W. F. SHUEY,
Elkhart, Indiana.
SELDEN J. FINNEY,
Plato P. O., Ohio.
H. B. STORER,
Boston, Mass.
M. M. DANIELS,
Independence, Iowa.
MILO O. MOTT,
Brandon, Vermont.
F. L. WADSWORTH,
Secretary National Executive Committee of Spiritualists.

Chicago, August 15, 1864.

Plan Recommended—Religio-Philosophical Society.

ARTICLES OF ASSOCIATION.

DECLARATION.

WE THE UNDERSIGNED being desirous of promulgating the great and sublime principles of the Harmonial Philosophy, and of elevating and unfolding the minds of Humanity to a due appreciation of the attributes of Deity, as manifested through Mother Nature, the better to enable us to appreciate a common Paternity and Brotherhood, do unite ourselves into a Society, under the Laws of this State, by the name and style of the RELIGIO-PHILOSOPHICAL SOCIETY.

OFFICERS, AND THEIR DUTIES.

And for the better execution of the will of said Society, it is provided that it shall, each and every year, on the First Sunday in January, or as soon thereafter as convenient, elect from their members a President, Vice President, Clerk, Treasurer, Collector, Janitor, and Five Trustees, which Trustees shall be styled the Trustees of "The *Religio*-Philosophical Society;"

The duty of which officers shall be to execute and perform the usual functions of like officers in other organized bodies, and especially the following duties, viz:

It shall be the duty of the President to call meetings of the Society, and preside at all meetings of the Society or Executive Board, if present, and act as the general corresponding and financial agent of the Society.

It shall be the duty of the Vice President to perform all of the duties of the President in his absence, or inability to act.

It shall be the duty of the Clerk to keep accurate minutes of the doings of the Society and Executive Board, and such other duties as usually appertain to similar officers, under the direction of the President.

It shall be the duty of the Treasurer to receive all money belonging to the Society, and keep a correct account thereof, and if it be from the collector, to receipt to him therefor, and pay the same out at the order of the President, under the direction of the Society or Executive Board.

It shall be the duty of the Collector to collect all money subscribed or contributed, and pay the same over to the Treasurer immediately, taking his receipt therefor.

It shall be the duty of the Janitor to take charge of the meeting house, and perform all such duties as are incident to such offices, in other bodies, and act as the general messenger of the Society.

It shall be the duty of the Trustees to perform all such duties as the law, under which this Society is organized, requires.

VACANCIES—HOW FILLED.

In case a vacancy in any office in these articles provided for, shall occur, either by death, resignation, removal to a distance, or inability to act, it shall be the duty of the Executive Board to appoint some member of the Society to fill such vacancy until the next ensuing annual meeting; and any office may, if necessary, be filled *pro tempore* in case of the temporary absence of the regular incumbent.

THE EXECUTIVE BOARD AND THEIR DUTIES.

The President, Vice President and Clerk shall form an Executive Board, and a majority of them may transact business in the name of and on behalf of the Society, but subject to the approval of the Society, when an amount exceeding Fifty Dollars is involved.

The Executive Board shall report all their doings at the next annual meeting of the Society, and whenever required by a vote of the Society, in a business like manner, which report, when approved by the Society, the Clerk shall spread upon the records of the Society for future reference.

The Executive Board shall be qualified to give Public Lecturers Certificates which shall endow them with fellowship as "Ministers of the Gospel,"—such Ministers of the Gospel as are referred to in the law under which this Society is organized; and authorize such Lecturers, in the capacity of such Ministers of the Gospel, to solemnize marriages in accordance with law, which certificate may be as near as practicable in the following form:

CERTIFICATE.

To all whom it may concern: Know ye that the *Religio*-Philosophical Society, reposing especial confidence in our .....as a public Lecturer, do hereby grant this Certificate o Fellowship and recognize .....as a "regular Minister of the Gospel," and as such authorize.....to solemnize marriages in accordance with law.

Given under our hands at....., this.....day of.....A. D. 18....

.....PRESIDENT
.....VICE PRES. } Executive Board of the
.....CLERK } *Religio*-Philosophical Society.

OF MEMBERSHIP.

"*We hold these truths to be self-evident*," That we are all children of a common Parent who, through the kind care of Mother Nature, and the instrumentality of Angelic Messengers, ever holds the lowest, or least developed, as well as the highest of His children in his loving embrace, and provides impartially for their every want, and is continually bringing them to appreciate His unfailing love for all: Therefore it is the duty of this Society to receive all who desire to unite herewith, by subscribing to these articles, each individual alone being responsible for views entertained or uttered, or acts performed or approved. And for these reasons no complaint or charge against members of this Society shall ever be entertained, nor shall any member of this Society ever be suspended or expelled from membership.

As all things in nature are subject to change, so the mind is governed by the same law; and what appears to be truth and right to-day may appear otherwise to-morrow. For these reasons, any person becoming a member of this Society is at any time at liberty to withdraw therefrom, and have his or her name stricken from the roll of members, on application to the Clerk, without imputation for so doing.

That man is a progressive being, and at all times acts in accordance with the *internal forces of his own being and external surroundings*; it therefore becomes the duty of every brother and sister to extend the hand of charity to all, and use their utmost endeavors to unfold the higher faculties by enlightening the mind of humanity, and especially of the erring, downtrodden and oppressed.

That the most highly developed inhabitants of earth, are intermediate between those angelic beings of expanded intellects, who long since passed from earth, and now inhabit the "Summer Land," and the lower races of humanity who occupy the rudimental plains of this sphere of existence; and that, as the Angelic World tender their kindest offices to us for our unfoldment in health, comfort, wisdom and happiness, so it is our duty to extend like loving care to our brothers and sisters of every grade, alike, for their unfoldment in health, comfort, wisdom and happiness.

To "err is human;" "no man liveth and sinneth not," therefore it is the duty of man to encourage his fellow man in well-doing, and to chide and judge not, as all in turn need encouragement, and not censure and reproach.

MODE OF DOING BUSINESS.

A majority vote of the members present at all regularly called meetings of this Society, when it does not contravene those articles, shall govern.

FINANCES.

All money required for the furtherance of the great objects contemplated, and to be used by this Society for any and all purposes deemed expedient, shall be raised from free donations, voluntary subscriptions, and rents and profits or sales of property owned by the Society—but never by taxation of its members.

LEGISLATIVE POWERS

This Society may from time to time adopt such By-Laws at meetings duly called for that purpose as shall be deemed expedient, provided that they do not in any manner contravene or conflict with the true intent and meaning of these articles, or the laws of our country.

ON AMENDMENTS OF THE ARTICLES OF ASSOCIATION.

These Articles of Association may be amended by a vote of two-thirds of the members of the Society present at a meeting called therefor, provided such amendments shall have been submitted in writing, at a regularly called meeting of the Society, at least ten days before being acted upon. And provided further that such amendments shall in no wise infringe upon the largest and broadest interpretation of these articles in favor of individual rights, freedom of action—thoughts, and expression thereof. And no amendment shall ever be made allowing complaints to be entertained against members, nor for their censure, suspension or expulsion, nor in any wise to restrict or hinder any person from uniting with or withdrawing from this Society in the manner herein before provided.

FIRST BOARD OF OFFICERS.

And, lastly, it is agreed that the following named persons shall constitute the Board of Officers, provided for in the foregoing articles of association, until the first Sunday in January, A. D. 18— and until their successors are duly elected and enter upon the duties of their several offices, viz:

BOOKS! BOOKS!!
NEW YORK AND BOSTON PRICES.
FOR SALE BY THE
RELIGIO-PHILOSOPHICAL
PUBLISHING ASSOCIATION
(Address Post Office Drawer 6325.)
CHICAGO, ILL.

All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, addressed as above, will meet with prompt attention.

	Price.	Postage.
A, B, C, of Life, by A. B. Child	$ 25	2
Age of Reason, by Thomas Paine	40	8
America and Her Destiny, by Emma Hardinge	10	2
American Crisis, by Warren Chase	20	4
Answers to Ever Recurring Questions, a Sequel to the Penetralia, by A. J. Davis	1.50	20
Anti-Slavery Harp, compiled by W. W. Brown	13	2
Apocryphal New Testament	1.00	16
Arcana of Nature, or History and Laws of Creation, Vol. I, by Hudson Tuttle	1.25	20
Arcana of Nature, or the Philosophy of Spiritual Existence, and of the Spirit World, Vol 2, by Hudson Tuttle	1.25	20
Arnold, and other Poems, by J. R. Orton, cloth	50	12
Astro-Theological Sermons, by Robert Taylor.	1.50	18
Anthropomorphism Dissected and Spiritualism Vindicated, by D. S. Davis, M. D.	60	12
Be Thyself, by Wm. Denton	20	
Bible Triumphant, by Mrs. H. V. Reed	50	4
Biography of Free Thinkers	75	10
Biography of Satan, by K. Graves	35	
Blossoms of Our Spring, (a Poetic Work,) by Hudson and Emma Tuttle	1.25	20
Bouquet of Spiritual Flowers, through the mediumship of Mrs. J. S. Adams, by A. B. Child, M. D. Cloth, 75 cts., postage 10 cts. Gilt, $1.00, postage 10 cts. Extra gilt	1.50	10
Bouquet from the Garden of Humanity, (Poetical,) by Benjamin Todd	25	2
Branches of Palm, by Mrs. J. S. Adams. English cloth, beveled, $1.25. Extra, gilt edge	1.75	16
Broken Lights, by Frances Power Cobbe	1.75	
Christ and the People, by A. B. Child, M. D.	1.25	12
Christ and the Pharisees upon the Sabbath, by a Student of Divinity	20	2
Christianity; its influence on Civilization, and its relation to Nature's Religion, by Caleb S. Weeks	25	2
Complete Works of Thomas Paine. Three volumes	6.00	94
Conduct of Life, by R. W. Emerson	1.50	20
Contest The, a poem, by Geo. P. Carr	1.25	10
Davenport Brothers; Their Manifestations, &c.	30	4
Devil's Pulpit, by Robert Taylor	1.50	18
Discussions of Spiritualism, by Brittan and Richmond, cloth	2.50	28
Dissertation on the Evidences of Divine Inspiration, by Datus Kelley	20	4
Effect of Slavery on the American People, by Theodore Parker	10	
Eliza Woodson, or the Early Days of One of the World's Workers, by Mrs. E. W. Farnham	1.50	
Emerson's Writings, 1st and 2d Series, both	3.00	40
Emma Hardinge, (Photograph)	25	
English Traits, by Ralph Waldo Emerson	1.50	20
Epitome of Spirit Intercourse; a Condensed View of Spiritualism, by Alfred Cridge	40	8
Errors Corrected; an Address by the spirit of Stephen Treadwell	10	2
Errors of the Bible, by H. C. Wright	30	6
Essay on Dream, by Thomas Paine	25	4
Essay on the Trial by Jury, by L. Spooner	1.00	16
Facts and Information for Young Men	13	2
do do do Women	13	2
False and True Theology, by Theodore Parker	10	
False and True Revival of Religion, by Theodore Parker	10	
False and True Marriage, by Mrs. H. F. M. Brown	10	2
Familiar Spirits, and Spiritual Manifestations, by Dr. Enoch Pond	15	4
Footfalls on the Boundary of Another World, by Robert Dale Owen	1.75	24
Free Love and Affinity, by Miss Lizzie Doten	10	
Free Thoughts Concerning Religion, or Nature vs. Theology, by A. J. Davis	20	2
Further Communications from the World of Spirits, by the Spirit of George Fox	75	12
Fugitive Wife, by Warren Chase. Paper, 30 cts. Cloth	50	
Gazelle	1.25	12
Gist of Spiritualism, by Warren Chase	50	6
Great Harmonia, by A. J. Davis. 5 vols. viz: Vol. 1. The Physician; Vol. 2. The Teacher; Vol. 3. The Seer; Vol. 4. The Reformer; Vol. 5. The Thinker. Each	1.50	20
Harmonial Man, or Thoughts for the Age, by A. J. Davis. Paper, 40 cts., postage, 6 cts. Cloth	75	12
Harmonial and Sacred Melodies, by Asa Fitz	40	6
Hartford Bible Convention	1.00	16
Harbinger of Health, by A. J. Davis	1.50	20
Healing of the Nations, (First Series,) by Chas. Linton, Medium	2.50	32
Healing of the Nations, (Second Series,) by Charles Linton	2.50	32
History of all Christian Sects and Denominations—their Origin, Tenets, Condition, by John Evans, LL. D.	75	16
History of the Chicago Artesian Well, by Geo. A. Shufeldt	25	
History and Philosophy of Evil, by A. J. Davis.	40	6
History of Dungeon Rock, by Enesee	20	4
History of Mexican War, by Loring Moody	20	4
Household Poems, (15 Illustrations,) by H. W. Longfellow	50	6
How and Why I became a Spiritualist, by W. A. Danskin. Cloth	75	12
Incidents in My Life, by D. D. Home, Introduction by Judge Edmonds	1.25	16
Infidels' Text-Book, by Robert Cooper	1.00	12
Intellectual Freedom; or Emancipation from Mental and Physical Bondage, by Charles S. Woodruff, M. D.	50	
Is the Bible Divine? by S. J. Finney	30	4
Is there a Devil? The Argument Pro and Con.	20	2
I Still Live, (a Poem,) by Miss A. W. Sprague	10	
Jesus of Nazareth, by Alexander Smyth	1.50	20
Kingdom of Heaven; or the Golden Age, by E. W. Loveland. Cloth	75	12
Kiss for a Blow, by H. C. Wright	75	12
Kneeland's Review of the Evidences of Christianity	75	8
Know Thyself, O, Man, and be thine own Physician, by the Spirit Physician called the Man of Nature, through Mrs. Dr. D. A. Gallion	50	4
Lays of Liberty	20	4
Lectures on the Bible, by J. Prince	1.00	16
Legacy to the Friends of Free Discussion, by Benjamin Offen	75	10
Legalized Prostitution, by C. S. Woodruff, M. D. Cloth	1.00	16
Letter to the Chestnut Street Congregational Church, by John S. Adams	15	2
Letters to Eugenia; or a Preservative against Religious Prejudice, by Baron D'Holbach. Translated from the French by Anthony C. Middleton, M. D.	75	10
Lily Wreath, by Mrs. J. S. Adams, Medium	1.00	16
Life Line of the Lone One, by Warren Chase. Cloth	1.00	16
Life of Thomas Paine, by G. Vale. Cloth	75	10
Light in the Valley, by Mrs. Newton Crosland	1.00	16
Living Present and Dead Past, by Henry C. Wright	50	4
Lizzie Doten's Review of a Lecture by James Freeman Clarke	15	
Love and Mock Love. Cloth, plain, 25 cts., postage, 4 cts. Gilt	40	4
Lyric of the Golden Age, by T. L. Harris	2.00	20
Magic Staff, an Auto-Biography of A. J. Davis	1.75	24
Man and His Relations, by Prof. S. B. Brittan	3.50	40
Manomin, by Myron Coloney	1.25	16
Marriage and Parentage, by Henry C. Wright	1.25	20
Messages from the Superior State, by John Murray, through John M. Spear	50	10
Methodism and Spiritualism, by Andrew Rickel	10	2
Millenial Dawn; or Spiritual Manifestations Tested, by Rev. C. H. Harvey	75	8
Ministry of Angels Realized, by A. E. Newton	20	2
Miscellanies, embracing Nature, Addresses, and Lectures, by R. W. Emerson	1.50	20
Mistake of Christendom, by George Stearns	1.00	16
Morning Lectures, (Twenty Discourses,) by A. J. Davis	1.75	
Moses and the Israelites, by Merritt Munson	1.50	20
Natty, a Spirit; His Portrait and his Life, by Allen Putnam. Paper, 40 cts., postage 4 cts. Cloth	50	16
New Manual for Children, (for Lyceums,) by A. J. Davis. Cloth, 80 cts. Morocco, gilt	1.00	8
New Testament Miracles and Modern Miracles, by J. H. Fowler	40	4
Optimism, the Lesson of Ages, by Benjamin Blood	75	12
Paine's Political Writings. Two volumes in one. Calf	4.00	62
Paine's Theological Works, by J. J. Rousseau.	1.50	20
Paine's Writings, Theological and Miscellaneous	2.00	36
Peculiar; A Tale of the Great Transition, by Epes Sargent	1.75	20
Penetralia; being Harmonial Answers to Important Questions, by A. J. Davis	1.75	24
Personal Memories of Daniel Drayton	40	8
Philosophical Dictionary of Voltaire. Two volumes in one. Calf	5.00	65
Philosophy of Spiritual Intercourse, by A. J. Davis	60	6
Philosophy of Herbert Spencer, (First Principles.)	2.25	28
Philosophy of Creation, from Thomas Paine, by Horace Wood, Medium. Paper	30	4
Philosophy of Special Providences, (a Vision,) by A. J. Davis	20	2
Physiological Mysteries and Revelations, by Eugene Becklard	25	4
Physical Man, by Hudson Tuttle	1.50	20
Poems, (with Portrait,) by Ralph Waldo Emerson	1.50	20
Poems from the Inner Life, by Miss Lizzie Doten. Cloth, $1.25, postage, 16 cts. Full Gilt	2.00	
Poems for Reformers, by Wm. Denton. Cloth	60	12
Psalms of Life. Cloth	1.00	16
Ravalette; a Wonderful Story, by P. B. Randolph	1.25	
Reason, the only Oracle of Man; or a Compendious System of Natural Religion, by Col. Ethan Allen	50	8
Relation of Slavery to a Republican Form of Government, by Theodore Parker	10	
Religion of Manhood; or the Age of Thought, by Dr. J. H. Robinson. Cloth	75	16
Religious Demands of the Age, by Frances Power Cobbe. Paper	25	4
Religious History and Criticisms, by Ernest Renan	2.50	
Reply to Lunt, by Miss Elizabeth R. Torry	15	2
Report of an extraordinary Church Trial, Conservatives vs. Progressives, by Philo Herme	15	2
Representative Men. Seven Lectures, by Ralph Waldo Emerson	1.50	20
Revival of Religion Which we Need, by Theodore Parker	10	2
Road to Spiritualism, by Dr. R. T. Hallock	25	4
Rubicon is Passed, by Elisha Chase	25	4
Scenes in the Summer Land, (a Photograph,) by Hudson Tuttle	25	
Science of Man Applied to Epidemics; their Cause, Cure and Prevention, by Lewis S. Hough	75	16
Seeress of Provorst, (from the German,) by Mrs. Crowe	60	8
Selections from Theodore Parker's Unpublished Sermons	2.50	24
Self-Abnegationist; or the True King and Queen, by H. C. Wright. Paper, 40 cts., postage, 4 cts., Cloth	65	8
Sexual Physiology, by R. T. Trall, M. D.	2.00	
Six Lectures on Theology and Nature, by Emma Hardinge. Paper, 75 cts. Cloth	1.00	
Six Years in a Georgia Prison, by Lewis W. Paine. Paper, 25 cts., postage 4 cts. Cloth	40	8
Soul Affinity, by A. B. Child, M. D.	20	2
Soul of Things, by Wm. and Elizabeth M. F. Denton	1.50	20
Spirit Manifestations, by Adin Ballou. Paper 50 cts.—postage 6 cts, Cloth	75	12
Spirit Minstrel, by Packard and Loveland. Paper, 35 cts. Board	50	
Spirit Voices, (Poetical,) by E. C. Hench, Medium	40	4
Spirit Works Real but not Miraculous, by Allen Putnam	25	4
Spiritual Reasoner, by Dr. E. W. Lewis	75	12
Spiritual Sunday School Class Book	25	4
Spiritual Telegraph Papers, 9 vols., each	1.25	20
do do do Large Size, Stiff Covers, each	2.25	75
Spiritualism, by Judge Edmonds and Dr. G. T. Dexter	2.50	32
System of Nature; or, Laws of the Moral and Physical World, by Baron D'Holbach. Translated by H. D. Robinson. Two volumes	2.00	24
The Diegesis; being a discovery of the Origin, Evidences, and Early History of Christianity, by Rev. Robert Taylor.	2.00	24
Thirty-two Wonders, or the Skill Displayed in the Miracles of Jesus, by Prof. M. Durals. Paper, 30 cts., postage, 6 cts. Cloth	50	8
True Civilization, by Josiah Warren. Paper,	50	8
Twelve Messages from the Spirit of John Quincy Adams. Plain, cloth	2.00,	32
Two Discourses, by F. L. H. Willis	20	
Unconstitutionality of Slavery, by Lysander Spooner	1.00	16
Unwelcome Child, by Henry C. Wright. Paper, 30 cts. Cloth	50	10
Voices of the Morning, (a New Poetic Work,) by Belle Bush	1.25	16
Voices from Prison, or Truths for the Multitude, by James A. Clay	75	12
Whatever is, is Right, by A. B. Child, M. D.	1.25	16
Whatever is is Right, Vindicated, by A. P. McCombs	10	2
What 's o'clock	15	2
Woodman's Reply to Dwight	20	4
Woman and her Era, by Mrs. Eliza W. Farnham, 2 vols. Plain cloth, $3.00; full gilt.	4.00	
Wreath of St. Crispin; or, Lives of Eminent Shoemakers	40	10
Yahoo	75	10

The above, and a variety of other books, kept for sale, will be mailed on the receipt of the price and postage. We shall add to, and correct the list, from time to time, as occasion may require.

Address GEO. H. JONES,
Sec'y R. P. P. Association,
Post Office Drawer 6325, Chicago, Ill.

S. S. JONES,
President Religio-Philosophical Publishing Association.

WESTERN HYGEIAN HOME,
ST. ANTHONY'S FALLS, MINN.

R. T. TRALL, M. D. } Proprietors.
M. NEVINS, M. D. }

THE INVIGORATING CLIMATE, clear, dry, bracing atmosphere, and charming scenery, render this region unrivalled as a resort for invalids affected with consumptive, dyspeptic, bronchial, rheumatic, and, indeed, all chronic diseases. The building is replete with all the appliances of the Hygienic System, and has accommodations for 500 or 600 persons.

Send stamps for circulars to the *Home*, or No. 15 Laight st., New York.

HYGEIO-THERAPEUTIC COLLEGES.—The lectures of the Summer terms will hereafter be given at "Western Hygeian Home," St. Anthony, commencing on the *Second Tuesday in June*. The winter terms will be held in New York, commencing on the *Second Tuesday in November*. Fees for the course $100. Graduation $30. After the first term Students or Graduates are charged $10 for every subsequent term. Ladies and gentlemen are admitted on precisely equal terms.

☞ The Honorary Degree of the College is conferred on properly qualified persons, on payment of the Diploma fee of $30.

WESTERN HYGEIAN HOME PRIMARY SCHOOL DEPARTMENT.—In this School *Physical Culture* is as much a part of the educational programme as is reading, writing arithmetic, Geography, &c. A superior system of Light Gymnastics is taught; and the health and development of both body and mind are carefully and equally attended to. 1-tf

A. JAMES,
THE MEDIUM ARTIST,

THROUGH WHOM the design for the heading of this paper was given, will send to any address, for 25 cents, a History of the CHICAGO ARTESIAN WELL, one of the greatest tests of spirit-power yet made; and for 25 cents he will send a Photograph copy of A. LINCOLN, called the EMANCIPATION. The original was given through his hand, while in the trance state, in 25 hours. It is 52x88 inches—"Life Size;" said to be the largest drawing of the kind, under glass, in this country.

☞ *It can be seen at the Artesian Well.*

Address A. JAMES,
1-tf Chicago, P. O. Box 2079

HEALING THE SICK
BY THE
LAYING ON OF HANDS.

THE UNDERSIGNED, Proprietors of the DYNAMIC INSTITUTE, are now prepared to receive all who may desire a pleasant home, and a sure remedy for all their ills. Our Institution is commodious with pleasant surroundings, and located in the most beautiful part of the city, on high ground, overlooking the lake. Our past success is truly marvelous, and daily the suffering find relief at our hands.

The Institution is located in MILWAUKEE, WISCONSIN, on Marshall, two doors south of Division street, and within one hundred feet of the street railroad. Post Office Drawer 177. DRS. PERSONS, GOULD & CO.

MILWAUKEE, Wis., 1865. 13-tf

MRS. SPENCE'S
POSITIVE AND NEGATIVE POWDERS.

THESE celebrated powders act as *carriers* of the Positive and Negative forces through the blood to the Brain, Lungs, Heart, Womb, Stomach, Reproductive Organs, and all other organs of the body. *Their magic control over diseases of all kinds, is wonderful beyond all precedent.*

THE POSITIVE POWDERS CURE: All active or acute **fevers;** all **neuralgic,** rheumatic, painful, spasmodic or convulsive diseases; all **female diseases;** *Dyspepsia*, Dysentery; and all other **Positive** diseases.

THE NEGATIVE POWDERS CURE: All **typhoid fevers;** all kinds of **palsy,** or paralysis; and all other **Negative** diseases.

Circulars with *fuller lists* of diseases and *explanations* sent free. Those who prefer special directions as to which kind of the Powders to use, and how to use them, will please send us a brief description of their disease, when they send for the Powders.

Liberal terms to **Agents, Druggists** and **Physicians.**

Mailed, postpaid, for $1.00 a box; $5.00 for six. Money sent by mail is *at our risk

Our Children.

"A child is born; now take the germ and make it
A bud of moral beauty. Let the dews
Of knowledge, and the light of virtue, wake it
In richest fragrance and in purest hues;
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose
All power to charm; but if that lovely flower
Hath swelled one pleasure, or subdued one pain,
O who shall say that it has lived in vain?"

From The Little Corporal.

Duty.

Do your duty! little man,
That's the way!
There's some duty in the plan
Of every day;
Every day has some new task
For your hand,
Do it bravely—that's the way
Life grows grand.

"Do your duty," say the stars,
That, so bright,
Through the midnight's dusky bars,
Drop their light.
"Do your duty!" says the sun,
High in heaven,
To dutiful, when tasks are done,
Crowns are given.

Crowns of power, and crowns of fame,
Crowns of life,
In glory burns the victor's name,
After strife.
Do your duty, never swerve—
Smooth or rough,
Until God, whom we all serve,
Says "Enough." LUELLA CLARK.

Enigmas, Charades, Etc.

MISCELLANEOUS ENIGMA.

I am composed of 27 letters.
My 1, 7, 13, 2 is a flower.
" 6, 18, 10, 18, 27, 2 may sometimes be seen hanging to the eaves on a winter morning.
" 18, 16, 17, 18, 19, 5, 14 is a Western city.
" 4, 3, 20, 17, 25, 22, 10, 3 is a Northern State.
" 21, 23, 5 is what drunkards usually carry.
" 8, 9, 10, 11, 11, 6, 15 is a boy's name.
" 24, 6, 18, 9 is what most people like to be.
" 12, 24, 5, 26, 25 is an instrument of music.
My whole furnishes excellent reading matter for many a household. FANNY.
Johnsonville, Ohio, June 2, 1866.
Answer in two weeks.

WORD PUZZLE.

I am composed of 13 letters.
My 1 is in stick but not in wood.
" 2 " head but not in hood.
" 3 " wrong but not in lie.
" 4 " flies but not in fly.
" 5 " sun but not in light.
" 6 " dog but not in bite.
" 7 " man but not in boy.
" 8 " ball but not in toy.
" 9 " curl but not in hair.
" 10 " hole but not in tear.
" 11 " kiss but not in hug.
" 12 " gnat but not in bug.
" 13 " hearth but not in rug.
My whole is a great help in any family. FANNY B.
Answer in two weeks.

CHARADE.

Forever flowing, unconfined,
'Mid Nature's loveliest scenery;
My first's a river you will mind,
That waters "sunny Italy."

Egypt with plagues was sore beset,
(My second not among the least,)
Because her king refused to let
The Israelites depart in peace.

The fool who seeks the haunts of vice,
And drains the intoxicating bowl,
Had better watch, or in a trice,
He'll make the acquaintance of my whole. SYLVAN BARD.

Answer in two weeks.

TRANSPOSITION.

A tillet ralengin si a gorusenad gnith;
Nirkd peed, ro etsat ont, het naipler gniprs;
Rof lowshal hugardst extinotaci het nibar,
Dan kindring elyped osrebs su nigaa.
Answer in two weeks.

ALPHABET IN ONE VERSE.

The following contains all the letters of the alphabet, and may be used as an exercise for children in tracing their letters:

"God gives the grazing ox his meat,
And quickly hears the sheep's low cry;
But man, who tastes his finest wheat,
Should joy to lift his praises high."

For the Religio-Philosophical Journal.

Reward of Well Doing.

BY ESTELLE H. LYON, (twelve years old.)

In the little town of B. lived widow Witherson and her son William. She was a woman of excellent qualities, and taught her little son to love every mortal on earth that was good, and those that were not good. Not to hate, but to pity, and love them too. Willie was only five years old, and when his mother talked to him about God and the beauties of the world, he seemed to understand her. Willie's mother was suddenly taken sick, and the doctor was sent for. He arrived and said she was past help, and that she must die. She called her son Willie to the bedside, and told him she must die. "Will you remember all I have told you, my son?" said she. "Mother," said he, "I shall never forget them, and I will not only remember them myself, but teach them to others. "God bless you, my son," said she; and her beautiful and loving spirit went to meet her dear friends in the Summer Land.

Willie was placed in the care of a maiden aunt, who lived in a little cottage, on the bank of a river. Willie said to himself as soon as he arrived at his aunt's—"my aunt is very kind to take me to her home, and I mean to try and be useful to her, and not forget my angel mother's words." Willie was very kind to his aunt, performing little house duties and going on errands and fixing the little garden. One day Willie had finished his work earlier than usual, and he took from a shelf a small arithmetic which his aunt had given him. "Willie" said his aunt, "You have worked very hard to-day, would you not like me to tell you a little story?" "Oh yes, aunt, but—" "but what," said his aunt, seeing he came to a pause. "I have not looked in my arithmetic in two or three days, else I would like to hear the story very much." "Willie," said his aunt, "you take after your mother; she was a noble and beautiful woman." Willie was growing into manhood, and now we shall see what kind of a man he makes. William Witherson, as we shall hereafter call him, became a wealthy merchant in the city of New York. He divided his money with the poor, and gave a large sum to his aunt. He was respected and loved by all who knew him, and when he passed on, he met his angel mother, and now enjoys the *reward of well doing*.

Belvidere Seminary, April, 1866.

For the Religio-Philosophical Journal.

Apostrophe to Night.

Night! Blessed Night! So welcomed and desired, has come! Has come with cool and fragrant dews with darkness and repose; with quiet and refreshing sleep, has come to bring to all, a balm, a blessing.

Oh, Night! Thou'rt equal with thy twin, bright day; we hail thee as our kind and faithful friend; for like weary children, we sink to thy embrace with confidence, while thy re-invigorating influence restores to us the buoyancy of youth.

Deprived of night, our beauteous earth would wither to decay; the bloom of youth would pale; the sparkling eye grow dim, and lock its glorious luster in the darkness of the tomb. Oh, Night! with reverent and uncovered brow we wait thy blessing; with holy feelings of love and trust, commit ourselves to thy shadowy care, until the coming of another day. We rise to find thee gone, but the blessing of thy influence still remains; we are refreshed, and welcome each new joy with keener relish, and o'en our sorrows, our disappointments fall lighter on our spirits; for we have grown stronger under thy healing power; and with thankful hearts we praise and bless our God who "doeth all things well." S. J. S.

Cuyahoga Falls, May 22, 1866.

For the Religio-Philosophical Journal.

True Nobility.

BY LILLY LEONE.

What constitutes true nobility? Is it the man who can boast of his millions of money, the man whose every physical want is supplied, the man whose name is heralded forth on the banner of fame? or is it rather the man whose mind leads him to acts of kindness, mercy and love, though poverty strides closely by his side, almost tempting him from the path of justice? Shall we not claim him whose soul is filled with true worth, filled with thoughts deep and just, lifting the actions above the sordid desire of wealth and position?

There is implanted within every nature a conscience, which, if cultivated in the truly moral sense, must lead to magnificent results. Circumstances have compelled many to travel through a dark and dreary wood, with narrow paths, that have finally led them into green pastures of usefulness, where the fount of knowledge spread forth its waters, where they could place to their lips the cup containing the crystal draught of true happiness.

Men, women and children ought to think—*think in earnest;* in every relation of life they should consult the inner man, asking if this or that is just, if the result of the deed or thought will be beneficial or ennobling; if justice, truth and integrity will clasp the hand at the conclusion.

How often has position, money, or some worldly obstacle presented itself just in time to cast a shadow over the true character, while man is seated in the arbor of life, and immediately there springs up on every side the twining vines of selfishness, shutting out from his view the pleasant garden in the distance, where, on the banks of a gentle flowing river are hundreds of fairy forms, pouring forth songs of praise to the God of love and wisdom.

A promise has been given that there shall be rest for the weary—a reward in heaven. Let each and every one be awakened while here to his duties, and try to do right, and methinks the reward will be ours, even while on earth; and we shall also rest from evil thoughts, knowing we have done our duty as *we see it to be*, and I think all will be well.

Let the young and old practice such a course, and our earth will become more like our ideal heaven.

Fairfield, Iowa.

Perseverance.

Sir John Marchland, who rose from a farmer boy to be one of England's foremost noblemen, relates the following characteristic anecdote of himself:

The key to my success, in a single word, has been perseverance, a determination to carry out what I begun, no matter how difficult. My old nurse tells me that I exhibited this trait at a very early age; that before I could walk, I would spend an hour in trying to pick a pin from a crevice, and would raise a terrible clamor if taken away before I succeeded.

To this perseverance I owe the foundation of my fortune, which happened as follows: The neighboring town of Ripley had been granted a fair, and the Marquis of Colchester, in order to make it popular, had promised to give a thousand pounds, in one lump, to the purchasers of tickets, the lucky one to be decided by lot. The cost of a ticket was only one shilling, and though shillings were not as plenty then as now, still the lads managed to get them occasionally, and my playmates and myself each determined to buy a ticket a week until fair day. The first week we all made our purchases, but on meeting the second week, only one beside myself was ready. The third week he, too, was delinquent, and unmindful of the jeers of my playmates, I trudged off to Ripley alone; and this I continued to do at every half holiday through the summer. My comrades were as much chagrined as I was elated, when it was found after the fair that my ninth ticket had won the prize. With this money I was able to gain an education and begin business. While it gave me a great start in life, yet I owe the extent of my success to my remarkable habit of perseverance.

CHINESE HELL.—Among the Chinese the anticipation of death is distressing. Their imagination has invented no fewer than ten hells. One consists of a hell stuck full of knives: another of an iron boiler, filled with boiling water; a third is a hell of ice; in another, the punishment is pulling out the tongue of those who tell lies; another is a hell of poisonous serpents; in another, the victim is drawn into pieces; another is a hell of blackness and darkness; and you may hear them praying in one, "May I not fall into the hell of swords!" and another into this or that place of torment.

ALWAYS TELL THE TRUTH.—The groundwork of a manly character is veracity, or the habit of truthfulness. That virtue lies at the foundation of every word said. How common it is to hear parents say, "I have faith in my child so long as he speaks the truth. He may have many faults, but I know he will not deceive. I build on that confidence." They are right. It is a lawful and just ground to build upon.

AUSTRALIAN CURIOSITIES.—A petrified tree was recently found in the Golden Horn claim, near Geelong in Australia, at a depth of two hundred feet. Pieces of the tree examined by the microscope glistened like diamonds. In the same claim, at a depth of two hundred feet, several frogs, embedded in bluestone, have been disinterred, of a green and yellow color, without any signs of mouth or respiratory organs.

A GOOD EXAMPLE.—A mutual provident society has been established at Bleuheim (Upper Rhine,) one of the rules of which is that no person shall be admitted as a member who does not send his children to school.

Few things are impracticable in themselves, and it is for want of application rather than means, that men fail of success.

Wholesome sentiment is rain which makes the fields of daily life fresh and odorous.

A distinguished English clergyman recently stated that there were places in London where, for generation after generation, the name of Christ never reached. Under these circumstances, we submit that British philanthropy and piety had better drop the distant heathen for a time, and attend to civilizing and Christianizing the heathen within its own borders.

A remarkable discovery is reported in Italy by which two persons may converse by telegraph, recognizing even the sounds of each other's voice! There was something of this kind in operation between New York and Boston several years ago, but it was given up in consequence of the New York operator's breath being unpleasantly charged with a combination of bad gin and powerful onions.

An exchange says that there is a farmer in Boscawen, N. H., sixty years old, who never took a newspaper, never rode in a railroad car, and has never been over ten miles from home. He is very wealthy, not in consequence of his intelligence or energy, but in spite of his want of both.

Josh Billings, on preaching, says: "I always advise short sermons, especially on a hot Sunday. If a minister kan't strike ile in boreing forty minutes, he has got a poor gimlet, or else he iz boreing in the wrong place."

An ingenious peripatetic statistician has estimated that Virginia raised, the year before the war, one hundred and twenty-four million pounds of tobacco and one hundred and fifty-five million pounds of negro babies.

One of a party of friends, referring to an exquisite musical composition, said: "That song always carries me away when I hear it!" "Can anybody whistle it?" asked a wag who desired his absence.

A young girl at school, engaged in the study of grammar, was asked if "kiss" was a common or proper noun? The girl, blushing deeply, replied: "It is both *common* and *proper*."

"When a feller has reached a certain p'int in drinkin'," said an old man, "I think he orter stop." "Well, I think," said a wag," he better stop before he reaches a pint."

Humility ever dwells with men of noble minds. It is a flower that prospers not in lean and barren soil; but in a ground that is rich it flourishes and is beautiful.

A person's character depends a good deal on his bringing up. For instance, a man who has been brought up by the police seldom turns out respectable.

"Jim, does your mother whip you?" "No; but she does a precious sight worse." "What's that?" "She washes me all over every morning."

When we record our angry feelings, let it be on the snow, that the first beam of sunshine may obliterate them forever.

Mankind should learn temperance from the moon—the fuller she gets the smaller her horns become.

Be true to your friend; never speak of his faults to another to show your own discrimination.

That sincerity which is not charitable proceeds from a charity which is not sincere.

Milton was the son of a money scrivener.

MOUNTAIN TOP.

BY CHARLES G. AMES.

I stand on high,
Close to the sky,
Kissed by unsullied lips of light;
Fanned by soft airs
That seem like prayers,
Floating to God through ether bright.

The emerald lands,
With love-clasped hands,
In smiling peace, below me spread;
Around me rise
The amber skies—
A dome of glory o'er my head.

Wind-swept and bare,
The fields of air
Give the weaned eagles room for play;
On mightier wing,
My soul doth spring
To unseen summits far away.

A NEW AND INSTRUCTIVE WORK.

SEXUAL PHYSIOLOGY.

A Scientific and Popular exposition of the Fundamental

PROBLEMS IN SOCIOLOGY.

BY R. T. TRALL, M. D.

THIS Work treats its subject in a philosophical and scientific manner, yet by its simplicity of language is easily understood by the most illiterate. It contains much valuable information that every one should know. It is beautifully bound in cloth and embellished with eighty fine illustrations. For sale at this office. Price $2.00; postage 20 cts. 2-13-tf.

SECOND EDITION—JUST ISSUED.

THE EMPIRE OF THE MOTHER

OVER THE CHARACTER and Destiny of the Race. By Henry C. Wright. Price in paper covers, 50 cts., in cloth, 75 cts., postage free. Published and for sale by Bela Marsh, No. 14 Bromfield street, Boston; also for sale at this office. 2-13-1t

WESTERN PHŒNIX

FIRE AND MARINE INSURANCE COMPANY

OF CHICAGO.

Authorized Capital - - $1,000,000
Paid up Capital - - - 250,000

Insures against loss or damage by Fire, Lightning, Tornado, Flood, and the risks of Inland Navigation and Transportation, at rates corresponding with the hazard.

OFFICERS.

S. S. JONES, *President*,
S. W. RICHMOND, *Vice President*,
GEO. I. YEAGER, *Secretary*,
CHAS. T. LITHERBURY, *General Agent*.

REFER TO

Religio-Philosophical Publishing Association, Chicago.
Merchants' Savings, Loan and Trust Co., "
R. & A. Chapin, shoe manufacturers, "
B. F. Jacobs, wholesale grocer, "
M. C. Baker, commission merchant, "
H. Remington, merchant and produce dealer, Fairbury, Ill.
2-12-tf

Perfection in Cooking and Heating

IS ATTAINED ONLY BY USING

THE EAGLE GAS STOVES AND RANGES.

Headquarters at 176 South Clark St.,

CHICAGO, ILL.

THESE stoves are adapted to every DOMESTIC and MECHANICAL purpose.
They are NEAT, causing no dust, dirt, smell or smoke.
They are CONVENIENT, taking up little room, and are easily managed.
The heat is uniform, and can be graduated to suit the work to be done.
They are ECONOMICAL, the heat being applied when wanted, where wanted, and no longer than is actually required.
We have also for sale a large assortment of

Ambrose Patent Kerosene Stoves,

which, in many respects, are superior to the Gas Stoves.
These stoves are in use by thousands of persons in all parts of the United States, and having stood the test of time, we are enabled to

Guarantee Perfect Satisfaction in Every Instance.

Please call and examine, or send for a descriptive catalogue, which will give directions and full information.

PRICES MODERATE.

EAGLE GAS & KEROSENE STOVE MANUFACTURING CO.,
2-11-tf 176 South Clark street.

DR. J. P. BRYANT
WILL
HEAL THE SICK,
At his residence, 58 CLINTON AVENUE, (between Myrtle and Park avenues,) Brooklyn, N. Y., till July 1st, 1866.
2-8-tf

DR. H. ALLEN,
ELECTROPATHIST AND HOMŒOPATHIST,
(Room 5,)
101 WASHINGTON STREET, CHICAGO.
Office hours from 8 A. M. to 6 P. M. 2 9-tf

HEALING IN WASHINGTON, IOWA.
DR. A. N. MILLER
HAS opened rooms at his residence, for healing all manner of diseases by the laying on of hands. 2-8-tf

MRS. NELLIE PINE,
CLAIRVOYANT PHYSICIAN
Has permanently located at South Bend, Ind. [2-7-1yr

D. N. HENDERSON,
CLAIRVOYANT HEALING MEDIUM, will attend calls and take patients at his house at Talleyrand, Keokuk co., Iowa. 25-tf

DELINEATIONS OF CHARACTER
WILL be given by enclosing a lock of hair and stating sex. A full description will be returned upon the receipt of $2.00. Address Mrs. ISABELLA TALMADGE, box 2230, Phila., Pa. 25-tf

MR. & MRS. FERRIS,
MEDIUMS for Physical manifestations, can be addressed at Coldwater, Michigan, care of Alonzo Bennett. 14-tf

MRS. C. A. GENUNG,
HEALING, CLAIRVOYANT AND BUSINESS MEDIUM.
EXAMINATION made on Lock of Hair, on enclosing $3.00 and two three-cent stamps. No. 293 West Lake street, Chicago. P O. Box 1899. 10-tf

MRS. C. H. DEARBORN,
INSPIRATIONAL TRANCE MEDIUM, will answer calls to lecture. Will also give advice, clairvoyantly, upon the Marriage question where there is inharmony, and tell persons what the trouble is, and how it can be remedied, to bring peace and harmony to their firesides, by letter or in person. All letters promptly attended to. Ladies, $1.00; gentlemen, $2.00. Address, Worcester, Mass. 8-tf

MRS. MARY J. CROOKER,
CLAIRVOYANT PHYSICIAN
Will examine and prescribe for all diseases of the human family, at her residence,
731 State Street, Chicago.
Her motto is "There is no disease without a remedy." Let no one, however far gone, despair of relief. She is certain to cure, whenever there is vitality enough left in the patient to build upon. One examination and prescription is, in ordinary cases, sufficient to cure.

TERMS:

Examinations, if the patient is present..... $1.00
" If distant, or visited in the city..... 2.00
Prescriptions..... 3.00

If the patient is absent, the name written by the patient, a lock of hair, or directions where he or she may be found, is necessary. Office hours, from 9 to 12 and 2 to 5.

The following certificate from a celebrated Trance Speaker of Western New York is given, as a sample of many that can be given, because his name, residence and standing are well known to the readers of Spiritual journals:

To whom it may concern:

I hereby certify that I believe my life has been preserved through the agency of Mrs. G. A. S. CROOKER, under the following circumstances: I had been at the point of death several weeks with hemorrhage of the bowels. When at last the symptoms turned, I was fast going with bronchial and liver consumption, yet no one out of the house knew the danger. Mrs. Crooker came from Rutledge, thirty-five miles away, and brought a prescription, by spirit direction, which was mostly for the lungs and liver! In three days from the time I commenced using the remedies, there was a marked change for the better; and from that time I continued to improve till I was able to lecture. But for this timely help, I believe I should have laid off the form in a few days more.
LYMAN C. HOWE.
New Albion, May 6, 1864.

Mrs. C. desires that the scientific skeptic and the unlearned doubter should test her wonderful powers and satisfy themselves. 2-8-tf

DR. VALENTINE.
THIS GREAT HEALING MEDIUM cures disease without the use of medicine, by the laying on of hands. He has met with good success in Wooster, Canton, Warren, and other parts of Ohio. He will be in Newcastle, Pa., from the first to the fifteenth of June; Akron, Ohio, from the fifteenth of June to the first of July. Address
DR. J. VALENTINE,
2-11-tf Newcastle, Pa.

DR. AKELY, PHYSICIAN,
194 South Clark Street, Chicago, Ill.
2-12-3mo

CLAIRVOYANT COUNSEL.
DR. J. K. BAILEY, Psychometrist and Business Clairvoyant, may be addressed at Quincy, Ill. Terms, $2.00 and three letter stamps. 2-12-tf

A MAIDEN IN THE SPIRIT LAND.
THE picture bearing the above name is the most valuable and beautiful spirit picture in existence. $5,000 has been refused for it. Fassett's photograph copies, and all complete gems of art will be sent to any address in the United States at 50 cents each. Address
2-12-4t SOPHIA EHRENFELS, Chicago, Ill.

OIL AND VARIOUS DEPOSITS FOUND.
I WILL now answer letters inquiring concerning the Mineral Deposits of any specified locality, giving a description of them to the depth of from one hundred to one thousand feet below the surface. (One locality described in each letter.) Having been engaged in this business, more or less, for fourteen years, I now give the public a chance to be benefited by my clairvoyant and scientific researches. Write your name and post office address plainly, enclose $5.00, with stamp, and address
2-2-tf A. D. BALLOU, Mankato, Minnesota.

SPIRITUAL PUBLICATIONS.
TALLMADGE & CO.,
CHICAGO, ILLINOIS.
GREAT WESTERN DEPOT
FOR ALL
Spiritual and Reformatory Books
AND PERIODICALS.
Also—Agents for the RELIGIO-PHILOSOPHICAL JOURNAL and *Banner of Light*.
☞ These Publications will be furnished to patrons in Chicago at Boston prices, at No. 109 Monroe Street, (Lombard Block), two doors west of the Post Office.
Catalogues of books and prices sent on application.
Address, TALLMADGE & CO.,
1-tf Box 2222, Chicago, Ill.

Equipments for Children's Progressive Lyceums.
MRS. MARY F. DAVIS has made arrangements with the undersigned, so that all the articles required for Children's Lyceums can be furnished at short notice and lowest prices. He will keep a full supply of silk and linen Flags, Group Targets, Badges, Tickets, Manuals, &c., and will (for one postage stamp,) send printed instructions to any part of the world. Address FRANK W. BALDWIN,
2-8-tf No. 544 Broadway, New York.

REALLY A GOOD THING!
THE best method for Tanning, Dressing and Coloring Furs, together with the latest style patterns for making Gloves, Mittens, Victorines, Muffs and Skating Caps, sent to any address in the United States, on the receipt of $2.00.
Address MRS. F. A. LOGAN,
2-1-tf Station D, New York City.

NORTH-WESTERN PATENT AGENCY.
TUTTLE & CO.,
Solicitors of
AMERICAN AND FOREIGN PATENTS.
INVENTORS' GUIDE,
Containing important information, sent to applican gratis.

F. W. KRAUSE, Agent,
FRANKLIN IRON WORKS,
S. E. Corner Washington and Jefferson Sts.,
CHICAGO, ILLINOIS.
Manufacture Steam Engines, Sawmills, all kinds of Hoisting Machines, Derricks, Pulleys, Shafting, Hangers, Gearing, Mill Work, Tobacco Machinery, Lard Presses, and all kinds of Wood and Iron Machinery.
Kinds of Machinery Repaired. 1-t

MAGNETISM.
MRS. J. K. OBER, Magnetic Physician, the better to accommodate her extensive practice, has opened an office at Rooms 5 and 6, McCormick's Building, S. E. cor. Randolph and Dearborn streets.

All Diseases Treated Without Medicine.
Special attention given to the treatment and CURE of all diseases peculiar to females, and to all Chronic Complaints. Mrs. O. has met with great success in this city and St. Louis, and confidently announces that she *can* and *will cure* those that have been pronounced incurable by other Physicians Refers to many well known citizens of this city who have been *radically cured* by her treatment. A thorough diagnosis is given Clairvoyantly, tracing back to the cause of the disease. Those suffering from disease would do well to call and be treated Magnetically. 2-10-tf

PROSPECTUS
OF
THE LITTLE BOUQUET,
Published on the 15th day of each month, at Chicago, Ill., by the Religio-Philosophical Publishing Association.

THE LITTLE BOUQUET
Will be exclusively devoted to the interests of
CHILDREN AND YOUTH
And will be an especial advocate of
CHILDREN'S PROGRESSIVE LYCEUMS.

It will contain eight pages, printed upon fine, clear white paper, one-half the size of the *Religio-Philosophical Journal* or *Banner of Light*, and will be embellished with electrotype illustrations, which will give it a most attractive appearance.
It will abound with short, pithy articles, contributed by the best writers of the age, all of which will be adapted to the unfoldment of the youthful mind to the highest standard of truth and goodness. Its sole aim will be to begin at the foundation, and lay a basis of a noble character and pure principles, by inculcating those sentiments of virtue in the hearts of tender children, which will bring forth rich fruits in mature life.
It is the intention of the Religio-Philosophical Publishing Association to publish THE LITTLE BOUQUET weekly, at as early a date as the subscription list will justify it in so doing.
No exertions will be spared to make it the most desirable paper ever published for Children and Youth.

TERMS OF SUBSCRIPTION:
One year, One Dollar *in advance*.
Clubs of ten subscribers for one year will entitle the one making up the club to a copy for one year, free.
Chicago, April 15, 1866.

PROSPECTUS
OF THE
RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPER will be devoted to the ARTS, SCIENCES, and to the SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the rising generation. In fact we intend to make our journal cosmopolitan in character—a friend of our common humanity, and an advocate of the rights, duties and interests of the people.
This journal will be published by the
RELIGIO-PHILOSOPHICAL
PUBLISHING ASSOCIATION,
CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS.

It will be published every Saturday at
84, 86 and 88 Dearborn Street, Chicago, Ill.
Reception Room No. 87 Lombard Block.

The JOURNAL is a large quarto, printed on good paper with new type. The articles, mostly original, are from the pens of the most popular among the liberal writers in both hemispheres.
All systems, creeds and institutions that cannot stand the ordeal of a scientific research, positive philosophy and enlightened reason, will be treated with the same, and no more consideration, from their antiquity and general acceptance, than a fallacy of modern date. Believing that the Divine is unfolding the Human Mind to-day, *through Spiritual intercourse* and general intelligence, to an appreciation of greater and more sublime truths than it was capable of receiving or comprehending centuries ago, so should all subjects pass the analyzing crucible of science and reason.
A watchful eye will be kept upon affairs Governmental. While we stand aloof from all partizanism, we shall not hesitate to make our journal potent in power for the advocacy of the right, whether such principles are found in the platform of a party apparently in the minority or majority.
A large space will be devoted to Spiritual Philosophy, and communications from the inhabitants of the Summer Land.
Communications are solicited from any and all who feel that they have a truth to unfold on any subject; our right always being reserved to judge *what will or will not* interest or instruct the public.

TERMS OF SUBSCRIPTION—IN ADVANCE:
One Year,.....$3.00. | Six Months,.....$1.50.
Single Copies, 8 Cents each.

CLUB RATES:
Any person sending us $30,00 shall receive ten copies of the paper, and ONE EXTRA COPY for the getter up of the club for one year.
Ten copies of the paper will be sent for one year, to one Post Office address, for $27,00.
Any getter up of a club of five or more subscribers, to one Post Office address, will be allowed TWENTY-FIVE CENTS to be deducted from each three dollar subscription, and half that amount for six months.
POST MASTERS everywhere are requested to act as Agents, and will be entitled to receive FORTY CENTS out of each three dollars subscription, and half that amount for each six months subscription.
When drafts on Chicago, Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money.
Subscriptions discontinued at the expiration of the time paid for.
Subscribers in Canada will add to the terms of subscription 26 cents per year, for pre-payment of American postage.
POST OFFICE ADDRESS.—It is *useless* for subscribers to write, unless they give their *Post Office Address* and *name of State*.
Subscribers wishing the direction of their papers changed from one town to another, must always give the name of the *Town, County and State* to which it has been sent.
☞ *Specimen copies sent* FREE.
Subscribers are informed that twenty-six numbers of the RELIGIO-PHILOSOPHICAL JOURNAL comprise a volume. Thus we publish two volumes a year.
ADVERTISEMENTS inserted at TWENTY CENTS per line for the first, and FIFTEEN CENTS per line for each subsequent insertion.
☞ *There will be no deviation from the above prices.*

All letters must be addressed R. P. PUBLISHING ASSOCIATION, P. O. Drawer 6325, Chicago, Ill.
Matter for publication should be marked on the margin, "Editor;" all matter for the corporation should be marked "President;" all matter of subscriptions should be marked "Secretary."
S. S. JONES, President of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

AGENTS:
All the principal Wholesale and Retail News Agents throughout the United States will be supplied with the paper for the country News Dealers, and News Boys in the cities and on the cars.
JOHN R. WALSH & Co., corner Dearborn and Madison sts., Chicago, Ill., General Agents for the United States and British Provinces.
J. C. Parker, Post Office News Stand, Washington, D. C.
Bela Marsh, No. 14 Bromfield Street, Boston, Mass.
J. Burns, Progressive Library, 1 Wellington Road, Camberwell, London, England.
A. Winch, Philadelphia.
Luther S. Handy, Providence, R. I.
American News Company, New York.
Wm. White & Co., 544 Broadway, New York.
Warren Kennedy, Cincinnati, Ohio.
Wm. Hyatt, 414 W. Fifth street, Cincinnati, Ohio.
E. P. Gray, St. Louis, Mo.
Willie H. Gray, St. Louis, Mo.
H. Stagg, St. Louis, Mo.
D. A. Eddy, Cleveland, Ohio.
White & Bauer, San Francisco, Cal.
D. M. Dewey, Rochester, N. Y.

LOCAL NEWS DEALERS IN CHICAGO:
Tallmadge & Co., Lombard Block, next building west of the Post Office.
John R. Walsh & Co., corner of Dearborn and Madison streets.
P. T. Sherlock, No. 112 Dearborn street.

☞ *Publishers who insert the above Prospectus three times, and call attention to it editorially, shall be entitled to a copy of the* RELIGIO-PHILOSOPHICAL JOURNAL *one year. It will be forwarded to their address on receipt of the papers with the advertisement marked*

Those desiring to subscribe for the RELIGIO-PHILOSOPHICAL JOURNAL or renew their subscriptions, should address GEO. H. JONES, Secretary, P. O. Drawer 6325.

THE LIBRARY OF CONGRESS SERIAL RECORD
JUL 2 19
Order Number
1923 D1
Copy

RELIGIO-PHILOSOPHICAL JOURNAL.

HARMONIAL PHILOSOPHY — HOLY BIBLE — KORAN — ZEND-AVESTA — SHASTER

THE ARTS AND SCIENCES, LITERATURE — DEVOTED TO SPIRITUAL PHILOSOPHY — ROMANCE AND GENERAL REFORM.

BAKER-ENG-CHICAGO

$3.00 PER YEAR IN ADVANCE.] Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing. [SINGLE COPIES EIGHT CENTS.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

CHICAGO, JUNE 30, 1866. VOL. II.—NO. 14.

For the Religio-Philosophical Journal.

Spirit Comers.

BY DR. E. CASE.

Oh, ye, whose home is the starry spheres!
I see, I see you still,
The same as when ye wandered here
In the vale, o'er the flower-crowned hill!
But not with earthly flowers do ye bind
The chaplets on your brow,
But with those that sweeten the gentle winds
That o'er fadeless landscapes blow.

Ye come to me, but not as of yore,
With life's sadness on your brow,
With eyes, though bright, yet dimmed by tears,
And a shade on the cheek's warm glow.
Ye come not in the garb of earth,
Soiled in its crowds and cares,
Nor yet in the robes of the halls of mirth
That triumphant beauty wears.

Ye come not with that woe of heart
That seeks from earth relief,
Because it finds no friendship's balm
To soothe its spells of grief;
When the true are dead and the false are fled,
And the paths of earth are lone
As those within the forest dells
When the summer birds are flown.

But ye come all fresh from the vales of life,
Where the immortal rivers flow,
Where the sunny skies, divinely bright,
No clouds or shadows know.
There's a light that rests on your sunny brows—
There's a glory 'round ye spread—
Such as the spirit of deathless life
Throws 'round the immortal dead.

Ye have drank from the gushing founts that flow
From the hills of the Morning Land,
Ye have ate of the fruits that ceaseless grow
Where the flowery branches bend;
Ye have breathed the gales of the sunny isles,
Where the immortal palm trees rise,
And the spirit winds have bathed your plumes
In the depths of their own blue skies.

It is not yours to weep the tears
That such as we may know,
Nor feel those pangs that mortals feel
That cause our tears to flow.
Ye have ceased, long since, your earthly strife,
Ye have passed from us away,
And ye only know of the joy that springs
Where your flowery pathways lay.

Ye only know of the Land of Life
Where no discord mars the spells
Of the songs that gush on the balmy airs,
Where the soul of music dwells.
Ye have caught the life of the flowing tide
Of light, and love, and song—
And not to earth, oh, not to earth,
Does the spell divine belong!

But we know that ye stoop from your starry spheres,
To visit these climes of ours;
And ye bring with ye spells that stir the soul
In its inmost, deepest powers.
And ye roll away the veil that lies
Before our earthly sight,
And we catch a gleam, e'en in sorrow's hours,
Of the Land of Eternal Light.

We know when to look for your presence here:
'Tis not in the hour of mirth,
When joy springs fresh as a springtime flower
Around the fireside hearth;
Nor in the garish light of day,
When high noon's glories glare,
Nor in the noisy marts and streets—
Ye come not to us there!

But when the evening's sunset skies
In gold and purple flow,
Or when the first fair hues of dawn
Set all the world aglow;
Or in the shaded, mellow light
That in the chamber falls,
When the heart its own low beating hears,
And the prayer time hour calls.

When bowed with grief, and crushed to earth,
The soul a martyr quails,
Because it sees that there are times
When all that's earthly fails;
Then, oh, then, ye come to us,
And steal unseen around,
And gladden the heart, as a music strain
Swells with its low, sweet sound.

Ye come as the starlight melodies
Come o'er the moonlight sea,
When rippling waves to kiss the beach
Glide silent, joyfully,
Then sink back in the mighty deep,
Lost to the earth and air;
We know not how or whence they came,
But we heard and saw them there.

And the spell still lingers on our way
In broken fragments still,
And breaks, at times, upon the soul
Without our thought or will;
And above the clouds and cares of life
It for a moment springs,
And almost feels itself a thing
That soars with spirit wings.

Lafayette, Ind., June 12, 1866.

THE CITY OF JEDDO, THE CAPITAL OF JAPAN.—The city of Jeddo is said to be, without exception, the largest city in the world. It contains 1,500,000 dwellings, and the unparalleled number of 5,000,000 of people. Some of the streets are nineteen Japanese in length, which is equal to twenty-two English miles. The commerce of Japan is immense, and the sea along their coast is covered with ships. Their vessels are laden in the southern portion of the Empire with rice, tea, seacoal, tobacco, silk, cotton, and tropical fruits, all of which find a market in the north, and then return freighted with corn, salt, oil, isinglass and other productions of the north, which find a market in the south.

For the Religio-Philosophical Journal.

General View of the Destiny of the Human Race, and of Fourier's Theory of Universal Unity—No. 3.

BY A. BRISBANE.

In our preceding article, we presented a general idea of the Destiny of the Human Race on this earth; its function and mission. We will state it concisely, so that the reader can retain it clearly before his mind.

Humanity is the *overseer* of the globe, charged with the supervision and cultivation of its surface, and with the care and development of the animal and vegetable kingdoms upon it; that is to say, the *vicegerent* of God on the planet it inhabits, endowed with a spark of that intelligence which governs the universe, and through which it governs the material world subjected to its control.

Let us examine briefly the condition of humanity at the commencement of its social career on the earth, and draw some conclusions as to the extent of the labors it must accomplish to attain to its destiny, after which we will enter into a methodical analysis of the three unities, the realization of which constitutes the fulfilment of destiny.

Humanity begins its career, so to say, at zero, without any of the means or the resources necessary to accomplish its destiny. It begins without industry, that is, without a knowledge of agriculture or the mechanic arts, without tools, implements or machinery, and without the aid of any of the powers of nature—steam, etc. It must discover and perfect all these, for industry is the means by which it accomplishes the first branch of its destiny—the industrial—and elevates itself to unity with nature, or rather elevates nature to unity with itself, to its ideal of beauty and harmony. It begins without political and social institutions, establishing at first—guided by instinct—such rude and simple regulations as are adapted to its rude and simple condition; as it progresses, new requirements arise, which lead it to devise and establish others, and in these experiments, it gradually acquires experience in government and social organization. It begins without science, that is, without any knowledge of nature, of itself, or of the universe; by the observations, experiments and reflections of successive generations, it gradually penetrates the mysteries of creation around it, and constructs a system of knowledge, which is destined in time to become universal. At the present day, after the studies of the past ages, it has acquired some knowledge of nature, contained in what is called the positive sciences; of the moral sciences or the theory of human nature, it has acquired the merest rudimental knowledge, while of that of the universe, with the exception of the planetary movements, none whatever. It begins without the fine arts, which are the means of refining and idealizing life; it first develops the germs of a few of them, and in the rudest manner, as we see by their condition in ancient India and Egypt; at the present day—after some four thousand years of elaboration—they have received some degree of development, and one of them, music, is nearly perfected, being based on positive principles; the laws of the art are discovered.

Thus humanity at the commencement of its social career is ignorant and helpless, without industry, art, science, laws or social institutions; it must invent or discover, develop and perfect these constituent elements of the social organism. It is a great work, the accomplishment of which requires the successive efforts of generations, as is proved by the fact that the race, having been engaged upon it from the earliest historical times, is still far from having completed it; all the elements of society are in an imperfect and a more or less undeveloped state; even industry, which is the element the most advanced, is not yet perfected and organized; it is in an incoherent condition, prosecuted in a desultory and ignorant manner by isolated individuals.

Humanity, while engaged in the process of creating and elaborating a social organism, and before it has completed it, is necessarily subject to all the evils attendant upon an imperfect social state. It is subject to poverty, for the reason that it has not perfected and organized industry, which is the sole source of wealth; it is subject to social incoherence and discord—that is, to war, oppression, fraud, etc. —for the reason that it has not discovered and established true laws and institutions for the regulation of the social relations of its members; it is ignorant, and subject to prejudices, superstitions and error, because it has not discovered the sciences. These evils are unavoidable during the early ages of the social career of humanity; they accompany the process of social development, and could only have been prevented on condition that supreme Wisdom had provided the human race at the outset of its career with all things necessary to a perfect social state—with dwellings to live in, with tools, implements and machinery to create wealth, with science to enlighten it, and with true political and social institutions to regulate its relations. As progressive development is a universal law, as nothing is or can be created perfect, and as independent action is an attribute of intelligent beings, the Deity does not provide man with these things at the outset, but leaves him to discover and create them for himself. Had man been provided with all the means necessary to his social life; had he been endowed with instincts that would have directed him rightly, he would have been reduced to the condition of the beaver, the bee, the ant. The fact, however, is that progressive development or gradual formation, being a law or necessity of nature, humanity can no more attain a true social state at once, than the individual man can be born full grown.

The evil which is attendant on the early phase in the social career of humanity, is repeated in a diminished degree and under different forms, in that of the individual man. The infant, for example, must cut its teeth, which is attended with suffering, and it is liable to various disorders and diseases, which are connected with the immature state of the physical organism; it is ignorant, and it must learn. To have avoided these evils and others which grow out of the law of progressive development, it would have been necessary to have created man in the prime of life, fully developed, physically and mentally. Without examining, in this place, the reason, we will state the fact, that nature does not produce fully developed and perfect organizations; everything in nature, from the plant to the man, must pass through the transitional phase of infancy and growth—a phase of immaturity and incompleteness—and be subject to the imperfections and evils attendant upon it.

From what precedes, we may draw the two following important conclusions; First, that humanity is in its social infancy—that is to say, in the early transitional phase of its social career, engaged in the work of developing and perfecting the elements of society; this is proved by the imperfect state in which these elements now are, and the disorder and discord which exist on the earth. Second, that the reign of evil on earth takes place during the social infancy of humanity, and is an unavoidable consequence of it, and that the reign of good will follow it, and continue during the long ages of the full social development, or the social adolescence of the human race. The cause of evil—a subject which has completely bewildered human reason, and given rise to so many erroneous theories, both theological and philosophical—is now easily explained; it is to be found in the simple fact of *the immaturity of the social world*—or of the social infancy of humanity.

To sum up, we repeat that humanity is in the beginning of its social career on earth; the social world is in its infancy; the evils which exist on the earth, such as poverty, ignorance, war, oppression, fraud, conflict of interests, incoherent action, etc., are attendant upon that infancy; they are effects of growth and development.

The extent and intensity of social evils have so violated the intuitive sentiment of order in the human mind, that men have thought the earth was accursed, that the human race had committed some great error, and was now expiating it, that a demoniac power governed the universe jointly with the power of good. The few thousand years of the past appear to minds, which do not know that humanity goes through a long social career, so vast that they are lost in the contemplation; they believe in consequence that what is, is the normal state of humanity, that the future will be the continuation of the past and present, and that the reign of evil is to be eternal on our globe. These views form the basis of the leading theologies of the world; hence the doctrines of a fall, an expiation, a redemption, of demons, of hells, etc. These doctrines exercise, it is true, but little practical influence at the present day, but they mislead theoretically the human mind, and turn it away from seeking the true solution of the cause of evil. When the explanation we have given comes to be understood, men will look forward with hope to the future; they will see that evil is not permanent and irremediable; that it depends on circumstances which are within their control, and that the social redemption of humanity—its redemption from the sufferings it now endures—is possible; the plan of God as regards the future and human destiny will then be unfolded; a profound enthusiasm will inspire men's souls, and a mighty movement for the elevation of the race—a repetition of the crusades on a vast scale—will be inaugurated.

There is one more point which we must touch upon in order not to leave our subject too incomplete. We believe that evil—that is, poverty, ignorance, social discord, etc.,—exists to a greater or less extent on all globes during the early phase of their social career, but we believe that on some globes the crisis of social development may be more difficult, and attended with more suffering than on others, and that as a consequence the evil may be greater. The reason of this, we hold, is that no absolute uniformity, no mode, prescribed with mathematical exactness, exists in the growth and development of finite beings; certain variations may and do take place; certain delays and accidents are liable to occur; we see this illustrated in all the finite creations around us, and what is true of them is true of globes; the infinitely great is governed by the same laws as the infinitely small. We will explain this by a familiar example: we see that, of the fruit on the same tree, some ripens faster than others, some may even become mildewed or blighted, and fail to attain to maturity; among the trees of a forest, some grow up crooked or stunted, and among animal same derangements and accidents in development take place; among children, some suffer in the process of dentition than others, or are more liable to the various diseases of infancy. Now this law of variation, of perturbation in development applies, we hold, to planets as to lesser creations, although the higher the creation in the scale of being, the more regular and stable is its development, and the less its exposure to derangements and accidents in its career. Still with planets the law holds good, and the early stages of the development of some may be attended with more difficulty, and accompanied by more suffering than what is common to the majority. Among the countless millions of globes in the universe, it may happen that some are less properly formed and fashioned than others by the forces operating on and in them; that is, are less perfectly developed. On such globes, a certain amount of extra imperfection exists in the transitional or early plans of their careers. If we consider the universe a tree, and globes the fruit upon it, we may conceive that some may ripen less rapidly than the average, or that they may even become—to continue the simile—mildewed or wormeaten.

With these preliminary remarks, we will state the question which we wish to ask; it is this: Has the career of the human race on our globe been, up to the present time, perfectly regular and natural, free from any perturbation, unnecessary delay or unusual suffering? Has the passage through the transitional phase of early development been attended with no more difficulty than is unavoidable in the nature of things; in other words, has the social progress of our race not been slower and subject to a greater degree of evil than is usual in the first phases of planetary life? Have all the sufferings through which humanity has passed—the wars, the oppression, the poverty, the strife, etc.—been absolutely necessary to the creation of the elements of society and to human progress?

These questions are, we feel, in the present state of our knowledge, purely speculative, but they must be answered, if we would understand in full the question of evil, and the real character of the past career of the race on the planet.

Without entering into explanations, we will state briefly that from various considerations we are led to believe that the social infancy of humanity, that is, the early phase of its social development, has been a slow, difficult and disordered one. Without undertaking to offer a solution of the problem, we conjecture that the human race has had some unusual obstacles to contend with in nature or in the condition of the surface of the globe, which have thrown difficulties in the way of its social development. These may be the existence of deserts, marshes, arid steppes and dense forests, in the place of fine and fertile prairies, inviting to pasturage and tillage; the prevalence of beasts of prey, which early led man, from the necessity of combating them, to devise the arts of destruction. Unfavorable physical circumstances of this kind rendered the prosecution of industry at the outset very difficult, and inspired men with a strong dislike for labor; they laid the foundation of the two fundamental evils which have existed on the earth—war and slavery; they have perverted and degraded the spiritual nature of man, and thwarted and delayed his social development and progress.

But, it will be asked: Why was such a state of things permitted to exist on the planet? Why sterile regions? Why the prevalence of beasts of prey, of noxious reptiles, and of vermin? Why these and other physical evils?

We have stated that diversity and derangement exist in the development of all finite creatures, that the growth of some is slower, more difficult, and attended with a greater degree of imperfection and disorder than that of others. This is not an explanation, but it is a *fact*, as is proved by nature in all her creations, and is an answer to a certain extent.

Were we to seek for an explanation, we should say:

Matter, the inert passive principle, offers a certain degree of resistance to the active creative principle; the latter, in moulding and fashioning it, does not exercise an absolute control over it; that is to say, the active principle cannot mould and fashion matter *instantaneously*; it cannot bring unorganized matter into a state of organization at once, or without any interval elapsing between the commencement and the completion of a creation. Nature, which manifests in her creations the laws of supreme wisdom, offers in all her operations an illustration of this; it takes, as we see, some three months for the peach or the apple to ripen; that is, to go through the process of formation from the bud to the perfected fruit; thus it takes three weeks to hatch the chicken in the egg, and nine months to form a human being; the formative phase occupies these periods of time. Now, during this process of formation, the created thing, not having attained to a state of full development, which is for it a state of perfection, must necessarily be in an incomplete and imperfect state. The green fruit, for example, is sour, bitter, or acrid; it has attributes which are the opposite of those of the ripened fruit, and for the reason that it is in an opposite condition; the human being, in the phase of embryonic development, is an unshapen, even a hideous thing, while the fully and harmoniously developed being is most symmetrical in proportion and beautiful in form.

The process of formation—that is, the transitional phase from the germ to full development—implies, then, a period of incompleteness and imperfection. Matter, which is inert and passive, cannot be brought at once, we repeat, into new combinations and organizations; a certain period of time must elapse between the commencement and the completion of a creation; this period is one of imperfection, often of disorder and suffering; it is a temporary transitional phase, which is accompanied by the various forms of what is called evil.

The intelligent races on all globes must, like humanity on earth, pass through the transitional phase of social development before they can attain to their destiny. This law is universal; it is a condition of finite existence; the finite being must have a beginning, and the beginning must be different from the state of full development; if the one is a condition of relative perfection, the other must be a condition of relative imperfection.

The question we have asked is: Has our globe suffered more in passing through this phase than globes in general, and if so, from what cause? We believe that it has, and we have pointed out briefly the reasons for such belief. We will not pursue the subject further, as we have not space; we have merely raised these questions to call the attention of the reader to the extent and depth of the problem of evil. With the indication we have given, he can pursue the investigation, if it interests him.

For the Religio-Philosophical Journal.

John Wesley a Spiritualist.

DEAR JOURNAL:—I have selected the following remarks and incidents from the writings of John Wesley, with the hope that the followers of this great religious chieftain, may know to what extent they denounce the founder of Methodism, when they rail against those who believe in spirit communion in our own time. I would especially invite them to ponder well his remarks, when he asserts that the denial of spirit communion furnishes the infidel and materialist with the very strongest argument against Christianity and the Bible. I might fill your paper with extracts from Wesley's writings in support of spirit intercourse, but these few are sufficient to show that the founder of Methodism fully believed in it.

"Millions of spirits walk the earth, both when we sleep and when we wake," and they under favorable conditions, and through certain persons may, and often do, communicate with the children of this world.

In Wesley's Journal Vol. 2, p. 279, he says: "What pretence have I to deny well attested facts, because I cannot comprehend them? The English in general, and indeed most men of learning in Europe, have given up all accounts of apparitions (intercourse with spirits,) as mere old wives' fables. I am sorry for it; and willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible, pay to those who do not believe it. I take knowledge, these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition not only to the Bible, but to the suffrage of the wisest and best men in all ages and nations. Infidels and materialists well know (whether Christians know it or not,) that the giving up of apparations is in effect, giving up the Bible; and they know, on the other hand, that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (Deism, Atheism, Materialism,) falls to the ground. I know no reason therefore, why we should suffer even this weapon to be wrested out of our hands.

"One of the capital objections to all the accounts, which I have known urged over and over, is this: 'did you ever see an apparition yourself?' No, nor did I ever see a murderer; yet I believe there is such a thing; yea, and that in one place or another, murder is committed every day. Therefore, I cannot as a reasonable man deny the fact, although I never saw it, and perhaps never may. The testimony of an exceptionable witness fully convinces me both of the one *and the other*."

On pp. 280—283, in Vol. 2, of his Journal, is a very lengthy account of the strange experiences of Elizabeth Hobson. In consequence of its great length, I omit a strange and interesting narrative of how the spirit of her grandfather appeared to her on numerous occasions, and gave her all the particulars as to how she must proceed to come into possession of property which he left for her, but which she had given up trying to obtain, on account of so many obstacles in the way. By following the directions of the spirit she had little trouble in securing her title to the property. Speaking of this lady, Wesley says:

"Elizabeth Hobson was serious from a child, and grew up in the fear of God; and the whole tenor of her behavior was suitable to her Christian profession. She told me she had seen spirits from her childhood, and especially on the occasion of the death of relations, or intimate friends, they would appear to her. The following are her own accounts: 'A little before Michaelmas, 1763, my brother George, who was a good young man, went to sea. The day after Michaelmas day, about midnight, I saw him standing by my bedside, surrounded with a glorious light, and looking earnestly at me. He was wet all over. That same night the ship in which he sailed split upon a rock, and all the crew were drowned.'

"'On April 9, 1767, about midnight, I was lying awake, and I saw my brother standing in front of my bed. Just at that time he died in Jamaica.'"

On p. 696, same volume, Wesley relates the following: "Margaret Barlow came to me by invitation, and I asked her an abundance of questions. I was soon convinced that she was not only sincere, but deep in grace; and therefore incapable of deceit. *I was convinced likewise, that she had frequent intercourse with a spirit that appeared in the form of an angel.* Her account was: 'For above a year, I have seen this angel, whose face is exceedingly beautiful; her raiment is white as snow, and glistening like silver; her voice unspeakably soft and musical. She tells me many things before they come to pass

She foretold that I should be ill at such a time, in such a manner, and well at such an hour, and it was so exactly. She has said such a person shall die at such a time and he did so. Above two monthsago she told me your brother was dead; though I did not know you had a brother.'"

Speaking of the spiritual "gifts" so common amongst the early Christians, Wesley says in his Journal p. 496: "The grand reason why the miraculous gifts were so soon withdrawn, was not only that faith and holiness were well nigh lost; but that dry, formal orthodox men began even then to ridicule whatever (spiritual) gift they had not themselves; and decry them all, as either madness or imposture."

Who can say, with the above extracts before them, that John Wesley was not a Spiritualist?

LEO MILLER.

Detroit, Mich., May 15, 1866.

For the Religio-Philosophical Journal.

Inspirational Poem,

[Given by Mrs. CORA L. V. DANIELS, at Portage Pic Nic.]

Cease your strifes and persecutions;
Frame your laws and constitutions
After heaven's plan;
Do ye good to one another,
Call each soul your friend and brother,
Noble, perfect man!

Come out from the mists and shadows,
To the golden fields and meadows
Where the sky-lark sings—
Where the buttercups are blowing—
All their starry blossoms throwing
In the meadow springs.

From the land of light supernal,
Where God's love is law eternal,
And truth is light!
Where from vernal, glowing mountains,
Flow the bright and sparkling fountains,
Crystal and bright.

Where pure angel forms descending,
With your souls in converse blending,
Think not of strife;
When with forms of love and beauty
Blend the golden lines of duty,
And perfect life.

Reported for the Religio-Philosophical Journal.

PROCEEDINGS OF THE CONVENTION of SPIRITUALISTS

Held at Aurora, Ill.

Agreeable to notice the Convention assembled at Dunning's Hall, on Friday, the 15th of June, and organized by the election of Hon. S. S. Jones, President; Capt. R. H. Winslow, Norman Pratt, and Mrs. H. F. M. Brown, Vice Presidents; and Mrs. N. J. Bronson, Secretary; and Milton Peters, Esq., Assistant Secretary.

On motion a Business Committee was appointed, consisting of Capt. R. H. Winslow, Ira Porter Esq., and Dr. J. Antis.

On motion, the following programme of business was adopted for the government of the Convention:

PROGRAMME.

The Convention will meet in conference each day at 8 o'clock, A. M., and continue in conference by voluntary speaking until half-past ten.

At 10½ A. M. the Convention shall open in regular session for an address by a regular speaker, to be selected by the Business Committee.

At 12 o'clock the Convention will adjourn one hour and a half.

At 1½ o'clock the Convention will open in conference, and continue until 3 o'clock, when it shall commence its regular session for a lecture, as in the forenoon.

At 5 P. M. the Convention shall adjourn an hour and a half.

At 6½ o'clock the Convention will open in conference, and continue until 8 o'clock, when the Convention will open for a regular lecture, as in the morning.

At 10 o'clock the Convention shall adjourn until 8 o'clock of the next day.

No person shall speak in conference more than fifteen minutes at one time, nor more than twice at the same session if there are other speakers who desire to occupy the time.

This programme may be changed to admit of more than one regular lecture at any regular session, if deemed advisable.

S. S. Jones, the President, first addressed the meeting, announcing that the platform was free, and all had the right and privilege to express their sentiments, be they ever so diverse, and though they should be in hostility to Spiritualism.

Milton T. Peters commended the adoption of a free platform. He claimed that Spiritualism more than any other belief appealed to reason. The prevalent religions were based upon faith, and discarded reason. The churches were largely composed of women and children who were controlled by their emotions, and not by reason. Their faith was strong, but their reason weak. In the Spiritualistic ranks the males equaled in numbers the females, and probably exceeded.

Regular Lecture by Miss Nutt. She improvised a poem, and then gave a fine lecture on liberty of opinion.

Ira Porter favored conferences. His Methodistic experiences had proved their utility and value. Nature abhorred a vacuum. He hoped that the platform would be occupied.

Bro. E. Dayton, formerly a Universalist preacher, illustrated and contrasted the various religious opinions. He related an anecdote in point.

FRIDAY EVENING.

Regular lecture by Miss Nutt. Subject, education.

The speaker showed that education did not consist merely in what was learned from books; but was the harmonious development of our physical, intellectual, spiritual and affectional natures. Suffering conduced to our proper education.

Growth and purification, were by effort and sacrifice.

Milton T. Peters said the Orthodox religious revivals, in their frequency, power and fervor are guided and measured by ignorance.

In Northern Illinois revivals are hard to produce. They are limited and wanting in fervor. In Southern Illinois they are frequent, and regular in their occurrence as Christmas—noisy and full of fervor.

In Arkansas they are produced with little effort. The preachers need but threaten, and the ignorant multitude in terror crowd the altars. Mr. Peters insisted that no true parent would or could ever discard an erring and unrepentent child. That for God to do so was impossible.

Convention adjourned.

Saturday morning conference convened at 8 A. M.

CONFERENCE.

Bro. Winslow spoke upon the beauties of spirit intercourse, and the satisfaction derived from communion with the spirits of our departed friends.

Miss Nutt lectured upon the beauty of toleration and charity.

Milton T. Peters showed that the morality taught by the God of the Jews was pernicious, and made those who practiced such teachings hated and despised of all people.

Bro. J. Barber condemned fillibustering and living at the expense of others, instead of working for one's own support.

Ira Porter further illustrated fillibustering. He showed that the ideas of fillibustering and robbery now in vogue were learned from the old Bible, and the practices of Abraham, Moses, Joshua, David, and the old patriarchs generally.

Milton T. Peters said that all previous systems of religion declared forms, ceremonies and prayers to be religion. Spiritualism claims that religion is the development and harmonization of the world. That forms, ceremonies and prayers are only helps, if useful at all.

A beautiful bouquet was presented to the Convention by Mrs. Thatcher, of Naperville.

The Chairman, S. S. Jones, made appropriate remarks on the correspondence of our natural lives to the buds and blossoms comprising this bouquet. Were our spiritual perceptions unfolded we would see the emanations surrounding each material object like the aroma peculiar to each flower.

Regular lecture by Mr. Geo. I. Yeager: Go ye out in the world and preach the gospel to every creature, beginning at Jerusalem.

S. S. Jones spoke on education. He called attention to the Publishing Association in which he was now engaged as one of the good things which Spiritualism and Spiritualists had inaugurated. It was a great practical benefit as an instrument of light and knowledge. We should make practical all reformatory efforts. He found no fault with human nature as it is. Persons accumulating large amounts of wealth were reservoirs from which we draw to build up our institutions.

Regular lecture by Mr. James. He desired not alone to present Spiritualism, but the practical things which are the outgrowths of it.

He showed its application to the development of the geological and mineral resources of earth.

(To be Continued.)

Reported for the Religio-Philosophical Journal.

PROCEEDINGS OF THE FRIENDS OF HUMAN PROGRESS

Waterloo, N. Y.

WATERLOO, June 5, 1866.

The eighteenth Yearly Meeting of the Friends of Human Progress convened at the usual place—the old Friends' Meetinghouse, near Waterloo, in Seneca Co., N. Y.

The meeting commenced its labors on Friday morning the 1st of June, and continued three days, closing late Sunday afternoon.

As usual, at the opening, the audience was not large; but among those present were numbered some of the finest minds of our country,—minds that are stamping their deep impress upon their age and generation.

Yonder in front of the plain meetinghouse, receiving the greetings of his numerous friends, is Charles D. B. Mills, of Syracuse, the Chairman of the Convention; his face beaming with good nature, but bearing the indelible stamp of the thinker and philanthropist, the scholar as well as the ornament of the social circle. Near him stands James G. Clark, the well known poet, and the most popular ballad singer in America. While, yonder, wrapped in blue broadcloth, and surmounted by an enormous Panama hat, comes a vital self-asserting unanswerable argument; six feet in length and weighing two hundred pounds—in itself a standing, walking, talking refutation of the base lie, that the African race is incapable of sharing in the administration of our Government because of inferior mentality, and should in consequence, be withheld from the enjoyment of political and civil equality with their white brothers—for where is the man of Saxon blood, that can stand upon the same platform and then and there, either by his logic or his eloquence, prove himself the superior of Frederick Douglass. Selden J. Finney too, is here, the incomparable expounder of the Harmonial Philosophy. Others we notice, but cannot specify them; among them Mr. Howe and Mrs. Lucy N. Coleman of Rochester.

The meeting was called to order by Mr. Mills, Chairman of the previous year, and a nominating committee appointed, who reported the following names for officers of the meeting; all of whom were duly elected. President—Charles D. B. Mills; Vice President—Oliver Mitchell; Secretaries—William Barnes and Phebe B. Dean, of Waterloo; Treasurer—Stephen Shear.

A Business Committee was appointed, consisting of Lyman C. Howe, Selden J. Finney, Amy Post, Lucy N. Coleman, Harriet A. Mills, William Barnes, Phebe B. Dean and J. M. Reynolds.

While the Committee were consulting, Mr. Mills spoke briefly of the character and objects of the meeting, of its broad and catholic spirit,—that it was not for the inculcation of one idea, but for the promotion of human welfare.

The Committee reported resolutions which were accepted, and after fixing upon 10 o'clock A. M. as the hour for assembling on succeeding days, the meeting adjourned for one hour.

AFTERNOON SESSION.

Mr. Mills read a beautiful poem from Schiller, following by remarks in substance that religion is an essential vital verity, a sentiment common to, and essentially the same in all forms of belief, whose only differences are in speculative theology. The churches are slow to move in any reformatory humanitarian direction; but the condition of the country and the necessities of the hour have obliged them to define their position upon, and their relation to the great question of American slavery, and so in all the walks of life, every man has been obliged to define his own position.

Mr. Finney spoke to the following resolutions:

Resolved, That there is a soul in man which can act, even while in the body, in a manner independent of that body, in so far as to exhibit a clear knowledge of objects and of beings whose existence transcends the power and limits of the sense.

Resolved, This soul lives after the body decays and can manifest itself to both the senses and the souls of persons still living in the body.

He said the subject was a large one and admitted of several classes of evidence. The first he should mention, was found in the structure of the nervous system. That the nerve arcs bear a relation to the magnetism of immensity, similar to that which the eye bears to light. We are to infer from the general anatomy of the system that it contains a soul.

Phrenology furnishes another class of arguments. We have the organ of spirituality, and wherever that is large we find a proportional degree of seership. If there be such an organ, it must have a function, and what can that be, but to reveal spiritual truth. Nor could it be organized into the brain but by the action of the spiritual forces. Could there be eyes without light? No! Neither could there be a spiritual organ, without spiritual force, by which it is organized and by which it operates.

Psychometry, too, testifies to the fact that there are powers in man beyond and above the five senses, revealing facts which the senses unaided can never make known.

Clairvoyance, which is seeing without the physical eye, furnishes still other arguments. By means of it we can examine and locate disease; give an accurate delineation of the character of unknown persons; see through a solid segment of the earth; brick walls become as transparent as glass; and a variety of other modes of manifestation of the correlative operations of brain structure, with some ethereal fluid or medium, which passes through stone, brick and other opaque substances with the same facility as light does through air, glass or crystal. Now, if on top of anatomical structure, as inferred by Draper, Phrenology, Psychometry and Clairvoyance, you place the phenomena of spiritual intercourse, such a mass of cumulative evidence is obtained as seems to establish, beyond the plausibility of reflection, the truth of the proposition contained in the resolutions.

At the close of Mr. Finney's discourse, Mr. Clark sang a beautiful, appropriate, and original song.

Mr. Douglass said, he would not attempt a refutation of the able and eloquent address just delivered, for although he might resist Mr. Finney's logic, he could not Mr. Clark's music. He did not consider the subject so interesting as the one now rocking the nation from center to circumference, with an earthquake's power. No moment so solemn as the present. It might be that the resolutions were true, he hoped they were; but he did not know they were, so he could not vote for them. He did not believe any one remembered any event occurring before organization, or one after dissolution. So far as men believing it, is concerned, is no argument; he could produce an equal number who did not believe it; and he thought it might very properly be ascribed to imagination or ideality. Everything that comes from the other world comes in the shape of a miracle, and miracles are getting to be in bad repute. The universe is governed by immutable law. No Joshua stops the sun, nor Elijah calls the rain.

Mr. Finney thanked Mr. Douglass for his suggestions; the point in the argument was, that in the body was a soul which had means of obtaining knowledge aside from that obtained by the five senses. Suppose he has not seen the facts, does that prove that I have not seen them? Did Mr. Douglass ever see a law, or ever smell a law, yet he knows that laws are. I, in common with all well informed Spiritualists deny there is such a thing as a miracle. Matter in its changes is continually passing beyond the ken of the senses. Chemistry proves light, heat and magnetism to be modes of motion in matter so attenuated as to elude the unaided senses. Many results present themselves readily to the senses, but the agencies producing them may be of so et herea a character, as entirely to elude their grasp. The whole tendency of modern science is towards the etherealization of matter.

Mr. Mills said: Life is an eternal mystery, our senses fail to fathom it. So it is of the soul, and we can only know of it by its own internal recognition. Immortality is something not to be demonstrated. In proportion as any one weds himself to the internal recognitions of his own soul,—just in that proportion will he have the recognition of immortality,—just as we wed ourselves to truth, and consecrate ourselves to the principles of eternal rectitude.

Mr. Douglass said: Nearly every great river has given the world some system of religion. The Ganges, the Nile, and why should not the Genesee. But this may all be the work of the imagination. Any form of religion that promises to turn this Pandemonium into a Paradise; to lift up the squalid and downtrodden; to relieve human wretchedness and misery; shall receive my hearty support and approbation.

J. M. Reynolds saw many insurmountable objections to the theory of modern Spiritualism. For instance, if we have souls they must have a form, and if a form, it must be a human form; so we must have nails, and knives to pare them; hair, and barbers to cut it; clothes, and tailors to make them; and if we have mouths there will be eating and bad digestion. These, and many more objections of the same character, made the whole thing, including Psychometry, appear to him very absurd.

Mr. Finney said a few words in reply, showing the absurdity of the objection presented. After some further discussion upon the same subject and a song by Mr. Clark, the meeting adjourned till 10 o'clock A. M., Saturday.

SECOND DAY.

Mr. Mills opened the meeting by reading a poem from Schiller, entitled: "Words of Faith." Mr. Clark then sang "The World Would be the Better for it."

Mr. C. A. Hammond, having introduced a resolution calling for the impeachment of the President, stated that he would like to see it passed by the meeting, as he thought the course of the President merited such action: 1st, because he had erected provisional State government; well knowing that thereby the enemies of the government would be admitted to the ballot box, and its friends excluded.

If Congress failed to impeach Mr. Johnson, the Government must certainly stand in the position of betrayer to its friends, and the rewarder of its enemies. It is, virtually, putting a ban upon loyalty and a bounty upon treason. Neither can we afford to wait for the expiration of President Johnson's term, for we have not a working majority in both Houses.

Mr. Douglass remarked,—The influence of this meeting depends very much upon the justice of the sentiments emanating from it as embodied in its resolutions.

He would not advise Congress to attempt anything, which it has not the constitutional power to do; and until Mr. Johnson has violated wilfully some express provision of the Constitution, Congress would find it a very difficult matter to impeach him. If the moon be inhabited, no doubt its inhabitants stand very much in need of our beneficent institutions, but how are we to get them there? And so of this impeachment theory. Don't let us undertake anything impracticable.

Mr. Hammond considered it not necessary to make a trip to the moon for evidence in this case.

Mr. J. K. Ingalls desired to say that he was no apologist for the President, yet he agreed with Mr. Douglass, that the experiment of impeachment would amount to very little; but that the salvation of the Union depended more upon the unswerving loyalty of the people to the principles of justice and rectitude. He thought the President's sycophancy to Southern interests, more the result of fear of assassination than of any affiliation with treason. We must rely more upon principles, and less upon party measures.

Mr. Douglass said he thought as little of the President as Mr. Hammond, and a great deal less of him than Mr. Ingalls evidently did. He believed Mr. Johnson to be a traitor, but we had better not inflict impeachment as it is a two edged sword and cuts both ways. We may, some day, have a Conservative Congress and a Radical President, and impeachment now might establish a very awkward precedent.

Mr. Johnson was a member of the rotten Democratic party, and when that broke by its own weight, he clung to the rottenest end of it. He afterwards clung to the Union, because he considered slavery safer in the Union than out of it. I will say more, I think Mr. Johnson was privy to the assassination of Mr. Lincoln. Inferentially, no man had such an interest in the event as he. He is arbitrary, unscrupulous, and pre-eminently ambitious. He has no fear of assassination from the South, as Mr. Ingalls supposes, for he is the friend of the South, and the fact is perfectly understood there. It is because he, probably, was more or less concerned in the murder of Lincoln, that he himself is afraid of the assassin's steel.

"Thrice is he armed who hath his quarrel just;" "The wicked flee when no man pursueth." The argument against emancipation used to be, "If you free the slave he will cut his master's throat." Why were the masters afraid of having their throats cut? Because they deserved to have them cut; and Andrew Johnson knows that he "who takes up the sword shall fall by the sword." He is afraid the friends of liberty will strike him down because he struck them down. I think the whole scheme, from beginning to end, to be a piece of damnable trickery, for the purpose of retrieving by treachery and duplicity, what had been lost on the battlefield. While the President stood with his face to the North, prating about tempering "mercy with justice," and while we were saying, "Oh, Lord, have mercy upon the rebels now," he was at the same time writing letters to the South, saying, "All will be right, the obstacle is removed." Whence came upon his table that letter from Booth appointing a meeting. Yet, in view of all this, I incline to the lenient side of justice.

Mr. Hutchins said: The rebels think now, that they should have fought us in the Union; so, I think we should fight President Johnson in the chair.

Mrs. Colman said: Never mind President Johnson; do at home your own duty. You might have known that your past course would have brought you to your present condition. I am ashamed of the men, I do not believe women would act so foolishly. Why for party power, do such things as to place in nomination, regardless of their character, men whose only recommendation is a probability of being elected. The people are guilty. Hereafter see your only party in justice.

Mr. Mills,—It stands on record that Andrew Johnson, a Union slaveholder of the South, by the accident of the death of Mr. Lincoln, now occupies the Presidential chair. But Unionism at the South is a bastard affair. Parson Brownlow has said that he would like to see Jeff. Davis hung and laid in his grave, and the abolitionists laid beside him after being served in the same way.

Mr. Clark sang one of Gerald Massey's beautiful inspirations, "The People's Advent."

A Finance Committee was here appointed to audit the Treasurer's account and ascertain the amount necessary to be raised for the present year.

Mr. Hutchins thought we should say to Congress: Do more; do what you can, and we will stand by you. If you cannot give us a whole loaf give us a half loaf, but we will still ask you for the whole one. This is no compromise.

Mr. Howe spoke in substance as follows: We are apt to invite future peril in our frantic, thoughtless attempts to escape present danger. The trouble in the country is, we have from the beginning been in complicity with a gigantic wrong, a monstrous outrage against human nature; the consequences of which complicity we have endeavored to stave off by piling compromise upon compromise, each of which was to be a finality. All were of no avail, for we at last found ourselves so completely entangled in the Gordian knot, that we were obliged to cut it with our own sharp swords, and bury five hundred thousand of our bravest sons. Our only chance for safety is to come out of the bogs of expediency, and take our stand upon the high ground of justice, repentance and rectitude.

Mr. Clark sang a beautiful and touching original song, "The Memory of Lincoln;" after which the meeting adjourned for one hour, to a substantial lunch, beneath the spreading branches of the kindly hickories in the grounds adjoining.

AFTERNOON SESSION.

The meeting having come to order, the following Resolution was unanimously adopted:

Resolved, That in the death of Israel Lisk, an earnest reformer, a lover of mankind, and a leading member of this meeting of Friends of Human Progress, we in common with the oppressed, and the friends of the oppressed everywhere, have sustained a great loss, and we tender to his family our sincere sympathy in their bereavement.

Letters were then read from Giles B. and Catharine A. F. Stebbins, Aaron M. Powell, editor of the *Anti-Slavery Standard*, and Edward S. Bunker, editor of the *Friend;* all encouraging to higher thought and action on the vital questions of the hour.

A song by Mr. Clark, "Jennie June."

Mrs. Watson of Rochester, now spoke under spirit influence. Our resolutions all resolve themselves into the great question: What shall we do to be saved? As a country, not by impeaching our President, but by a firm adherence to the great underlying and fundamental principles of our being.

As some speakers had been very skeptical concerning the existence of a soul, she thought if we had no souls it was hardly worth while to trouble ourselves much about a government. Get the people rightly educated, and we will have no trouble with our Presidents. The critical moment is not particularly now, but has been all the way up through the centuries.

Government is but an expression of our unfoldment; and just so soon as we have developed to the point at which we demand a good government, then we will have one. We must learn to trace the relations existing between ourselves and absolute justice. Happiness is our object, and when men learn that happiness is best attained by doing right, then will error cease. Andrew Johnson's wrong lies at his parents' door, and at the door of society.

Mr. Reynolds made a speech showing that all idlers, tobacco chewers, rum drinkers, and rum-venders, gamblers, faithless husbands or wives, all who neglected personal cleanliness, all espousers and vindicators of errors of the past, in short, all who set at defiance the laws of nature, were enemies to the great principles of human progress.

Mr. Clark followed by a very appropriate song: "What I love and what I hate."

Mr. Douglass and Mrs. Colman expressed objection to trance speaking, upon the ground that no one should say anything for which he or she was not responsible.

Mrs. Coleman thought that all forms of religion had yet failed to supply the needs of human nature; though she had been deeply impressed with the piety of the freedmen and women. She believed in abstract right, and would accept nothing short of suffrage to the freedmen, even though the Government be rent in atoms. If the men would let her, she would help to make a better one. But a difficult task, so long as the prejudice against color retained its present force.

Mrs. Colman introduced the following Resolution:

Resolved, That the reveries of the soul, whether they take the form of Spiritualism, Unitarianism, Presbyterianism or Atheism, are not to be accepted in the place of, or as work for the amelioration of a part of the human race, whose rights have been so long sacrificed; but that the first need is to endeavor to divest ourselves of existing prejudice, so that we can see clearly what is justice and be able to work for its speedy advancement.

Mr. Finney objected on the ground that all religions were founded upon the aspirations of humanity. Is Spiritualism a reverie? No. It is based upon laws as tangible as any other law. He never knew any great humanitarian movement gagged upon its platform. Justice is not an abstraction, but is concrete—is gravitation; and until it is carried into the remotest parts and operations of our Government, we shall fail to have peace. No man can rise high while misery surrounds him. We must bring the artillery of justice to thunder against the doors of Congress until we force a surrender. We want woman standing by the side of her brother.

Mr. Douglass moved that the resolutions relating to reverie, and those relating to the soul's structure and powers, be laid upon the table.

Many earnest friends of Spiritualism desired a vote upon the latter, but a number of the leading minds feeling with Mr. Douglass, that they did not know they were true, so could not vote for them, and not being willing to vote against them, preferred to have them laid on the table; accordingly the motion was carried.

Then the resolutions given at the close of this report were voted upon and cordially adopted by the meeting.

A song by Mr. Clark, and adjournment to Sunday morning.

(To be continued.)

Reported by Lysander S. Richards.

Report of Peace Convention held in Providence, R. I., Commencing May 16, 1866.

The Convention which closed its sessions in Boston some two months since, adjourned to meet in Norman Hall, Providence, R. I., on Wednesday, the 16th of May, at 10 o'clock, A. M. At that hour friends from various parts of the country assembled, and in the absence of Rev. Adin Ballou, who presided over the Boston Convention, the meeting was called to order by Ezra H. Heywood, of Worcester, one of the Vice Presidents, and Lysander S. Richards, of Boston, filled the office of Secretary.

The President, on taking the chair, said that he believed the Convention there assembled was, as had been announced in the Providence *Journal*, a radical Peace Convention. They proposed to go to the root of the question, and having settled this, to proceed to a practical application of their principles to human society. The question of peace had been heretofore too much a matter of sentiment, and too little a practical movement. The Convention proposed to produce a practical plan for carrying out the truths which they believe. A society should be so formed as to permit the largest liberty of opinion among its members. He thought it was useless to form a society which should exclude any person on account of his opinion on general subjects, or which should attempt to control the opinions of those already members.

Dr. Wheeler, of Boston, was in favor of making the society a general reform society, for the protection of all human rights.

Henry C. Wright thought the peace movement was the proper introduction to all reforms. No reform could be effected in education, the theory of the marriage relation, labor, or in the social and political position of woman, so long as the right to take human life was admitted. No human government exists that is worth the killing of one man. Nothing was so wicked as to buy a hat for your head, and knock out your brains to save the old hat. Everything in the religious world is made holy, except man. The question for two hundred years, as to the right of cutting off a man's ears, fingers or toes for any offence has been discussed and settled as an inhuman practice; but to blow the whole body into atoms on the battlefield is to-day pronounced justifiable. The same right that gives one the power to kill gives him the power to enslave. "Die rather than kill is his motto."

Wm. Chace, of Providence, favored an organization.

B. J. Butts, of Hopedale, thought the society should be a working, business organization.

A committee was appointed to present a form of organization for a Universal Peace Society.

Mr. A. H. Love, Chairman of said Committee, presented a draft of a Constitution. A discussion ensued, Dr. Wheeler protesting against the formation of a society to promote the cause of *peace* specially.

The Constitution was adopted by a large majority.

A letter of encouragement was read from J. P. Blanchard, of Boston.

The Committee on the Nomination of Officers reported the following, who were elected:

President—Alfred H. Love, of Philadelphia.

Vice Presidents—L. K. Joslin, Providence, R, I.; A. B. Child, M. D., Boston, Mass.; E. H. Heywood, Worcester; William Chace, Providence, R. I.; Lucretia Mott, Philadelphia; Jeremiah Hacker, Maine; E. A. Webb, New Hampshire; Judge A. G. W. Carter, Cincinnati, Ohio; Jas. B. Duydale, Mt. Pleasant, Iowa.

Corresponding Secretary—Lysander S. Richards, of Boston.

Recording Secretary—Miss Laura Bilvin, Providence, R. I.

Treasurer—Joshua P. Blanchard, of Boston.

Executive Committee—Alfred H. Love, of Philadelphia; Mrs. Elizabeth B. Chace, Valley Falls, R. I.; Henry C. Wright, Boston; Lysander S. Richards, Boston; B. J. Butts, Hopedale, Mass.; Dr. Charles K. Wheeler, Boston; Ezra H. Heywood, Worcester; Mrs. M. S. Townsend, Vermont; L. K. Joslin, Providence; J. P. Blanchard, Boston.

The President, on taking the chair, thanked the Society for the trust confided in him. He was a

friend of peace from boyhood; loved its principles, and believed in their application to every act in life. In taking up the morning paper he observed, to his sorrow, the passage of the Militia Bill in the State (Rhode Island) Legislature, compelling every male citizen between the ages of eighteen and forty-five to be enrolled, and perform military duty. It was full time, he thought, that a Society should be formed to awaken a new interest in the cause of peace. He enjoined all to work faithfully while life with them remains.

The Constitution of the Society reads as follows:

PREAMBLE.

Whereas, Life, liberty and the pursuit of happiness are natural, inalienable rights, subject to no human governments, but superior to all; and,

Whereas, Whatever is abstractly wrong can never be practically right or innocently encouraged, nor persons perform collectively what is unlawful for individuals, or serve self and country to the injury of mankind; and

Whereas, Peace is self-control and the abnegation of carnal weapons, and the recognition of all the principles of love, justice, charity and purity; and

Whereas, Communities and States permanently unite by attraction and consent, never through coercive violence; and the sword is not an essential element of our social system, but, like dueling and slavery, a relic of barbarous times, and owes its prevalence to popular delusion; and

Whereas, Wise advocates of truth, believing in God, believe also in man, overcome evil with good, choose to die rather than kill; and

Whereas, War destroys life, invades liberty, subverts good morals and the spirit and teachings of Jesus Christ, retards and defeats rather than insures progress and the common welfare, and is a standing reproach to human nature.

Therefore, We, the undersigned, in order to avail ourselves of the advantages of associate effort, unite in forming a Society to promote these truths, and adopt for our guidance the following

CONSTITUTION.

ART. I. This Association shall be known as the Universal Peace Society.

ART. II. Its object shall be to remove the causes and abolish the custom of war. It will discountenance all resorts to deadly force between individuals, States or nations, never acquiescing in present wrongs; but in taking away the sword, will give potency to the tongue and pen, and encourage moral effort for the removal of those wrongs and evils, compromise with which renders peace impossible and undesirable. It will employ popular conventions, lecturers, tracts, petitions, the pulpit, the press, a Congress of nations, and abstain from all political complications with governments of force for merely partizan purposes, and use all effectual means of reason and moral appeal to convince the people that war is a sin against God, and opposed to the best interests of mankind, and its immediate abandonment is alike a religious duty, the wisest expediency, and an imperative necessity.

ART. III. All persons, irrespective of sex, race, condition or nationality, who subscribe to its principles and contribute to its funds, shall be regarded as members of this association, and entitled to a voice and vote in its meetings; and no one shall be compromised by any vote of the majority, such minority may be recorded whenever requested.

ART. IV. Its officers shall be elected annually, and consist of a President, Vice Presidents, a Recording Secretary, Corresponding Secretary, a Treasurer, an Auditor, who shall perform the customary duties of their respective offices; and of an Executive Committee of not less than five or over twelve members.

ART. V. The Executive Committee shall have power to enact their own bylaws, fill any vacancy in their body or in the offices of Secretary and Treasurer, employ agents and publishers, direct the Treasurer in the application of all moneys, and call special meetings of the society. They shall arrange for general convention of the society and make an annual report of their doings, of the expenditures and funds of the society, and adopt the most energetic measures in their power to advance its objects.

ART. VI. The annual meeting of the society shall be held at such time and place as the Executive Committee may direct, when the account of the Treasurer shall be presented, the annual report read, and appropriate addresses delivered, and such other business transacted as may be deemed expedient.

ART. VII. All associations having the same principles and purpose may become auxiliary to this society, and their members shall be entitled to equitable representation in its meetings. The public conventions of this society shall allow freedom of criticism and dissent, and respect diversities of opinion, as tending to the development and establishing of truth.

ART. VIII. This Constitution may be amended at any regular meeting of the society by a vote of two-thirds of the members present, provided the changes have been previously submitted to the society in regular session or the Executive Committee.

Every friend of peace throughout the land endorsing the principles embodied in the above Constitution, will please send in his name and contribution, (whether five cents or fifty dollars, according to means,) to the Corresponding Secretary, Lysander S. Richards, 67 Purchase street, Boston, Mass., to whom all communications designed for the society may be addressed.

For the Religio-Philosophical Journal.

"Æsthetic Culture."

DEAR JOURNAL: It gave me especial pleasure and satisfaction to read the able article on the above topic, published in your JOURNAL of May 26th, modestly signed by the initial letters, "E. R. B." I think so succinct and comprehensive a statement of the position of the æsthetic faculties, and the value of their culture is seldom placed before the public; and I venture to hope that the subject will be continued by the same author, in order that methods may be suggested for securing "a consummation devoutly to be wished." If as the author avers, æsthetic education is "the highest means to the end of all civilized polity, namely, the spiritual exaltation of the masses," plans should be perfected to place such education within the reach of all. Accepting Schiller's statement that "Taste gives the mind a tendency appropriate for virtue"—that "A pure and lively feeling for beauty evidently has the most salutary influence upon the moral life," we are thereby incited to seize upon the "Science of the Beautiful" as a priceless good.

As "E. R. B." truly says, "There is comparatively little in creation that can be turned to economic advantage;" but the resources of the spirit, through the medium of the beautiful in nature, are boundless as Infinity. We have only to learn the value of the minutest form, we have only to place ourselves *en rapport* with the soul of things, the *spirit* that reaches up in the springing grass, and tenderly rolls out the leaves of the many tinted flowers that sings through the palpitating leaves of the forest, and from the throats of bright-winged birds, that sits apart on the mountain tops, and sends a silent, holy greeting down through the stainless ether to the depths of the inly answering soul. Then each season on its march will be filled with glory. There will be no dull days, no desolate haunts, no common-place events, no barren life, for Nature will be our boon companion, and to us she will ever unfold her manifold treasures of harmony and beauty. Yours fraternally,

MRS. MARY F. DAVIS.

Orange, N. J., June 9, 1866.

For the Religio-Philosophical Journal.

"He shall Give His Angels Charge Concerning Thee."

BY R. T. WATSON.

Angels bright are ever near us,
Through the changing scenes of life,
Strewing blessings on our pathway,
As we meet its toil and strife;
Gently guiding all our footsteps,
With a kind and tender hand,
From the ways of sin and error
To the glorious "Summer Land."

Earth is lovely; field and forest,
Shadowy vale, and mountain steep,
Murmuring rill, and rolling river,
Rushing flood, and ocean deep;
Blooming flowers, and whispering breezes,
Feathered songsters of the grove,
Join in one harmonious concert,
Ever singing "God is love."

"God is love;" and we, His children,
Objects of His loving care,
See the tokens of His mercy
Scattered 'round us everywhere.
If we suffer, 'tis our folly
Causes all our grief and pain;
But our guardian angels lead us
Back to peace and truth again.

For the Religio-Philosophical Journal.

Mediumship.

BY M. J. W.

It is with feelings of the deepest interest I am moved to transmit my experiences and observations to the more careful attention of all who are engaged in the dissemination of the harmonial gospel.

For a long time have I scanned the pages of our spiritual publications for an exposition, at once rational and conclusive, of the widely diverging facts and phenomena of the modern revelation, so called Spiritualism. Not finding an elucidation of the subject reaching directly to the particular speciality under consideration, I conclude I have either overlooked such articles if published, or it is left for my pen to call the investigating mind thereto. While the world is all astir with the conflict of ideas and the conclusions of undeveloped reason, it is plain, that not until we possess a perfect understanding of mediumship in all its infinity of phases and imperfections, can we arrive at an ordinary appreciation of mediumistic possibilities. With so much of the irregular, disjointed, broken, mixed, and seemingly conflicting manifestations of the present and past times, in the face of the scientific reason of to-day, it seems to me no labor can be more valuable than that whereby we are enabled to rescue mediumship from its present distorted and imperfect growth, and by a wise and loving cultivation, exalt it to its full and harmonious proportions. How is this to be done in our present incipient stage of spiritual unfolding? Certainly not by a system of blind servitude to the authorities of the past, and is it not true that upon all difficult questions of morality and propriety we make the standard of past times the *ipse dixit* in our conclusions? Are we not as promulgators of the Spiritual Philosophy, continually, and that by virtue of this same idolatry of dying authorities, shutting out the more glorious light of the newer revelation? Are not our mediums, as the instruments of divine power, robbed of their most glorious gifts and possibilities, through sheer neglect, through gross, wilful misrepresentation, and oftentimes through deliberate cruelties—to say nothing of the unfavorable conditions which result from uncongenial business and domestic relations in almost every case within our knowledge? I am forcibly struck with one great fact, and find in my travels and growing acquaintance that it is the rule and not the exception, and that fact has become patent to every unbiased observer, *viz.:* that mediums have never yet had even a tolerable chance for demonstrating the truths of spiritual science. Let us apply our course of reasoning to any mechanical discovery; let that discovery in its development and progress be subjected to one-half the hostility which in the religious and scientific world has pursued these apostles of to-day; let all this be added to the necessity of creating means of illustration, etc., with the thousand and one needed potentialities as the work of elucidation and elaboration proceeds, and we can easily divine results. We do not, even under the most favorable and expeditious conditions, look for complete mechanical triumphs till generations have given their genius and wealth to the perfection thereof. If a simple invention rewards the expectation of any age or the life of an individual, its application and usefulness is at the best of fragmentary import, and dependent for its worth upon the multiplied processes of mechanical production. Every rational mind knows there are fixed laws in the production of simple effects, and knowing this as a positive truth, how is it that in dealing with the finest and most spiritual forces of our being, as per mediumship, the principle involved is entirely lost sight of?

The chemist in his experiments graduates heat, light and proportions, with the nicest accuracy; the artist pursues the same course with his colors; the mineralogist and botanist, with their specimens; the astronomer with his observations; and even the juggler must observe with scientific rule his sleight-of-hand performances, to insure success. In every department of illustration the principle of causation must be obeyed without deviation, or failure is the result. Then, when that takes place, every one knows its legitimate effect. How with mediumship? Though this beautiful fact hangs upon the complete harmony of the vital and spiritual forces; though the highest and purest susceptibilities are requisite and must be included in these complicated organisms; though the strings of the angel lute may snap beneath the over-tension; though the same chords which vibrate to the melody of celestial spheres are equally true to the discordant touches of conflicting airs; though the soul-mirror which reflects a Gabriel or Milton may as truly image a Dives or Murat; the common mind seemingly never brings to bear upon this important subject the deductions of reason and refined common sense! but in every failure sets all law, all rule aside, and blindly and most unjustly makes its sweeping assertions in favor of "imposture," "fanaticism," "demonism," etc. Or sometimes less merciful, it hunts the unfortunate victim of popular prejudice to an early death.

In the natural world growth proceeds by alternating states of attraction and repulsion. Concentrations of forces are succeeded by dispersions; the overcharged cloud, with inconceivable rapidity dispenses its accumulated electricity in lightning flashes, muttering thunder. As the conflict of the elements proceeds, whole batteries of artillery announce the change, and the consequence is thus reported to the understanding of every philosophical mind. Only the ignorant savage looks upon this record of the terrestrial heavens with superstitious fear and awe; the natural philosopher sees at once the chain of cause and effect, and never thinks of ascribing blame or anger to any intelligence, either superior or subordinate. When in the development of man's spiritual powers a mediumship is recognized and sought by all investigators of the Spiritual Philosophy as the door to a higher understanding, what is the almost universal rule adopted by inquirers and believers? Do they commence at once their experiments with honest conviction of the great importance of the subject in all its bearings upon man's present and eternal well being? If they were engaged in the perfection of any of the fine arts, how extremely cautious they would be, lest some mistake might impair the necessary conditions for success. The strings of a musical instrument must neither be too lax nor too much strained. The springs to parts of a watch must be set in perfect harmony with the principles of mechanics as related to time. The power of steam must be graduated to the capacity of the engine, and that again to the resisting power. So we might illustrate indefinitely the point at issue, and show that "the children of this world (in material science) are wiser than the children of light." For while there are millions who call themselves the children of light (Spiritualists,) show us one medium who has had a rational, necessary assistance from mortals in the development of these angel-gifts. Out of thousands show us ten now living who have not been subjected to private and public oppositions of the most tyrannical and malignant character. Look into the lives of these modern apostles, and see how in every possible manner they have been made subjects of fiercest antagonisms. See how their reputation has been assailed, (an old weapon of carnal minds,) their family peace invaded, the minds of children and friends poisoned against them, their little all of home and earthly means stripped from them, and in many cases, not content with this, their enemies have hunted them down with a deadly policy, sending its shafts of magnetic hate deep, deep, deep into the currents of life, till the frail susceptible one sank into an early grave. Whereas, with ordinary encouragement, with common humanity, these prophets of the New Dispensation might have blessed every family in the land; and through them the teachers of the higher life might have led us as a people out of the Egypt of political and social darkness into the Canaan of brotherly love. With the fostering care of angels exerted upon and through their chosen instruments, what overshadowing clouds of glory might have gone before us in our journey to the Better Land! But now the clouds that hang above us are charged with all the blackness and darkness of an unspiritualized state. Our people have cried peace, peace, national and political peace, when there was no peace.

The prophets who were sent to prepare the way for the prince of peace, (the harmonial man,) would they take, and with wicked hands torture and crucify; and till the law, or anarchy, or a religious monarchy permits such crucifixion, the deadly magnetisms go forth and hasten the inevitable result. When we find a man or woman seeking to kindle a flame of hatred or mistrust against another, or striking against the fair fame of a brother or sister worker, we say at once, "Thou art the individual." All true workers have something better to do than to add to human sorrow; and none but low, undeveloped minds, or the actually guilty, will turn from the path of labor to assail the character of another. Such an act may be taken, *per se*, as confession of individual corruption in ninety-nine cases out of a hundred; for it is a rule without exception, that we all judge others from our own standpoint.

We intended showing how perfectly natural that such accumulations of discordant elements in the metaphysical world should create irregularities, disorders, and consequent imperfections in the mediumistic sphere.

We intended showing how it is impossible for mediums to live entirely outside or inside the range of these disturbing influences; that they are of necessity the reflex of both mundane and supramundane minds; that the term *mediumship* is in consonance with this idea; that mediumship will continue to be exactly what it is in its expression, till a harmonious growth is secured; that mediums can no more change the law of their special susceptibilities than can others; that it is only by knowledge of and obedience to those laws, that a perfect communion with the disembodied can be secured.

Mediumship in its essentials is always the same, as certainly as are the principles of the magnetic telegraph. Who would think of obtaining a correct dispatch if the known laws of insulation or communication were interfered with? Who would expect the best performer in the world to play his own most familiar compositions correctly on an instrument in the very least impaired, to say nothing of broken keys or strings? People *do* expect mediums, more delicate and susceptible in their nature than the finest-toned harp, to give *perfect* illustrations, in the face of every difficulty. It might be considered a wonder that they so often succeed, did we not know how the faithful ones of the Better Land keep watch upon the spiritual towers. If they have succeeded so well in the face of all this apathy, scorn, bigotry and ignorance, what might we not expect from a grand co-partnership and co-operation of both mortals and disembodied intelligences? Then we should neither bury nor discard these inestimable gifts. We should look upon them as more precious "than gold or a multitude of rubies." Then, in case of irregular or disorderly influences, we should wisely correct the evil; not by venting our spleen or censure upon unfortunate mediums; but by instituting harmonious conditions in ourselves and about the sensitive medium; thus opening new doors by every fresh development, whereby a purer inspiration should reward our fidelity. It is no small thing for any one of us to deliberately malign or neglect "one of these little ones." It is no small thing for us in coldness of heart to pass by on the other side. Indeed it is no small thing, but a great thing to answer for some day, when we propose to cast stones at a fallen, weak brother or sister. It is no evidence of our superior morality when we point the finger of scorn at one, who, from organic susceptibilities, is made to walk the dark and tangled way of life; and none of us know how soon we, too, may grope in the temporary darkness till the hand of Omnipotent power leads us out again to the light of a new day.

We have no right to expect pure gold without its accompanying ore, however much it may gratify our selfishness, and love of inglorious ease. God has given us ability to separate the gold from the ore, the chaff from the wheat, the lesser from the greater good. It is a part of our life labor to it; and our own health, our own true development demand it. What if there are failures in mediumship? So there are failures in all first lessons, in all experimental philosophy. Much unripe fruit falls to the ground; the labor of years is swept away in an hour. No state is fixed, but temporary. Spiritual truths, whether written upon the sand or in the adamant, whether in broken or finished passages, are the same, always. Their value is unchangeable. Out of the mouths of babes they perfect themselves, and at last their peculiar language becomes understood.

ARTS AND SCIENCES.

For the Religio-Philosophical Journal.

The Physical Constitution of the Sun.

BY HUDSON TUTTLE.

(Concluded.)

The zodiacal light was first noticed in 1661, but its discovery is referred to Cassini. The ancients did not observe it, or at least have left no record of their observations; they probably confounded it with twilight which it exactly resembles. In our climate, (lat. 40°) about the 1st of October, it rises before the dawn of day, north of the ecliptic, and appears like a cone of light fading into the sky, exactly like twilight. No trace of it is then seen in the West after sunset; but in December it becomes faintly visible in that quarter, and during this month it is seen on both sides of the sun, before the morning and evening twilight, extending 70° eastward and 50° westward of the sun at the same time. As it enlarges in the western sky, it diminishes in the eastern, until after this month it is not visible in the east until the ensuing October.

It moves with the heavenly bodies, but seemingly with unequal velocity, sometimes remaining stationary, sometimes retrograde, and at others faster than the sun. During February and March, it is most conspicuous, reaching to or beyond the Pleiades, and nearly disappears during the month of May, scarcely being recognizable in latitude 40° during the summer. It appears to be subject to great variations, being very bright for a period of a few years, and then almost disappearing for an indeterminate time. It was conjectured to be the atmosphere of the sun, but this has been disproved, as it has been demonstrated that the solar atmosphere cannot extend so far from the central orb.

This is all that is positively known of the zodiacal light, but it has been conjectured with great probability that it is a ring of nebulous matter revolving in the plane of the sun's equator, and intimately connected with the production of shooting stars or meteors.

The fall of meteoric stones early excited the curiosity of mankind. They belong to the unknown regions of space, and at once chain the imagination by their singularity, and its sense of danger. By them we learn the composition of worlds foreign to our own, and are reminded of the similarity of materials of all globes. They are of much more frequent occurrence than is supposed. They are often of great magnitude; the volume of several exceeded that of Ceres or over 71 miles in diameter, one of which crossed within 25 miles of the earth moved 20 miles per second, and was estimated to weigh 600,000 tons—a fragment of this meteor fell to the earth.

Shooting stars and meteors differ in several respects from aerolites or falling stones. They burst from a clear sky, rush across the heavens, and go out without noise or leaving a residuum, except a vapory smoke. Whether anything has ever fallen from shooting stars to the earth, is a question open to discussion. In France two instances have occurred when villages are said to have been set on fire by falling meteors, and the fall of stones at Angiers was ascribed to a beautiful falling star.

Meteoric stones fall most rarely out of a clear sky. There is a sudden condensation of a black cloud from which they fall with a thundering, crackling sound, with or without light. They are intimately connected with fire balls, from which they often fall.

The seeming periodicity of shooting stars give a clue to the solution of their mysterious origin. In the morning of November 12, 1799, the shower of meteors which illumined the whole American Continent north of Brazil could be compared only to falling flakes of snow. They were from extreme minuteness to the apparent size of Venus, and even the full moon. They all started from one point in the heavens and fell towards the earth in straight lines. This point remained stationary, showing it to be independent of the earth's rotation. If it be presumed that they came from a nebulous body, that body must revolve either around the earth or the sun. If it had revolved around the earth, the course of these meteors would have been tangential, whereas they were straight; it must then revolve around the sun. The lighter parts of this body being attracted away by the earth, took fire on reaching our atmosphere, and were consumed long before they reached the surface.

The same phenomenon occurred on the 13th of November, in 1832-3-4-5-6, tending all of them from a fixed point in the same region of the heavens. April appears to be a secondary period—shooting star showers occurring then, but not as brilliant. From these facts it is conjectured that the zodiacal light is a zone of nebulous matter surrounding the sun, with its greatest distance from that orb about the distance of the earth. Twice (November and April,) at each revolution, the earth approaches very near the zone, or perhaps passes through it; at each of these periods it meets meteors, but this zone is not homogeneous. The nebulous matter or bodies are unequally distributed, and thus are barren portions; thus when the earth passes a condensed portion, it meets such a fall of meteors as occurred in the years before mentioned; but it may pass a barren region for years and not meet with any shower of shooting stars. It must be admitted this is conjecture, but it is more scientific than the preposterous supposition that they come from the moon or planets.

Few are the numbers we recognize, compared with the countless swarms which revolve in space; only when one is disturbed and falls into our atmosphere do we recognize its existence; they may revolve forever outside of our atmosphere unknown and unseen.

It has been conjectured that there may exist in the boundless realms of space, bodies which, emitting no light, are unseen by us. The zone of the zodiacal light, the presumed source of meteors has probably a great number of these bodies. The numerous recorded instances of falling meteoric stones, (and these embrace but a very small part of the number which actually fall, as at least two-thirds fall into the ocean) testify to the existence of bodies revolving around the earth unseen and unknown, until they are retarded and precipitated to the earth. Traversing these aerial realms, they are unaccompanied by light or heat, but when they rush through the atmosphere by the extraordinary condensation produced by their velocity, they excite light and heat sufficiently intense to fuse their surface. They are formed of metallic iron nickel (a composition not found on the earth,) with scarcely any variation in all the specimens observed.

The periodic variation in the light of some stars has been referred to the intervention of dark orbs rotating around them, and eclipsing at periodical intervals, their light.

Having seen that there is a source of supply, let us inquire what would be the effect of one of these meteors which swarm in the zone of zodiacal light, falling into the sun. The *entire pull* of the sun would give a meteor revolving just outside its surface, a velocity of 276 miles in a second, and if drawn from an infinite distance, 390 miles in a second. The concussion produced by the former would produce heat equivalent to the combustion of 4,000 times the meteor's weight of coal, of the latter 9,000 times.

It thus becomes evident that only an occasional meteor falling into the sun would yield a supply of heat fully adequate to maintain the temperature of the sun permanently.

Let it not be understood that any of these theories are conclusive. We stand at a vast distance, and watch the atmospheric turmoil on the sun's surface. The best telescope reveals little more than a round orb, variegated with dark patches. We can only reason from the elements with which we are acquainted, and perhaps those of the sun are radically different, and thus our most artful reasoning becomes vitiated.

Still must we look with wonder on the glorious king of day, from whom life itself is derived. We must feel for it a degree of reverence and awe, and sympathise with those eastern nations who worshiped it as a god.

It brings the rain and the snow, the shower and the storm; it creates the rivers, it drives the mill; it grows the wool and the cotton; it spins, it weaves, it creates the tree, and wields the destroying axe; it distils the ore in secret laboratories beneath the earth; it blows the forge; it rolls and hammers the iron plate; it cements the rivets; it creates the steam; it drives the steamship and the locomotive; it wafts the sails of commerce; it yields the golden harvest; gives life to the harvester; it decks the lily, and blushes in the rose; it tosses the billows of ocean; it breathes spirit into man; it thinks in his brain; it becomes by correlation the *vis viva* of his immortality. Such are a few of the wonders created by the light, warmth and magnetism of the sun converted into force through the agency of living beings, or the mobile elements.

Observations at the Dearborn Observatory.

Perhaps many of our readers do not know that we have one of the finest Astronomical Observatories in the country near Chicago. A new telescope of great power has lately been put in position, and the observation made will undoubtedly add much to this interesting branch of science.

The following taken from the Chicago *Times* shows what is being done to advance science:

DEARBORN OBSERVATORY,
Chicago, June 6.

Besides the necessary observations for instrumental adjustments and so forth, which have consumed a good deal of time, the telescope has been employed in a search for nebulæ. We have yet no catalogue of them, and it seemed proper to search at random, with the additional object of finding what proportion of those thus picked up would prove new. The result was very gratifying. Six moonless and cloudless nights in May, enabled me to find 23 nebulæ, and by writing to a friend, to whom Sir John Herschel's last catalogue was accessible, it appeared that but 11 of them were found there. The remaining 12 are, if no mistakes have been made, new; although the necessary revision will perhaps diminish this number a little, it is still plain enough that our refractor is capable of adding materially to our knowledge of this obscure branch of astronomy. The continuation of these observations for a series of years cannot fail to be interesting. Those which in my list are certainly identical with Herschel's generally appear brighter than his descriptions, which again is a favorable testimony of the excellence of our instrument. T. H. SAFFORD.

Nitro-Glycerine.

This much lauded explosive agent is likely to prove an unmanageable substance. So intensely explosive is its character that it cannot be transported with safety. It freezes at 40 degrees Fahr., and then mere friction causes it to explode. An overseer in a Silesian mine attempted to break a frozen mass weighing eight pounds, when it exploded, blowing him high into the air.

Silk from Fishes.

M. Joly of La Rochelle has published his discovery of a substitute for silk, found in the investing filaments of the eggs of certain marine fishes.

Professor Newman says, contrary to the generally received opinion, birds prefer to fly against the wind. The quails of Europe almost invariably start on their passage of the Mediterranean with a heavy wind, and if it chops round and blows fresh from the southwest, they are drowned by thousands, and their dead bodies are washed ashore for weeks afterwards. When the wind is abaft, it gets under the bird's feathers in the most aggravating manner, and upsets his equilibrium and equanimity at the same time.

M. Torreggiani recently informed the Academy of Sciences that after repeated experiments he had proved that a pile, in which the positive pole was represented by metallic lead, and the negative by carbon, and which contained a saline solution, (an alkaline acetate,) gave a large quantity of pure carbonate of lead besides electricity, which might be profitably employed. M. Torreggiani considers that is an easy and innoxious way of making white lead.

A striking instance of the conversion of motion into heat has been furnished by a turbine water-wheel, worked at Lowell, Mass. It is rested on a block of case-hardened iron, the pin of the shaft being of steel, and two and a half inches thick. The turbine suddenly began to run unsteady, and an examination showed that both pin and block were partially fused. And this had occurred though placed in a current of 4,500 cubic feet of water per minute.

The volcanic eruptions in the crater-harbor of the island of Santorin are increasing in violence. The new crater, which has shot up from a depth of one hundred fathoms sends forth constantly augmenting showers of red hot stones and cinders; great sheets of fire are occasionally seen quivering in the depths of the sea, and the roaring noise coupled with the slight shocks of earthquake, has so terrified the inhabitants that the whole of them—14,000 in number—are preparing to leave the island.

Professor Knop, of Leipsic, while searching for crystallized specimens of crysolite, has found a new mineral, to which, from its appearance, he has given the name pachnolite, from a Greek word meaning "frost."

Letter from Ionia, Mich.

HOW TO WORK.

DEAR EDITORS:—The are many communities that contain only one, two or three reformatory persons—not enough to organize yet. Surrounded by darkness beyond description, there is yet human material enough of the right kind to begin the work of reform. Persons will often read, when they will not converse or go to hear lectures, upon progressive topics. How much do we miss from our yearly finances, that the item usually known as "priest-tax." It is certainly a tax which we, as pioneer Spiritualist have *long* escaped. Taking this grateful view, ought we not to be ready to give a sum in money for the good of our own locality, say ten, or twenty, or fifty dollars each, according to our means. (Now this may seem burdensome at first, but is it really so, in view of our immunity in the past?) Use it in this way; select from our community those persons most intelligent and honest, and order copies of the JOURNAL sent them for six months or one year. Keep lists of their names, and after expiration of the time inquire of the editors who of said persons have renewed their subscriptions, and make out a new list, for which send funds as before. Rest assured these are virtual death-dealing bombshells in the camp of error. No one is so isolated from those of his own belief, but there is a fine field for action. The only question is, which do I love best, my *purse* or my *fellow-men?* This will prepare the way for lectures, the lectures for organization, and organization for a Sunday Lyceum. Having attained this, we are truly a power!

Again, no one in village or town is doing business, but has more or less printing done. All men of business know that the most paying investment they can make, is judicious advertising. The profits of this work usually go to those who prostitute the press they control, to putting shackles on the souls of men. Why not give those profits to our Publishing Association in Chicago, where they will be used to dispel the darkness of ignorance. The expenses of transportation will be generally canceled by the cheaper rates of work; and if not, the trifling additional expense is only a little investment again for humanity.

I will conclude by saying that the time has now arrived for active, wide-awake effort; *the way is clear.* If this work is not done by each and every one who loves truth, persons will regret it five or ten years hence, in a way and to a degree that no sin of ommission has ever before occasioned. Events, big with interest to the progressive minds, gather thickly in the near furture, and it is the wise man, who, in preparation, gathers strength for the approaching conflict.

H. W. BOOZER.

Ionia, Mich., 1866.

Letter from Southern Ohio.

DEAR JOURNAL:—Supposing that a few items, concerning the Spiritual movements in this region, may not prove uninteresting to the numerous friends of your valuable JOURNAL, I submit the following, showing what good may be accomplished by even a few, earnest believers and workers; for few indeed, are those in this town, who have dared to lift their heads above the wall of a popular and yet corrupting theology, and take a peep into the temple of Spiritualism. Fearing that the interest in our glorious Philosophy would become stagnant in this section, we induced that able lecturer, and inspired exponent of truth, Mrs. S. M. Thompson, of Cleveland, Ohio, to come and deliver a few lectures. She cheerfully complied with our request, and although we had little hope that our devil-worshiping neighbors would listen to anything pertaining to Spiritualism, yet our hall was well filled with an appreciative audience, and though the people ascribed the phenomena of such magnificent inspirational speaking to his Satanic majesty, nevertheless they showed their good sense by requesting a repitition of the same. I can truly say that our feeble efforts proved quite a success, for many who previously did not dare to question the infallibility of old orthodoxy, have awakened to a sense of knowledge that their so long cherished dogmas, are not as potent to save as they imagined. Such has been the effect of the lectures delivered in our midst, by that truly energetic and earnest laborer, Mrs. Thompson. We hold regular circles here, and expect to organize in a short time; of which event I shall inform you in due time.

In conclusion allow me to say that your JOURNAL comes to us weekly, a welcome guest, freighted with beautiful and elevating thoughts, from both spheres. Oh, may you never grow faint or weary of ministering to the spiritual wants of humanity; and as truth ever comes uppermost, and as you have the angel hosts to assist you, you cannot fail. Press on then to spread our glorious philosophy and immortal truths, till every vestige of superstition and religious bigotry shall have past away, and man shall be more truly free.

Yours, for truth and progress,

S. HERMAN.

Marietta, Ohio, June 1, 1866.

Letter from Monmouth, Ill.

The cause of Spiritual Progression is steadily growing, in interest, in this vicinity, owing somewhat to the late discussion held with a lady Adventist, and opposition from the churches.

The "Temperance Association" engaged me to lecture for them, which meeting was publicly announced to be held in the Campbellite church.

A short time prior to the hour appointed for said meeting, a notice was sent to the committee, that I could not be allowed (as a Spiritualist) to enter their church in the capacity of a public speaker, not even on temperance, hoping thus to thwart Spiritualism, or the influence of female workers, with the weapons of prejudice, which, however, met with a signal failure.

Some of the citizens, learning the facts, were not to be so easily conquered by the strategic movements of bigotry, and hence changed their base of action, by immediately securing Harden's large hall, and stationing volunteers at the church and on the route to inform the people of the new movement necessary to carry on the meeting.

Six hundred or more persons were assembled. During the preliminary exercises, the report of the Committee on Speakers was called for, when Col. Payne announced "that objections had been presented against the speaker, simply because of her views upon Spiritualism, and as the church was closed against them, they were compelled to secure the hall in order to have Mrs. Wilhelm address the meeting."

Quite an interest was manifested on the part of the audience, because of the expressed opposition, which had a tendency to call forth the following remarks, after being introduced to the audience:

MR. PRESIDENT: I am not aware that we have met to present the claims of any *ism*, or the merits of a question that is yours or mine, but one that belongs to a common humanity, without regard to color, sex, creed or condition; a question for which there is not a church too holy, (the estimation of bigotry excepted) or a day too sacred, to plead.

The evils of intemperance are too intimately associated with the physical, mental, and moral interests of the American people for any one to be disinterested.

This incident has resulted in stimulating new energy, in behalf of liberal thought, by the friends of progress who have organized, with an excellent choir, spacious hall, and my services for several months.

Will efficient speakers, en route for the West, remember this locality, and administer to the intelligent wants of an appreciative class of minds, to whom I feel strongly attached, but must soon leave for other engagements?

Monmouth, Warren Co., is situated 180 miles west of Chicago, on the Chicago & Burlington Railroad. Speakers who can arrange for the fall or winter months here, can address H. H. Roberts, or E. Nye, box 50. Yours for truth,

June 12, 1866. ALCINDA WILHELM, M. D.

Religio-Philosophical Journal

CHICAGO: JUNE 30, 1866.

OFFICE, 84, 86 & 88 DEARBORN ST., 3d FLOOR.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

PUBLISHERS AND PROPRIETORS.

GEO. H. JONES, Secretary. S. S. JONES, President.

☞ *For terms of subscription see Prospectus on eighth page*

"The Pen is mightier than the Sword."

To Postmasters.

All Postmasters in the United States and British Provinces are requested to act as Agents for this paper—to receive and remit subscriptions, for which they will be entitled to retain FORTY CENTS of each $3.00 subscription, and TWENTY CENTS of each $1.50 (half-year's) subscription.

To Our Patrons.

Persons sending post office orders, drafts, etc., are requested to make them payable to George H. Jones, Sec'y.

In changing the direction, the *old* as well as the *new* address should be given.

In renewing subscriptions the date of expiration should be given.

On subscribing for the JOURNAL, state the number of the paper at which you wish to commence.

New Premium for New Subscribers.

Any one sending us fifteen dollars for new subscriptions to the JOURNAL, shall receive, by return mail, either "The Origin and Antiquity of Physical Man," by Hudson Tuttle, "Moses and the Israelites," by Merritt Munson, "Jesus of Nazareth," by Alexander Smyth, or one dollar and seventy-five cents' (including postage) worth of any book in our advertised list; or every old subscriber who will send us the name of a new subscriber, full paid, $3.00, for one year, shall receive K. Graves' BIOGRAPHY OF SATAN, or Emma Hardinge's volume of Lectures on "Theology and Nature," with a fine steel engraving of the author, free, by return mail. Here is an inducement for all subscribers to do a good thing for themselves as well as for us and the cause of Spiritualism.

Another Inducement.

We offer still another inducement for subscribers for the RELIGIO-PHILOSOPHICAL JOURNAL and LITTLE BOUQUET.

Any person sending us one year's subscription for the RELIGIO-PHILOSOPHICAL JOURNAL and three yearly subscriptions for the LITTLE BOUQUET (new subscribers) shall receive a beautifully bound copy of the CHILDREN'S PROGRESSIVE LYCEUM MANUAL, by A. J. Davis.

The MANUAL is indispensable to Lyceum exercises, and is a very beautiful and instructive work. It should be in the possession of every family of Spiritualists, and here is a fine opportunity to get it, by simply canvassing yourselves and encouraging the little girls and boys to canvass for subscribers for the JOURNAL and BOUQUET.

Renewals of Subscription.

If our subscribers would be careful and renew their subscriptions three weeks before they expire, they would ensure complete volumes, and full series of continued articles. It requires a considerable outlay to adjust our mailing machine when a subscription fully expires before being renewed.

Let each one enclose the money for renewal in a letter addressed to George H. Jones, Secretary, Drawer 6325, Chicago, Ill., about three weeks before his subscription expires, and everything will work systematically without cause of complaint or unnecessary delay.

N. B.—We do *not* pay agents a commission on renewals.

Modern Spiritualism as a Means of Progress—No. 2.

Facts are means of progress spiritually, but they are to the spirit somewhat as food is to the body; they are taken, appropriated, and finally cease to act as a special stimulant. Or, they are like the staircase over which we pass by means of succeeding steps, leaving those used behind, to mount others higher up: not invalidating, however, those over which we pass. Others may pass up by the same steps, or we may return and inspect the means we used, which are still objects of interest to us—which assure, but do not inspire us.

Isolated facts are not progressive in themselves; they are demonstrative, and more or less suggestive. Phenomena and facts are correllative; we observe the former and demonstrate the latter. As we sought to show in No. 1 of this series of articles, modern Spiritualism found us, as a people, tending towards materialism. Our data in searching for facts was phenomena, and only by facts would we be lifted up—changed from our settled conclusions or course of thought. We were utterly without evidence of an existence hereafter. The "Spiritual Phenomena" came unsought (at least at their point of advent) and by them atheists, like Robert Owen, Prof. Robt. Hare, and others, with various degrees of doubt, were convinced of spirit existence independent of matter in its known province. We have seen stern natures overcome by emotion, a whole course of thought changed, and mourning turned to joy by the realization of this fact.

Now observe further that this same fact of spirit existence, and a belief in spirit communion, have been promulgated for centuries. Spiritualism, as a fact, is not new, even if by some newly discovered; but in modern times it is differently related and associated. Formerly it was asserted and received as supernatural, unnatural, beyond the province of reason and the power of human understanding. Consequently it suggested no leading thought. If it induced meditation, it was only to mystify. It might have given consolation, but it never invigorated. Now this same fact comes to us as a figure in the problem of universal life, not isolated, but associated; not supernatural, but natural, and suggesting a field of existence and thought not before presumed to be accessible to the investigator. The idea of the *naturalness* of spirit existence and communion *is new*, and constitutes the pivot upon which Spiritual Philosophy turns in its analysis of spirit life; it is the basis of the progressive method of thought, as opposed to modern theology in its discussions of spiritual destiny, and it is by association with this *idea* that the facts of spirit existence and communion obtain their present power to reform thought.

With this in view, we suggest that modern Spiritualism, *as a fact*, is dependent upon fundamental ideas for progress; and, too, that ideas are dependent upon facts as expositors. And further, that Spiritualism, *as a movement*, is, and will continue to be, progressive in proportion as facts and ideas—the former the means of conviction, the latter the source of inspiration—are united co-operatively by a wise practical philosophy.

Perhaps no movement has ever existed in society that embraced a field of thought so large, and consequently contained within itself so many interests and extremes as Spiritualism. It reaches from the outer verge to the soul of things. There is not a known science that it does not summon to its support, and with which it will not in time make itself familiar; and there is not an intricate inner problem that it does not offer therefor a better solution than any other system of thought extant. There is no class of society that it does not reach, no phase of eccentricity that it does not exhibit, from the most obstinate skepticism to over credulous superstition.

We are aware that we are saying a great deal; on the one hand more than opponents will admit, and on the other more than some friends will accept; but we have considered well our thought and can maintain it.

This great body of people necessarily includes different schools, and it is not a wonder that they do not act as one, or that at times there is an appearance of incompatibility and disintegration.

There are those whose power of observation is great, with small analysis, and the reverse; there are those who are inductive in method and those who are deductive; there are those who *think*, and those who do not. Consequently there are the phenomenalists who wonder that the world is not converted at sight, or sound, and the analyst who studies a year on a single phenomenon. There are those who begin with facts, and those who begin with ideas; there are those who are careful, and those who are reckless.

Now it is evident that no one person or school of persons can know everything. The history of Philosophy shows very clearly that different methods of thought have alternated in predominance in order to balance civilization; one subsides as another increases, and thus by different movements the minds of the people have been informed and progress secured.

Spiritualism as a single movement is *eclectic*. It pulsates through the mighty thought-space from *facts* to *ideas*, and gives ample scope for investigation, meditation and inspiration. As a means of progress, then, it is complete within itself.

The next thought is, can we use it completely? Shall we continue one movement, or become several, all having no more than the one possesses? There is a tendency in persons and in schools to restrict others to their own thought; to precipitate, and crystalize, to crowd a pet method to the exclusion of others, which act, of course, is neither large minded nor healthy in results, for facts, without ideas, are *rubbish;* ideas without facts are comparatively useless; the two without philosophy are unread and unreadable lessons, and philosophy embraces facts and ideas, depending upon them as beauty does on life. These constitute the *Holy Trinity* of Spiritual Philosophy, and based upon them, and moulded by them may be reared the grandest temple of mental progress ever conceived.

That the modern spiritual movement will continue progressively we have no doubt; but we all need to have a care. First, we need to move cautiously, thoughtfully, slowly; our danger is in haste. Second, we *must* be broad-thoughted and liberal. That we shall change much as a movement is inevitable, and indeed necessary. Our life depends upon changes, and our harmony and happiness upon the wisdom with which they are executed.

The Tower of Life.

We read in an ancient book of Eastern origin, a strange story of a people who attempted to build a tower that should reach from earth to heaven, and the historian says it was a failure; and has represented the affair as not only a great folly on the part of the people, but a cause of anger to the tutelary divinity, who caused "a confusion of tongues" to punish them. Some modern writers have gone so far as to suppose that they could trace the origin of the different languages to this fit of anger of said deity. The story is evidently an Eastern allegory, and like most of these has a foundation of truth, though it is but little understood in this age. We believe every human being that has ever lived has had a more or less intense desire to build a tower which should reach from earth, on which he could raise himself to the heaven, above his present condition. That the masses of mankind have failed to do this, and have become confused in their tongues and ideas is no proof that such has not been their aim and desire, or that it was not proper and legitimate. If this be so the question naturally arises, why have there been so many failures?

The false interpretation of this old fable by the theological teachers, has discouraged thousands from making proper attempts. It may be asked of what is this tower or temple built? We answer, facts and truths are the materials of which it is constructed, but these must be properly received and prepared so as to enter into the structure of the temple.

As we look over the world of humanity, we see thousands of persons who gather a vast quantity of these materials, but we find very few temples constructed that "reach from earth to heaven." Some individuals have built tall and stately piles which ambition prompts them to think will remain as enduring monuments through all coming times.

Most persons have only succeeded in gathering masses, rude and unattractive, piles which cumber the earth, which the builders find it difficult to ascend, and from the tops of which they pass on into spirit life, making a leap in the dark, too often to find that they have failed to learn the proper lessons and duties of this life. But it is never a pleasant task to point out errors and find fault with our fellow-men, and therefore we will turn to the other side of the picture.

Having asserted that to build a temple which will reach from earth to heaven, which will be a place of protection for its builder at all times, is a proper and legitimate labor for every human soul. Let us inquire how this may best be done. We have said facts and truths are the materials of which this temple is to be constructed. Science furnishes the means by which these are to be gathered. Art and Philosophy teaches how to classify and arrange; reason is the light by which we secure the materials in their proper places. Education consists in all these processes, and it is only as we realize the fact that we are building a temple which shall reach from earth to heaven, in which we may live, and through which we may ascend to the highest heaven, that we can truly appreciate its importance.

Heaven is, however, a state of harmony wherever a human being exists, and is not a locality independent of the human soul.

First, then, we must select the truths adapted to our needs, and preparing these as best we can, relate them to each other; and if we use our reason to guide us in this matter, we shall succeed; but if we take authority and blind faith we shall fail; we may take advice but not authority; we must not attempt to build our temple any faster than we have gathered and prepared the materials for it. Having thus carefully laid the foundation and made it secure, we can readily go up with our structure, and realize as we go, that it is a temple of protection; we can look out from its windows and see all things that are needful to our happiness on the earth, while from its loftiest point, we gaze upon the beautiful heavens above us, and as each new truth is added to the structure, we find ourselves rising higher and still higher, and realize fully the glory of our work. We shall say to every human being—"go to let us build a temple that shall reach from earth to heaven," and by our example which is even more potent than precepts, we shall induce others to "go and do likewise."

Eleventh National Woman's Rights Convention.

By the kindness of Mr. G. B. Stebbins, we have just received a full report of this Convention held in New York, in May last. A careful reading of the proceedings convinces us that it was one of the most important meeting of the kind ever held in this country.

The following resolutions read by Susan B. Anthony were the subject of discussion during the meeting:

1. *Resolved*, That Liberty and Equality are the inherent rights of man in civilization, and no constitution or code should be accepted as law that does not secure them to every citizen.

2. *Resolved*, That a just government and a true church are alike opposed to class and caste, whether the privileged order be Feudal "Baron," British "Lord," or American "White Male Citizen."

3. *Resolved*, That on the threshold of a higher civilization, in which ideas are to control nations, the time has come for the united action of man and woman—the only union that can ensure the purity, perpetuity and power of the State.

4. *Resolved*, That Woman demands the ballot—First, because it is the crowning right of citizenship; it is dignity, protection and power; it is civil and political life. Secondly, because the nation needs woman's best thought and action in the State and Church, as well as the home. And, Thirdly, because woman needs a broader, deeper education, such as a knowledge of science, philosophy, jurisprudence and active co-operation in the Government alone can give.

5. *Resolved*, That disfranchisement *in a republic* is as great an anomaly, if not cruelty, as slavery itself. It is, therefore, the solemn duty of Congress, in "*guaranteeing a republican form of government to every State of this Union*," to see that there be no abridgment of suffrage among persons responsible to law, on account of color or sex.

6. *Resolved*, That the Joint Resolutions and report of the "Committee of Fifteen," now before Congress, to introduce the word "male" into the Federal Constitution, are a desecration of the last will and testament of the Fathers, a violation of the spirit of republicanism, and cruel injustice to the women of the nation.

7. *Resolved*, That while we return our thanks to those members of Congress who recognizing the sacred right of petition, gave our prayer for the ballot a respectful consideration, we also remind those who, with scornful silence laid them on the table, or with flippant sentimentality pretended to exalt us to the clouds, above man, the ballot and the work of life, that we consider no position more dignified and womanly than on an even platform with men worthy to lay the corner stone of a republic in equality and justice.

8. *Resolved*, That we recommend to the women of the several States to petition their Legislatures to take the necessary steps to so amend their Constitutions as to secure the right of suffrage to every citizen, without distinction of race, color or sex; and especially in those States that are soon to hold their Constitutional Conventions.

Speeches were made by Elizabeth Cady Stanton, Henry Ward Beecher, Theodore Tilton, Wendell, Phillips, Mrs. Frances D. Gage, Susan B. Anthony, Mrs. F. E. W. Harper, Lucretia Mott, and others. Before adjourning, the meeting resolved itself into an association, to be known as the "*American Equal Rights Association*," adopted a constitution, elected officers, appointed standing committees, etc.

When the men and women whose names appear as movers in this association *purpose* to do, they mean it, and we shall hope for real progress in this direction. The report of this convention with speeches and proceedings in full is for sale by Fowler & Wells, 389 Broadway, New York, or by the American News Co.

All communications relative to the "American Equal Rights Association," should be addressed to Susan B. Anthony, Rochester, New York.

Illinois State Convention and Grove Meeting.

In accordance with the invitation extended to the several Societies of Spiritualists in the State by the Spiritual Society of Rockford, the Illinois State Convention will assemble at the above named city on Friday, June 29. Prior to the suggestion for a State Convention made in this paper, June 9, the Spiritualists of Rockford had called a Grove Meeting to be held at the same time and place. The two meetings are to be consolidated. The friends from the country "round about" will come together as at first designed, and the delegates from different parts of the State will "fall in" in order, and all will hear the truth, and do the work that may seem best. We have no doubt that this is a wise arrangement and will conduce to the happiness and profit of all concerned.

Warren Chase, J. M. Peebles, N. Frank White, H. F. M. Brown, F. L. Wadsworth, and others who are well known to the public, are to be present. Let us rally and have a good useful meeting. The friends of Rockford are ready for us.

Sociable by the Literary Circle.

The Literary Circle, composed of members of the Children's Progressive Lyceum of Chicago, will hold a Sociable at Martine's Dancing Academy, corner of Clark and Monroe streets, on Thursday evening, June 28, for the benefit of the aforesaid Lyceum. It is intended to make this the most pleasant entertainment of the season.

Strawberries, ice cream, and other light refreshments will be served. Good music will be in attendence, and all who wish can join in the pleasant dance, which will be the leading entertainment of the evening.

Let the members and friends of the Lyceum rally for a pleasant and profitable time. A little work on the part of each one will add much to the occasion. All who would like to join in the evening's entertainment are respectfully invited to attend. Price of admission, including dancing, $1 for gentleman and lady or ladies.

The American Costume.

Dr. Mary E. Walker who, during the late war, rendered such efficient service to our Government and the brave men who fought to sustain it, has lately been twice arrested in New York for wearing the "American costume" on the street, and directed to *give bail to "keep the peace for one year,"* which she very properly refuses to do, saying that she shall "continue to dress as she has heretofore."

There is something more than taste with regard to dress, or the interests of the American costume, involved in this transaction. All who wear this costume, do so after due consideration and *conviction* of its merits for their use, and the promotion of their personal welfare.

It then involves the question of *human rights.* If Dr. Mary E. Walker cannot walk the streets of New York in a costume that her own judgment, duly exercised, selects *for herself*—a costume which every physician will say is promotive of health, as compared with the fashionable dress—a costume that is not immodest in any sense, and in that respect very unlike the usual street dress—then are human rights invaded. Every person's *convictions* must be respected, and peaceable acts—acts which in no way invade the rights of others—acts which are the result of conviction, must be defended.

Are we told that the peace was disturbed? Who disturbed it? Did Dr. Walker? A crowd of ruffianly boys and men, cheered on by the common consent of *respectable* men and women, followed her as she pursued her way quietly through the street, and *she* was arrested and *required to give bail to keep the peace!* It is a clear case. In Æsop's fable of the Wolf and the Lamb, it is equally clear that the *Lamb* was the aggressor.

What is, or should be, strange in a case like this, every paper, from the New York *Tribune* to the Chicago *Times, professing* to advocate and guard individual rights, receives this affair as a good joke. "A woman arrested!" That's nothing, that is—*the arrest* did not interfere with their especial interests. Three years ago we saw a mob of these same ruffians, or their like, attack the *Tribune* office, and the city, State and National forces were called on to protect it. Then, the *Tribune* was molested, and of course *principle* was at stake. The *Times* may have some memory of being interfered with in the promulgation of its *convictions.*

Now we submit for the consideration of all concerned, that in the arrest of Dr. Mary E. Walker, the principles of human freedom and individual right, are *just as much* involved and violated as in the cases above referred to. The *same injustice* that arrests Dr. Walker would suspend the *Tribune* or *Times* any day that it chose to speak an honest conviction, or do an honest act not in keeping with the public taste. Gentlemen, if you wish to be protected in your individual rights, you must *respect* the rights of others. Dr. Walker devoted her energies, and risked her life, in behalf of freedom, which the laws and press of the country *pretend* to protect. In contrast, we find the administrators of law arresting her when she is *entirely innocent* and has an *unquestionable right.* We PROTEST. If Dr. Walker cannot be protected, no man or woman is safe from personal violation.

Christian Amusements.

Quite a ridiculous farce has of late been enacted at a general gathering of the members of the Young Men's Christian Association. At this late day they have discovered that human nature, even in its divinest form, invites amusement; or, what is more probable, they have learned that young men possessed of common sense will not go moping through the world, affecting to be what they are not, so they have had the question of amusement under consideration, and resolved that young Christians do need some sort of amusement, and that that selected should be "subordinate to our high spiritual work," and a "means to the attainment of the great aim of the salvation of the land, and its preparation for practical usefulness for Christ;" and also, it should be "harmless and wholly free from worldly association."

This is the most pitiable exhibition of perverted human nature we have witnessed in years, and we venture to say, that for silliness, weakness and mock piety will not be equaled soon.

"Amusement free from worldly association!" Poor creatures! We suggest that all Christian laughing—which is worldly in association—be done to the tune of Old Hundred, or Hark from the Toombs. That Christian free gymnastics be performed in an attitude of prayer, and that hereafter, "Greenville," "China," "Edinburg," etc., played on a double bass viol, be accounted Christian dancing music. It might be *hideous*, but then it wouldn't be worldly "you know."

War in Europe.

War seems inevitable in Europe. Austria, Prussia and Italy are rapidly preparing for a bloody struggle. When the conflict is once commenced no one can tell its results. France will undoubtedly be drawn, or quite as likely, move voluntarily into the affray, which would induce such a complication of interests and consolidation of power as to convert all of Europe into a tinder box.

We can perceive no principle involved in the struggle as yet. It commences a war for conquest, a quarrel among robbers. It would not be surprising, however, if the tree of liberty, watered by blood and tears, should put forth leaves and buds, and blossom over some tyrant's grave when the smoke of battle clears away. This is not an age of safety for despots. The pulsations of life are towards democracy, and even Napoleon cannot resist them if they move his way.

New Boston, Illinois.

The Spiritualists of New Boston, Illinois, have organized under the name of "New Boston Religio-Philosophical Society." They have rented a hall and made all necessary preparations for regular meetings. Mr. R. S. Cramer, writing, says, "Our community is largely rationalistic, and although not many profess to believe the Spiritual phenomena, the philosophy of Spiritualism is pretty generally acknowledged."

Lansing, Mich.

The Spiritualists of Lansing and vicinity are requested to meet at Capitol Hall, on Wednesday, July 18, at 2 o'clock p.m., for the purpose of effect a permanent local organization, and to take measures to provide for the building of a large hall in that city to be dedicated to Spiritual Philosophy and religious freedom.

Mediumship.

We publish on page three of this number of the JOURNAL, a well written suggestive article by M. J. W. on Mediumship. We call attention to it with the hope that it may be carefully read, and its points, so well taken, turned to practical account.

Christ and the People.

BY A. B. CHILD, M. D.
Author of "Whatever is is Right," "A, B, C of Life," etc.

CONTENTS.—Chapter I, Changes; II, Sacrifice; III, Justice and Charity; IV, The Laws of Man; V, Experience; VI, The Necessity of Sin and its Uses; VII, A Lecture—Resist not Evil.

This is a neatly executed 8mo volume of 200 pages, published by Adams & Co., Boston.

The above named subjects are treated in the author's characteristic, bold and vigorous style. His words do not appear to be addressed to men and women to be at once understood, but to induce reflection. When one reads the book one of two acts will be certain to occur, reflection, or rejection by impulse; for the author has not hashed his meat for babes. For example, page 32: "It is easy to see that all sin is an injury to man's earthly good; and ere long man will come to see that all sin is for his spiritual good."

Page 53: "It is war with what man calls evil that makes hell."

Page 77: "Love fosters, cherishes and supports life; justice breaks, injures and destroys it."

"Love binds up the wounds of the wounded; justice cuts them deeper."

"Love gives to an enemy what he asks, and more; justice wounds and kills him."

Page 83: "Justice is the instrument of man's meaner nature; charity of his diviner nature."

Page 95: "Every sin is a step towards death, and every step towards death is a step towards a diviner life than this."

Page 107: "All man's spiritual progress on the earth is through sin, is through suffering."

"It is sin alone that makes the sorrows of the world, and the sorrows of the world that make man's progress."

Page 108: "If man cannot forgive sin, and bear with it by sympathy and compassion as Christ did, he will be made to commit it, and suffer as a sinner."

Page 131: "There is no task in the school of earthly experience that is not inititatory to, and preparatory for, the vast existence of life hereafter."

"There is no criminal act that is not an experience of usefulness."

Page 170: "No sin is committed by man's volition, but all sin is committed in man's blindness—blindness that is sufficient to conceal the pain it brings until it is brought."

"Nature hangs this veil of blindness between the act of sin and its consequences. Were it not so, no man could be made to sin."

Page 187: "All that resist evil strengthen and support it."

"He who wars with sin leaves nothing lovely in his earthly tracks."

Page 193: "One man with forgiveness shall conquer more than a thousand men with force."

The book is suggestive throughout, and a careful perusal of its pages cannot fail to induce new thought.

Price $1.25—postage 16 cents.

For sale at this office. See advertisement.

J. M. Peebles.

We clip the following from the B. of Light of June 16th:

"We find the following paragraph in a late number of the R. P. Journal:

"Our worthy brother, J. M. Peebles, is in Battle Creek, Mich., his home, and will make his headquarters there till September.

Bro. Jones, you are in error in regard to the movements of our associate. Who your informant is that thus presumes to know our agent's movements more fully than we do ourselves, we are at a loss to divine. J. M. Peebles is still in Cincinnati, and will remain there until the last of June."

We are under the necessity of informing our Eastern cotemporary that J. M. Peebles *is not* in Cincinnati, and *has not been there since the 9th of June*, and what is more the BANNER of June 9th informs us that he was to be in Sturgis, Mich., the 16th and 17th of June.

We "presumed to know" Mr. Peebles' movements when we saw them announced in his own hand-writing. We consider his statements valid under all reasonable tests, and until the BANNER informs us *that they are not*, and *proves* it, we shall "presume" to make such complimentary notice of his movements as seems consistent.

New Books.

We have just received the following books, and are prepared to fill orders for them at the annexed publishers prices.

COMMON SENSE, by Thomas Paine. Price 20 cts., postage 2 cts.

THE KORAN, translated by Geo. Sale. Price $1.50, postage 20 cts.

THE ECCLESIASTICAL HISTORY OF EUSEBIUS PAMPHILUS, with a historical view of the Council of Nice. Price $2.50, postage 30 cts.

THE EMPIRE OF THE MOTHER. Price 50 cts., postage free.

SELF CONTRADICTIONS OF THE BIBLE. Price 25 cts. Postage 2 cts.

Spiritual Meetings.

J. M. Peebles, the Western editor of the BANNER OF LIGHT, lectures in Crosby's Music Hall, on State street, near Washington, on Sunday, June 24th, at 10.45 A. M. and 7.45 P. M. Mr. Peebles is one of our best lecturers, and we hope the hall will be full of people to hear him.

FOREIGN NEWS.

It is fully confirmed that the proposed European Conference has been abandoned, owing to the demands of Austria, which were regarded by England, France and Russia as tantamount to a refusal. All negotiations have been broken off by the neutrals, and it remains for the armed Powers to negotiate among themselves or commence war. Hopes of peace have almost vanished.

The latest London *Times* says: "Daily, almost hourly, the chances of peace fade away." It believes the first events will occur in the Elbe Duchies, but that the great move of Austria will be to attempt to possess herself of Silesia.

The London *Daily News* says: "Appearances indicate that the declaration of war, or a manifesto equivalent to it, will proceed from Prussia. The Prussian Government had issued a circular note to the neutral Powers, charging Austria with a flagrant breach of treaties by referring the Holstein question to the Diet. Prussia also sent a protest to Austria, declaring that the measures announced by Austria in the Diet violate the treaty of Gastien, and cause a suspension of the Duchies, and restores two Powers to positions accorded by the treaty of Vienna."

An Austrian circular declares that Austria will observe the Gastian Convention until a definite settlement of the question of the Duchies is effected. Her only object in referring the matter to the Diet was to effect such a settlement.

Military preparations are reported from all quarters.

After another long debate on the Reform bill in the British Parliament, Hayter's amendment in favor of postponement was withdrawn and the bill was ultimately referred to a committee with a division. An impression was abroad that the measure would be withdrawn, but the Government gave no indication of such a step.

There has been another heavy bank failure in England—the extensive house of Agra & Masterman. The event caused considerable financial depression.

The crisis on the Continent continues, and war is apparently inevitable.

AUSTRIA.—An Imperial decree suspends the laws for the protection of personal liberty in Venetia and other Southern parts of the empire. Authority to do likewise, and establish military courts, is also given to the General commanding the army of the North.

The Austrian army is now 800,000 strong, of whom 600,000 will comprise the army of operations, 350,000 against Prussia and 250,000 against Italy.

The Prussian army consists of 452 battalions of infantry, 321 battalions of cavalry, 1,086 field pieces, etc. It is the largest Prussian army ever set afloat. The Italian volunteers number 95,000.

PERSONAL AND LOCAL.

Gen. Lewis Cass, of Detroit, Mich., died at four o'clock A. M., June 17th, aged eighty-three years.

Hon. Charles Sumner, we are pained to hear from various sources, is failing in health. His condition gives rise to serious apprehension among those of his friends who know of the constancy and devotion with which he is giving, as he has given for months past, his energies, day and night, to his Senatorial duties.

The Liberalists of England lately held a meeting at Cleveland Hall, London, in commemoration of the birthday of Robert Owen.

Mrs. Nellie Wiltsie has been speaking with marked success in Cincinnati, Ohio, for the two months past.

Mr. J. K. Chapman, writing from Seneca, Wis., says the friends of that place have been much encouraged, and the cause of Spiritualism advanced by a course of lectures delivered by Mr. G. W. Rice, trance speaker, of Brodhead, Wis. They have also been highly entertained by a visit from Mr. Abraham James of this city.

The mother of Senator Sumner died at her residence in Boston, Mass., June 16th, at the age of eighty-one years.

Anna E. Dickinson has fulfilled her lecturing engagements for the season, and is now at her home in Philadelphia. She has, since the opening of the lecture season, last Autumn, given one hundred and fifty-three lectures, and traveled nineteen thousand miles. She will spend the summer at Rye Beach.

Charles A. Hayden called on us on Tuesday, 19th ult., on his way to Livermore Falls, Maine—his home—where he is to spend the remainder of the summer. Mr. Hayden has labored earnestly and successfully in the West for several months past—has made many warm friends who will give him a hearty welcome on his return next fall.

The Friends of Progress of Geneseo, Ill., held a Strawberry and Ice Cream Festival on Thursday evening, June 14th, by which they realized $180 net. They have a fine Lyceum in Geneseo, and the money thus raised is to be expended for the benefit of the Society and Lyceum. We are informed that the friends are very active there.

Mr. T. Woodruff of Athens, Alabama, writes that there is a great overplus of fruit, such as peaches, blackberries, etc., in that region, thousands of bushels of which will rot on the ground. He says if any one will send him cans and sugar, he will put up fruit and retain half the amount for his trouble.

PEN AND SCISSORS.

A taste for trees, plants and flowers is a peculiar attribute of woman, exhibiting the gentleness and purity of her sex; and every husband should encourage it, for his wife and daughters will prove wiser, and happier, and better for its cultivation.

Lord Shaftesbury recently stated at a public meeting in London, that from personal observation he had ascertained that of the adult male criminals of that city nearly all had fallen into a course of crime between the ages of eight and sixteen years; and that, if a young man lived an honest life up to twenty years of age, there were forty-nine chances in favor and only one against him as to an honorable life thereafter.

The most extraordinary instances of patience on record, in modern times, is that of an Illinois Judge, who listened silently for two days while a couple of worthy attorneys contended about the construction of an act of the Legislature, and then ended the controversy by quietly remarking: "Gentlemen, the law is repealed."

An unhappy Prussian inventor most lucklessly announced just at the present juncture his discovery of a new explosive cartridge and a terrible explosive bullet, two secrets which it is said will make the Prussian army invincible, and so determined is the Government that the secret shall not escape, that the man is guarded night and day by a squad of twelve soldiers; every letter which he writes is inspected, and he is not allowed to communicate orally with any person, except in the presence of his guard. Rather a severe penalty for genius.

The Sunday car question is again brought up in Philadelphia, in the shape of a formal paper from City Solicitor Brewster, showing the state of the law. Notwithstanding by a construction of the law, the cars which run on Sunday carry the mails, the Attorney urges Mayor McMichael to issue warrants for their arrest for desecration of the Lord's Day, as a breach of the peace.

Mr. A. S. Burnham, Haverhill, writes a friend: I think you will be glad to hear that some twenty have found Jesus in a revival.

We are glad to learn that he is found, but wasn't that a queer place to look for *such* a man?

The *Universalist* says: "The more we serve God, the better we serve ourselves."

The *Spiritualist* says: "The more we serve humanity, the better we serve God."

An exchange gives reasons for not publishing a poetic effusion as follows: "The rhythm sounds like pumpkins rolling over a barn floor, while some lines appear to have been measured with a yardstick, and others with a ten-foot pole."

A young lady objected to a negro's carrying her across a mud hole, because she thought herself too heavy. "Lors, missus," said Sambo, imploringly, "I'se carried whole barrels of sugar."

Woman will not suffer by laboring with the fallen to make them better. Her pure robes will gather no stain in going down to the lowest of God's creatures to raise them up and point them to the way of life.

A story is told of a cool sea captain, with a virago of a wife, who met an artificial devil, such as larking boys contrive, in a lonely place. As the ghost obstructed his path, the old fellow remarked:

"If you are not the devil, get out! If you are, come along with me and get supper, I married your sister!"

There is a sacredness in tears. They are not the mark of weariness, but of power. They are the messengers of overwhelming grief, of deep contrition and unspeakable love.

A good story is told of a Hard Shell Baptist missionary in Medina, Minnesota, who had become mixed up in land speculation. On entering the pulpit recently, he announced to his congregation at the opening of divine service that the text would be found in St. Paul's epistle to the Minnesotians, section four, range three west.

"Ah, doctaw, does the cholera awfect the highaw awda?" "No," replied the doctor to the exquisite, "but it's death on fools, and you'd better leave the city at once."

Lightning, not thunder, kills!

There are many great deeds done in the small struggles of life.

Deaths.

Death, life's faithful servant, comes to loose the worn sandals and give the weary rest.

Passed to the higher life, from Buffalo, N. Y., May 5th, 1866, ELISHA A. MAYNARD, aged sixty-one years two months and seven days.

The departure of Mr. M. was sudden and untimely, inasmuch as it was effected by mysterious injuries received on the night of the 16th of April, while in the discharge, as is supposed, of his duties as Inspector of Customs, and presumably at the hands of some one with whose contraband undertakings he had interfered. He never recovered from the speechless and unconscious condition in which he was found, the morning of the 17th, and thus was unable to give any explanation or clue to what had befallen him.

Mr. Maynard has been a resident of Buffalo, N, Y., some thirty-two years, and has filled several important positions. He was at one time Police Justice of the city, and for two terms held the Presidency of the Board of Health. In 1848 he founded the Buffalo *Republic*, and was its editor and publisher, but was afterwards associated, for some years, with the late Hon. Benjamin Welch, jr., in the management of that journal, and during the last five years he has held a responsible position in the Buffalo Custom House.

Ever a free thinker, he had been for many years a prominent Spiritualist, and was the avowed enemy of wrong and oppression, whether in religious, social or political *government*, and few have left a memory so revered in the hearts of old and young.

The funeral was largely attended, and by many of the oldest residents of Buffalo, among whom Mr. M. was widely known and esteemed. The services were conducted by Mrs. Augusta A. Currier, the well-known inspirational speaker, and many listened for the first time to the holy truths of our glorious religion. After a beautiful and heart-reaching prayer, Mrs. Currier spoke for nearly an hour on the *realities* and beauties of spirit-life, lifting the souls of her listeners above the scene of death before them, to where they could catch glimpses of the *sunrise of life*, that kisses with its radiance the white shores of eternity. Tears of *sorrow* ceased to fall, for the "Comforter" was there, and the bereaved ones clasped with the strong hand of knowledge, the anchor which the eyes of faith were too dim to see.

At the grave, instead of the usual form of "dust to dust," handfuls of flowers were thrown in upon the coffin by the large number of relatives and friends present, when a sweet and touching prayer was offered through Mrs. Currier, breathing, like the incense of the flowers, in loving trust and hope, of that life where the cross is changed for the crown, the shroud for the "robe of righteousness," and where he, our brother, humanity's friend and advocate, now labors in love, and patiently waits for the hand of God to reunite, in His "house of many mansions," the broken household chain.

N. C.

BUSINESS MATTERS.

OUR BOOK TRADE.—Orders by mail are filled out as soon as they reach this office, but it sometimes happens that we may be out of some book ordered. That may cause a few days' delay until our stock is replenished.

We say this, that those ordering books may not be disappointed if they *sometimes* get a part of the order on one day and the remainder on another day. We intend to be prompt in filling orders for the paper and for books. If either should fail to come to hand within a reasonable time, we urgently request our friends to advise us of the fact, giving names of persons, places of residences, and the amount of money sent; when the order was mailed, and to whom directed.

All such orders should be addressed to Geo. H. Jones, Secretary RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, drawer 6325, Chicago, Ill.

EMMA HARDINGE'S LECTURES ON THEOLOGY AND NATURE.—This book contains Six Lectures given through that highly developed and well-known trance-medium, Miss Emma Hardinge, besides much other very interesting matter.

The following subjects are treated of in a masterly manner, viz.:

1. Astronomical Religion.
2. Religion of Nature.
3. The Creator and His Attributes.
4. Spirit—Its Origin and Destiny.
5. Sin and Death.
6. Hades, the Land of the Dead.

Together with the outline of a plan for a humane enterprise and an autobiographical introduction with an appendix containing the sayings and sentiments of many well-known Spiritualists and other reformers.

This volume also contains a fine steel engraving of the author, by Donelly.

For sale at this office. Price, in paper, 75 cents, bound in cloth, $1.00. Sent by mail postpaid on receipt of the price.

MEDICAL NOTICE.—Dr. Henry Slade, Clairvoyant Physician, will examine the sick in person, or by hair, in his office, Merriman Block, Jackson, Mich., every Friday and Saturday. Terms for examination $2. The money should accompany orders. [15-tf

CLAIRVOYANT AND HOMEOPATHIC PHYSICIAN.—Miss Lowry will remain in Chicago a short time, at No. 300½ State street, where she will examine the human system clairvoyantly, and give a diagnosis of the diseased organs, and a statement of the cause of their diseased state, and treat the same.

Will also give psychometrical diagnosis of diseases of those who are at a distance, either by a lock of their hair, their autographs or photographs; and by the same means give a delineation of character, and direct their minds to the profession or occupation for which their organizations are best adapted.

Price for examination, $1.00. Consultation, Free. Hours for Consultation, from 9 to 11, A. M., and from 1 to 5, P. M. [24-tf

Send for one of Harris' Gas Burners, for burning Kerosene oil; fits all lamps, requires no chimney, makes no smoke, saves oil, and gives a splendid gas light. Can be carried about the house without danger of being extinguished. Sent by mail for 60 cts. Taylor, Bunt & Co., 100 Monroe St., Chicago. [25

VALUABLE USES OF MAGNETISM.—Dr. J. Wilbur is permanently located at 561 Milwaukee Street, Milwaukee, Wis., is using Magnetism with great success in curing diseases, both chronic and acute. He uses no medicine whatever, yet he challenges competition from prescribers of drugs and nostrums. Patients at a distance are cured; all that is required is a superscribed envelope and fifteen cents. Office hours from 10 A. M. to 5 P. M. [2-2-3m

MRS. M. C. JORDAN, Test and Business Medium, 251 South Jefferson street; take Clinton street cars on Randolph street.

How often do we hear men and women complain "I cannot get anything to stay on my stomach; I am compelled to eat Graham bread and the plainest food, and then must suffer from it." Reader, this is Dyspepsia—we bid you eat as heartily as you please, and anything you choose, even the richest food, and if you will follow it with a single spoonful of Coe's Dyspepsia Cure, you need not fear any distressing effects from it. It is the greatest remedy in the world for dyspepsia, indigestion and all diseases proceeding from the stomach or bowels.

PROGRESSIVE GATHERINGS.

Grove Meeting.

There will be a Grove Meeting of Spiritualists held on the 4th day of July, 1866, at Farmers' Station, Clinton Co., Ohio, on the Marietta and Cincinnati Railroad. Spiritualists and liberal minds are earnestly invited to attend. S. C. CHILD.

Grove Meeting.

The Spiritualists of Rockford, Ill., are to hold a three days Grove Meeting, near that city, commencing on Friday, June 29th, 1866. It is determined by all to make the meeting an entire success. —abundant hospitality will be extended to strangers and friends. Lecturers who can so arrange their travels as to be present, are requested to address the Committee.

Rockford is on the Galena R. R., 92 miles N. W. from Chicago.

G. W. BROWN,
DR. GEO. HASKELL,
MR. — STORY,
} *Committee.*

Illinois State Convention.

TO THE SPIRITUALISTS OF ILL.—The 1st Spiritual Society of Rockford, Ill., in session on Sunday, June 3d, Bro. Hawley in the Chair, by unanimous vote adopted the following Resolutions:

Resolved, That the several Spiritual Societies and organizations throughout the State of Illinois, be invited to send two delegates each, to meet a similar number from this Society, in Rockford, on the 29th day of June, at 11 o'clock, A. M., and to continue in session for three days, for the purpose of organizing a State Society of Spiritualists for Illinois.

Resolved, That Bro. G. W. BROWN and E. C. DUNN be delegates, with full authority to represent this Society in said Convention.

Come one and all, from all parts of the State, and let us have a good time together in laying the foundation of a superstructure that shall be a blessing to mankind.

By order of the Society.

G. W. BROWN,
Chairman Ex. Com.

NOTICE OF MEETINGS.

MEETINGS AT CHICAGO.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall—entrance on State street. Hours of meeting at 10½ A. M., and 7½ P. M. Children's Progressive Lyceum meets at the same hall every Sunday at 12:30 P. M.

SPRINGFIELD, ILL.—Spiritualists hold meetings regularly in their Hall, and the Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock.

QUINCY, ILL.—The Association of Spiritualists and Friends of Progress meet every Sunday, at 2½ P. M., for conference and addresses. Hall, No. 130 Main street, third floor.

MILWAUKEE.—The Spiritualists of Milwaukee meet every Sunday at 10½ A. M., and 7½ o'clock, P. M., at Sivyer's Hall. Regular speaking by Moses Hull. Progressive Lyceum meets every Sunday at 2 o'clock P. M.

STURGIS, MICH.—Regular meetings of the "Harmonial Society" morning and evening in the "Free Church." Children's Progressive Lyceum meets every Sunday at the same place at 12:30 P. M.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and Plumb streets, where they hold regular meetings on Sunday mornings and evenings, at 10½ and 7½ o'clock.

CLEVELAND, O.—Regular meetings every Sunday in Temperance Hall, on Superior street, at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum holds its sessions every Sunday at 1 P. M.

ST. LOUIS, MO.—The "Society of Spiritualists and Friends of Progress" have rented Mercantile Library (small) Hall, and have regular lectures every Sunday at 10½ A. M. and 7½ P. M. Seats free.

The Children's Progressive Lyceum meets in the same Hall every Sunday afternoon, at 2½ o'clock.

BOSTON—MELODEON.—The Lyceum Society of Spiritualists will hold meetings on Sundays at 2½ and 7½ o'clock. *Admission free.*

CHARLESTOWN, MASS.—The First Society of Spiritualists holds meetings every Sunday in Washington Hall, at 2½ and 7½ o'clock, P. M. The Children's Lyceum meets at 10 A. M.

THE SPIRITUALISTS of Charlestown have commenced a series of free meetings at Mechanics' Hall, corner of Chelsea street and City square, every Sunday afternoon and evening. Children's Lyceum meets every Sunday at 10½ A. M.

CHELSEA.—The Associated Spiritualists of Chelsea have engaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to J. S. Dodge, 127 Hanover street, Boston.

LOWELL.—Spiritualists hold meetings in Lee Street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon.

HAVERHILL, MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Children's Progressive Lyceum meets at 10 o'clock A. M.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Children's Progressive Lyceum meets every Sunday forenoon at 11 o'clock.

TAUNTON, MASS.—Spiritualists hold meetings in Templar Hall regularly at 2½ and 7½ P. M.

WORCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11½ A. M. every Sunday.

NORTH WRENTHAM, MASS.—The Spiritualists have organized a society, and will hold regular meetings in Harmonial Hall at 10½ A. M. and 1½ P. M. Seats free.

HANSON, MASS.—Spiritual meetings are held in the Universalist church, Hanson, every other Sunday. Mediums and normal speakers wishing to make engagements will please address John Puffer, South Hanover, Mass.

FOXBORO', MASS.—Meetings in Town Hall.

PROGRESSIVE MEETINGS IN NEW YORK.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening, in Ebbitt Hall, No. 55 West 33d street, near Broadway.

The Children's Progressive Lyceum, a new and very attractive Sunday School, meets at the same Hall every Sunday afternoon at 2½ o'clock.

Speakers wishing to make engagements to lecture in Ebbitt Hall, should address P. E. Farnsworth, Secretary, P. O. Box 5679, New York.

NEW YORK CITY.—The First Society of Spiritualists holds meetings every Sunday in Dodworth's Hall. Seats free.

WILLIAMSBURG, N. Y.—Spiritual meetings are held one evening each week, in Continental Hall.

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3½ P. M.

PHILADELPHIA, PA.—Progressive Spiritualists hold regular meetings on Sundays in Sansom Street Hall at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum holds sessions every Sunday afternoon in same place at 2½ o'clock.

PHILADELPHIA, PA.—Friends of Progress hold meetings in their new hall, (formerly a church), Phœnix street, every Sunday afternoon at 3 o'clock P. M. Children's Progressive Lyceum holds regular Sunday sessions at 10 A. M., in the same place.

WASHINGTON, D. C.—The Association of Spiritualists of Washington hold meetings and have lectures every Sunday at 11 A. M., and 7½ P. M., in Seaton Hall, corner of Ninth and D streets, near Pennsylvania avenue. Communications on business connected with the Association, should be addressed to the Secretary, Dr. J. A. Rowland, Attorney General's Office.

VINELAND, N. J.—Meetings of the Society of the Friends of Progress in their Lyceum Hall on Plum, near Sixth street, every Sunday morning at 10½ A. M. Children's Progressive Lyceum holds session in the same Hall every Sunday at 2 o'clock P. M.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ A. M. and 7 P. M., at Ellis Hall, Belleview avenue.

WILMINGTON, DEL.—The Spiritualists of this place meet every Sunday at McDonnell's Hall (Ferris & Garrett's Building) for lectures. Lecturers wishing to make engagements, will please address either of the following gentlemen: Thos. Garrett, Esq., President; Lea Pusey, Esq., Treasurer; or Dr. Wm. Fitzgibbons, Secretary.

BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" holds regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wayboseet street, Sunday afternoons at 3 and evenings at 7¼ o'clock. Progressive Lyceum meets every Sunday forenoon, at 10½ o'clock.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon.

DOVER AND FOXCROFT, ME.—The Spiritualists hold regular meetings every Sunday forenoon and evening, in the Universalist church.

SAN FRANCISCO, CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of Fourth and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7½ P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

SPEAKERS' REGISTER.

SPEAKERS for whom we advertise are solicited to act as agents for the RELIGIO-PHILOSOPHICAL JOURNAL.

Rev. Orrin Abbott. Address Chicago, Ill.

J. Madison Allyn, trance and inspirational speaker, will lecture in Woodstock, July 4, 8, 15 and 22. Address, Woodstock, Vt., care of Thomas Middleton.

C. Fannie Allyn. Address Woodstock, Vt.

W. P. Anderson, Spirit Artist. Address P. O. Box 2521 New York City.

Mrs. N. K. Andross, Makanda, Jackson Co., Ill.

Rev. Adin Ballou, Hopedale, Mass.

Mrs. Addie L. Ballou, inspirational speaker, Mankato, Minn.

S. M. Beck, inspirational and normal speaker. Address Rochester, Olmstead county, Minn.

Lovel Beebee, trance speaker, North Ridgeville, Ohio.

C. C. Blake. Address Dahlonega, Wapello Co., Iowa.

Mrs. E. A. Bliss, Springfield, Mass.

Mrs. H. F. M. Brown. Address drawer 5815 Chicago, Ill.

Mrs. Emma F. Jay Bullene's address is 32 Fifth street, New York.

B. J. Butts. Address Hopedale, Mass.

Mrs. Sarah A. Byrnes. Address 87 Spring street, East Cambride, Mass.

Albert E. Carpenter will answer calls to lecture. Address, Putnam, Conn.

Judge A. G. W. Carter, of Cincinnati, Ohio, will answer calls to lecture on the Spiritual Philosophy.

Annie Lord Chamberlin, Musical Medium. Address Banner of Light office, Boston, Mass.

Warren Chase will be at the Convention in Rockford the last week in June and July 1st; will lecture in Cleveland, Ohio, the last four Sundays of July; in Windsor, Conn., the second and third Sundays of August; will be at the National Convention in Providence, and return West in September, to meet and make engagements for the winter in Illinois, Iowa and Missouri.

Henry T. Child, M. D., 634 Race street, Philadelphia, Pa.

Seth C. Child, inspirational speaker. Address Frankfort, Ross Co., Ohio.

Mrs. Eliza C. Clark, inspirational speaker. Address care of Banner of Light office.

Mrs. Amelia H. Colby, trance speaker, Monmouth, Ill.

Dr. L. K. Coonley. Address Vineland, N. J.

Dean Clark, inspirational speaker, will answer calls to lecture. Address Rutland, Vt., P. O. Box 110.

Dr. James Cooper, Bellefontaine, O.

Mrs. Augusta A. Currier. Address box 815, Lowell, Mass.

Mrs. Laura Cuppy's address is San Francisco, Cal.

Andrew Jackson and Mary F. Davis can be addressed at Orange, N. J.

Lizzie Doten. Address Pavilion, 57 Tremont st., Boston.

Dr. E. C. Dunn will be in Darien, Wis., through the month of July. Address him at Rockford, Ill.

Dr. H. P. Fairfield, trance speaker. Address Berlin, Wis.

Rev. James Francis will answer calls to lecture. Address, Mankato, Minn.

Dr. Wm. Fitzgibbon; Address, for the present, Philadelphia, Pa.

S. J. Finney's post office address is Ann Arbor, Mich.

A. T. Foss. Address Manchester, N. H.

Mrs. Dr. D. A. Gallion will answer calls to lecture, under spirit control. Address Keokuk, Iowa.

Isaac P. Greenleaf. Address Lowell, Mass.

N. S. Greenleaf. Address Lowell, Mass.

Dr. Jos. J. Hatlinger, Trance Speaker. Address 25 Court street, New Haven, Conn.

J. B. Harrison, Kendallville, Noble Co., Ind.

D. H. Hamilton. Address Hammonton, N. J.

G. D. Hascall, M. D., will answer calls to lecture in Wisconsin. Address, Waterloo, Wis.

Charles A. Hayden speaks in Providence, R. I., during September; in Cincinnati, O., during October and November; in Cleveland during December; in Philadelphia, Pa., during May, 1867. Will make engagements to speak week evenings in the vicinity of Sunday engagements. Address as above.

Mrs. S. A. Horton will speak in Eden Mills, Vt., and vicinity during June and the first Sunday in July. Address as above, or Brandon, Vt.

M. Henry Houghton. Address West Paris, Me.

Lyman C. Howe, trance speaker, Clear Creek, N. Y.

W. A. D. Hume will answer calls to lecture, on Spiritualism and all progressive subjects. Address, Cleveland, West Side P. O., Ohio.

Mrs. Susie A. Hutchinson. Address East Braintree, Vt.

Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md.

W. F. Jamieson, inspirational speaker, Decatur, Mich.

George F. Kittridge. Address Grand Rapids, Mich.

Dr. B. M. Lawrence will answer calls to lecture. Address, 12 Lincoln street, Boston, Mass.

J. S. Loveland will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums. Address Hamburg, Conn.

Charles S. Marsh, semi-trance speaker, Wonewoc, Wis.

Mrs. Emma M. Martin, inspirational speaker, Birmingham, Michigan.

Leo. Miller will speak in Rochester, N. Y., through July; in McLane, N. Y., (grove meeting,) 1st Sunday in August; Canastota, N. Y., (grove meeting,) 2d Sunday in August. Address as above for week evening meetings.

Anna M. Middlebrook, Box 778, Bridgeport, Conn.

Mrs. H. M. Miller, Elmira, N. Y., care of Wm. B. Hatch.

Mrs. Mary A. Mitchell will answer calls to lecture. Address box 221, Chicago, Ill.

Miss A. P. Mudgett. Address Atlanta, Ill.

Miss Sarah A. Nutt. Address Danby, Ill.

L. Judd Pardee. Address, care of box 1231, Buffalo, N. Y.

Mrs. Lydia Ann Pearsall, inspirational speaker, Disco, Mich.

J. M. Peebles, box 1402, Cincinnati, Ohio.

George A. Peirce, Auburn, Me.

A. A. Pond, inspirational speaker. Address, North West, O.

J. L. Potter, trance speaker. Address Cedar Falls, Iowa.

Mrs. Anna M. L. Potts, M. D., lecturer. Address, Adrian, Michigan.

Dr. P. B. Randolph, Box 1714, New Orleans, La.

Dr. W. K. Ripley. Address box 95, Foxboro', Mass.

G. W. Rice, trance speaking medium, will answer calls lecture. Address, Brodhead, Green county, Wis.

Miss Belle Scougall, inspirational speaker, Rockford, Ill.

Austin E. Simmons will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Bethel on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

Mrs. Fannie Davis Smith, Milford, Mass.

Mrs. Mary Louisa Smith, trance speaker, Toledo, O.

J. W. Seaver, Byron, N. Y., inspirational speaker, will answer calls to lecture and attend funerals in Western N. Y.

H. B. Storer, Brooklyn, N. Y.

Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address San Jose, Cal.

Mrs. Sarah M. Thompson, Inspirational Speaker, 36 Bank street, Cleveland, O.

Benjamin Todd. Address care of Banner of Light office.

Hudson Tuttle, Berlin Heights, Ohio.

J. Wm. Van Namee, Brooklyn, N. Y.

Selah Van Sickle, Maple Rapids, Mich., will answer calls to lecture in that vicinity.

F. L. Wadsworth, Drawer 6325, Chicago, Ill.

Lois Waisbrooker. Address, Lowell, Mass., care of Cutter & Walker, during July.

E. S. Wheeler, Inspirational Speaker, will answer calls to lecture. Address Banner of Light office.

A. B. Whiting, Albion, Mich.

Mrs. Alcinda Wilhelm, M. D., Inspirational Speaker, is engaged in Illinois until the Fall. Will be at the Belvidere Convention, in Sept. Address, until further notice, Box 50, Monmouth, Warren Co., Ill.

Mrs. M. J. Wilcoxson will lecture in Northwestern Pennsylvania and Western New York till after the mass convention at Corry. Address, care of Wm. H. Johnston, Corry, or care of A. C. Stiles, M. D., Hammonton, Atlantic county, N. J.

A. W. Williams, healing medium. Address, Vermont, Fulton Co., Ill.

Mrs. N. J. Willis, trance speaker, will lecture in Worcester July 1, 8, 15 and 22. Address Boston, Mass.

F. L. H. Willis, M. D. Address care of Banner of Light.

Capt. E. V. Wilson's address for the summer months will be Menekane, Oconto co., Wis.

Mrs. Mary M. Wood. Address 11 Dewey street, Worcester, Mass.

Mary Woodhull lectures on Spiritualism, Laws of Life and Health. Address Mattawan, Mich.

Elijah Woodworth. Address, Leslie, Mich.

Warren Woolson, trance speaker, Hastings, N. Y.

Mrs. E. M. Wolcott is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont New Hampshire, or New York. Address as above.

Miss H. Maria Worthing, trance speaker, Oswego, Ill.

Henry C. Wright. Address care Bela Marsh, Boston.

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee."

All communications under this head are given through

MRS. A. H. ROBINSON,

A well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to—the spirit world.

JUNE 16.

INVOCATION.

Our Father, as we realize Thy blessings from day to day—the beauties with which Thou hast surrounded us—the love that Thou hast implanted within every soul—words fail to express our thankfulness unto Thee—and if our souls cannot find expression in words, may we find it in kind deeds and gentle manners towards one another.

May we realize that every child is but filling the mission Thou hast given unto him, and though his path may differ from that which seemeth to us the way of purity and truth, yet may we be enabled to see and realize that his path is marked out and guarded by Thee.

May we realize that sorrow is like unto the pearly dew, and performs its mission well, and only awaits the appearance of the morning sunlight to illuminate and clear it of its every shadow. May we realize that we are all Thy children—that every thought, word and deed is of Thee. And realizing Thy presence, sorrow and gloom, which enshrouds millions of Thy children, would pass away, and they with brightness and purity of soul would look upon Thee with the same confidence that a child of tender years would look upon a loving and kind parent.

May all realize that Thou art a father of love—that anger and revenge are unknown to Thee—that Thy blessing rests alike upon all, and that with Thy wisdom there is no high, no low—no rich, no poor, and that none are forsaken by Thee, and that all are alike the recipients of Thy bounteous love, are ever blessed with Thy presence, and as Thou art yesterday, to-day and forever the same, so shall *all ever* continue to unfold in wisdom and goodness.

QUESTIONS AND ANSWERS.

QUESTIONS BY E. DAYTON.

Q Do persons who die insane continue so after death?

A. We hold, my brother, that no spirit, or that the spiritual portion of man or woman, is ever insane. Were it so, then a part of the great Principle we term God would be insane, for every being is a part of the great Positive Mind or great Spirit of life.

The organism through which a spirit manifests itself often becomes so deranged by disease, or other causes, that we suppose from the action of the spirit through that organism that the spirit itself must be insane. Yet when that spirit is freed from the deranged external organism, you will readily perceive that it is also relieved from its insanity.

Q. Is it a fact, as some allege, that there are spirits who roam in darkness and misery for hundreds of years?

A. My friend, we are happy, extremely happy, to say that we know of no such instances. Were it possible for a spirit to remain in such darkness upon the spiritual plane, it seems to us that it would prove beyond a doubt that the spiritual plane is inferior to the material; for with the advantages that we believe every human being has, and ever has had, it would be impossible. Yet when we see individuals upon the material plane of life, that can conscientiously consign a brother or sister to eternal punishment, (and mark you, eternity is longer than one hundred years,) we do not wonder that the same spirit, after entering upon the spiritual plane of life, would conceive of and give those upon the material plane of life something almost as terrible as that punishment. When you can show us a human being that is not susceptible to an external influence, then perhaps we shall have found one that could remain in a dark and benighted condition *one hundred years!*

Q. Does a wicked man on entering the spirit life find his conditions for happiness and progress more limited than they were here?

A. In our previous answer you will see that we do not believe that to be possible. Then the next question is, what is wickedness—what is it that prompts a wicked man to act? Is it something that is within his organism, or is it something brought to bear upon that organism over which he has no control? Looking upon it in that light, we will be a little more cautious in passing condemnation upon any individual.

Q. In what way does the acquisitive, or wealth getting faculty of this life, manifest itself in the spirit life?

A. My brother, from the knowledge you have already gained of the spiritual plane of life, you will readily perceive that there are not any surroundings to call such faculties into action as there are upon the material plane. That faculty is exercised upon the material plane to gain material things, to add to their happiness while on the material plane, and when upon the spiritual plane there is no treasuring up of external things, but on the other hand, it is the gathering into the storehouse of knowledge something that is real and of permanent use and value.

Q. Is the spirit body, after death, clothed with garments procured by itself, or others, in the spirit condition? If so, are those garments provided through labor?

A. So far as the body is concerned it does not need protection from any inclemency of the atmosphere; yet every spirit that occupies a spiritual body partakes so much of the material as to require clothing. Now, what is that clothing? Is it acquired by the spirit itself, or is it supplied by surrounding spirits? We answer, that when a spirit has gathered sufficient intelligence to select apparel—have a choice as to what it shall be—it then gathers or aggregates that apparel from the surrounding elements. In infancy we do not desire clothing. We have no thought upon the subject, but our friends have for us, and as they would provide that upon the material so likewise would they provide it upon the spiritual plane.

Spirits are often described by different mediums as appearing to them in thin or gauze like garments, and it is a query in the minds of individuals who give any thought upon the subject, whether it is something that belongs to the spiritual or is something that is presented by the spirits to them.

We say to such friends that they must bear in mind that the spiritual plane is an outgrowth of the material. There is nothing that possesses life, and everything does possess life, as we have often stated, be it animate or inanimate, but that life also has its existence upon the spiritual plane.

Q. Is progress natural and easy in spirit life, or is it attended with much difficulty?

A. We say that spirits upon the spiritual plane of life do not experience what we denominate a task—they do that which they are attracted to do, and that only. Then it is done easily—that which is done with a light heart, is easily done. It is not the spirit that is weary, but the organism through which the spirit has to manifest itself.

Q. Does the spirit after the death of the body retain the bodily form or take a different? In either case, has it the power to change its form at will?

A. We would infer that our brother thinks that if it was like the physical he would readily recognize it. Every spirit that has a material form has a spiritual form—not separate and distinct. This spiritual form is what has been termed the soul. It is like the physical form, but more beautiful. Infants upon entering upon the spiritual plane have a form like the one they have left, yet they continue to grow the same, as they would upon the physical, until they attain to maturity Thus with the aged, when the finger of time has left its imprint upon the material, the spiritual body does not possess that decrepit appearance. The material shows the effect of time—the spiritual body never grows old—time has no power over it. It matters not how much intellect, how much knowledge they may acquire, it has no effect upon the material body. The greater the knowledge, the more brilliant the spirit form. On this plane the soul is mirrored upon the countenance. There is no deception on the spiritual—all is vivid and visible.

Q. Does the spiritual body possess in a spiritual sense the same physiological and phrenological organs as on the material plane?

A. It does not certainly in every particular.

JUNE 15.

S. M. KING.

With your permission on your side, for I have permission on my side, I will say a few words to my friends.

You all know, who know anything about me, that S. M. King was forced to leave his body very suddenly, and now that which I would have you know is this, that as quick as my exit was from earth to this plane of life, just so quick was my conscious existence upon this plane.

You would know whether I hold to the same belief that I had previous to my changing conditions, and if the manner in which I passed through the change would not convince me that all things were not a part and portion of God? I have not changed; but, on the other hand, I find everything here to confirm the ideas I so often advanced to you.

God is everywhere. God is love—God doeth all things well. Then who shall say that this or the other is a sin? Then you would say if every thought, every expression of thought, every manifestation in the different kingdoms, is of God, then is not the thought that such and such things are evil, also of God? I grant all that, and say now, as I have said for many years, when I behold this beauty and grandeur, and perfect order, it seemeth to me perfect heaven. I say if I had never before thought that everything was of God—a part of Him—I should now believe it.

You cannot feel as I do, because you think the misfortune that caused my death could not be from a just God. If you could see me as I now exist, real and like unto myself, you would not regret the change. Now, I want to present to you this idea, that death by accident which brings a thrill of horror to almost every individual is not so much to be dreaded as a long, lingering disease—suffering of soul and body. Then do not look upon it with such terror, but rather rejoice that every one who does pass suddenly from earth to heaven, or from the material to the real life, has passed that change without suffering.

One of the things you would like to know is, whether I now believe in what is called Spiritualism, and I will say that if being able to converse with you, or give my ideas to you in a manner so that you can understand them, constitutes Spiritualism, then I do believe in it. The absurd ideas of the many so-called believers I do not endorse, for I find that there are apparently intelligent minds around me, and yet they will advance the idea to you upon earth that there is evil upon this plane. I do not believe that, for surely God, being love, cannot allow evil to exist here. All I ask of you is a careful perusal of what I have given. I do not ask you to accept the doctrines set forth by Spiritualists. Believe that which seemeth best; and now, thanking the friends upon my right and my left, both upon the material and the real plane of life, and trusting that this will reach my friends on earth, I will bid you good bye.

JOHN WEBSTER, OF ATLANTA, GA.

How do you do, sir? Now, if I have got to be a slow coach, I will apply the lash; would not you? [To a lady present.] [Oh, no, I would be patient.] Are you now ready to have me proceed? [Yes.]

I don't know, nor I don't care—I don't care whether you like me or call me a miserable secesh or not. Did I say we all have equal rights here? That is what I was going to say when you told me to hold on. The thought comes right here to me that when you go in for equal rights—that means that everybody shall think just as he has a mind to, don't it? [Yes.] Then you as a Northerner, black or white abolitionist, are fairly committed. Well, then, if I think it is right to make a black man my slave—equal rights being the maxim—that is my privilege. Your idea that it is wrong to hold him, and not holding any yourself, is your right. So you and I are equal. Then if the negro is willing and wants to be my slave—*equal right again*—that is his right. Now, I don't see how you are going to get out of that. *Equal rights*, you know, is the motto. Again, as I said, equal rights here—we have equal rights here—we claim that we have them, and we do.

I can see your belief—you advocate equal rights, but I can tell you I fail to see the *equal*. Sir, I believe that practicing is better than preaching. Do you agree with me there? [Yes.] Well, then, you have committed yourself again. If you really believe that, just be kind enough to lay aside your hard feelings—yes, I know your feelings here at the North are harder than flint—against Jeff. Davis. Now, if you believe in equal rights, just let him have his.

I want to tell you that just so sure as you undertake to make him pay the debt, or make him expiate the crimes of us, the Southern people, upon the scaffold, just so sure will the deeds of that day bring greater sorrow unto you as a people than you have ever known heretofore; just as sure as the day is sure to succeed the night. I tell you the truth, and I don't care whether you believe it or not—no, I don't care a d—n.

I believe I have not given my name yet, have I? [No.] My name is John Webster. There is many a one at Atlanta, Georgia, who will recognize me, and glory in what I have said, too.

CLARINDA BAKER.

How beautiful the thought that each one of us who can take possession of this organism, can give an exact expression of our thought; of that which is true to us spirits, who, like you, once lived upon the material plane of life. Perhaps my brother, feeling within himself that he had not done just right, feared that you would know it as well as himself, and for that reason supposed that you here were his enemies; feeling within himself that were your positions changed, he himself would feel unkind towards you.

I do not improve this opportunity because I have not manifested myself to my friends before, but from the simple fact that my friends might know my ideas, which would naturally be called out by my brother who has just preceded me. You would wonder what I would say—what I would think of a spirit who acts and talks as he did. It was right for him, because he felt it to be right—not right to you, because you have not the same organization nor the same views. I look upon it as being right for him, else it would not have been. It is right for me to follow him, and as I have often manifested myself to you before, and you know that there is truth in the communion of spirits who have left the material plane, I will not weary the patience of kind friends by staying longer, but am, as ever, your loving daughter, sister and friend, Clarinda Baker. Good bye.

GEORGE N. HILL TO CLARA L. HILL.

I don't really like to take up too much room, but I would like another chair.

I want to tell you this work is new to me. I will do the best I can. What I have said thus far has nothing to do with my friends. Note that, will you?

This is going to appear so very, very strange to you—but it is no more strange to you, my friends, than it is to me. If any one had told me before I died that there was the least possible chance for me to manifest myself in any way to you, I don't know as I should have called him a liar, but it would have been the next thing to it—I never could have believed it. The happiness that I expected to find is not so perfect as to remove all friendship for you whom I have left behind. You know we always thought that God in His infinite wisdom had erected a place where there was such perfect happiness that we would forget all troubles that we had passed through, and not have the least care or anxiety for those on earth.

One of my objects in coming here is to let you know that although I find a due amount of happiness, yet it is not sufficient to keep my thoughts from you. Another object is, to tell you something of the persons I see here. For one, there is Marshal Culver—you know we had not the slightest idea that that old and hardened sinner could find the least particle of happiness after death.

Now, Clara, you can't have the least idea that I am in hell. You know too well the Christian life that we led together, and I know myself that it is not hell, because you know as well as I and everybody else that hell is a place of torment, (at least it is supposed to be,) and you know we often talked and fully believed that that old hardened sinner that did not heed the church or anybody's opinion but his own, and to find that old man, wicked as he was, right here, looking better than I ever saw him and with happiness pictured upon his countenance, equal to the very best of our Christians—(shall I say it?) yes, it is a positive fact. It is a mystery to me, and I know it will be to you. You remember one time Aunt Miranda said, "If that old candidate for the regions of the damned, should by any means enter the kingdom of heaven, I should not want to go there." You, Clara, replied, "Not so bad as that, yet I can't say I would want to have him around where I was." I tell you of this to let you know what I find and also to recall these incidents. They will bring them fresh to your mind—as vivid as when first traced upon the tablets of your memory. There are many things that I would say to you, but it will occupy too much time to say them here. I do sincerely hope and pray that you will pay sufficient heed to what I have said, to give me an opportunity to talk to you face to face.

If your surroundings were different I would have this sent direct to you, but it would cause you too many unpleasant feelings by the effect upon your friends. As it is, I will trust to the future to take this to you.

[To reporter.] I am much obliged to you and to the friends present for aiding me in giving these few thoughts to my dear Clara.

To Clara L. Hill, from George N. Hill.

JUNE 19.

EMMA T. JOHNSON.

I want to say to my friends that if they will but turn their attention to the really beautiful things of earth, they will enjoy much more happiness than they do no now, in looking ahead to the world beyond—the world where we all go after the dissolution of the material form.

Everything upon earth is beautiful when viewed in its proper light. Everything possesses a charm peculiar to itself, and how divinely beautiful does everything in nature blend together. How charming and beautiful the thought that God our Father created all things, and that we as His children can enjoy everything on earth as well as upon this plane of life. Happiness consists in being able to look upon the beautiful of everything, and the difference between this plane and the one you occupy is that the veil is thrown back from our vision, and we are enabled to behold the beauteous works of our Father manifested in those surrounding us and on the plane where we exist. I believe it possible to experience as great happiness on earth as here.

To me now, the world in which you exist is full of beauty, and it is a beauty that all can share alike. The fact that one can behold it does not diminish its power. All can behold and be happy. If you will only look for happiness where you are, you will find it. Wait not longer for it, but enjoy it on the plane where you now exist, and you will be better fitted to enjoy the beauties of this one. I am contented and happy. Your sister Emma T. Johnson.

N. C. FULTON.

My sister said, look upon the beautiful; and it may be a very good idea, but if there is no beautiful to look upon, pray tell us how we are to look on it. One finds beauty in flowers; another cares nothing, apparently, for them; another finds a charm in investigating the various works of nature. Again others care nothing for them—simply craving that which is necessary for sustaining the material, perhaps with no thought for the future. Perhaps it will take a long time with such to appreciate the beautiful on this, the spiritual plane.

I, with all my peculiar ideas, shall find that some day which is really and consistently beautiful. I did not wait while on earth, expecting to find a beautiful beyond, for I did not expect to find an existence—a conscious state of life after leaving the material plane. I reasoned in this wise: If there is a place as the Bible stated, there is a place where we are seen as we are, and known as we are upon this plane of life. Why not know, then, where that place is? The power that could see that condition must have seen its locality, and if he knew the place, why not give us the fact that it does exist? I also believed if there was an allwise and infinite God, who had the power to reveal these things to man in days that were gone by, He, being infinite, possessed the same power to-day, and if He possessed that power He must, of necessity, see that similar revelations were just as essential to-day as they were eighteen, twenty or twenty-five hundred years ago. That was the way that I reasoned. I thought if we were all alike in the eyes of the Lord, that He would give me sufficient assurance of it, so that that which was termed skepticism in me would depart.

I had a loving mother who had passed to the unknown world. I implored her to come to me; but when I did not or could not realize her presence, then I prayed to God to reveal to me the place where she was. I did not find it, and I believed that if my angel mother had an existence, that the gates of heaven or hell could not keep her from coming to me! I believed that she was gone—had no existence, and that I, like her, should have none. Also I thought that not only us two, but every one, would find himself or herself in the same condition—that is, every one upon earth. I did not believe there was any power by which we could find each other after death. In that state of mind, with my belief thoroughly fixed, I lived for twenty-three years. When the belief as a firm fixed fact was fastened in my mind I had got to be twenty-eight. In all that time, if one person that I had known on earth, who had passed to spirit life, had come to me and make himself known unto me, I should have believed in his existence. I know more than one thousand persons that are in the same condition of mind that I was in. They believe that anything that has a beginning can also have an end, and they have no real evidence outside of the Bible—the theological teachings of an existence—and any person that has the power of reasoning cannot believe in a future state of existence from anything that ministers or the Bible are enabled to give them.

Now I know for myself that there is a life and not only life but happiness; a place where we find those whom we love, who have passed from our sight, and find them possessing the same true and noble feelings that they possessed upon earth, and that everything here is teeming with life, development and unfoldment, and more than all this, that we have the power of manifesting ourselves to friends of earth and revealing these facts.

Now, inasmuch as I have talked to so many of you, and perhaps have been the means of leading you to an investigation of that subject, until you, like myself, believed in no future state and cannot see any necessity for this short existence upon earth, I come to tell you that as firmly and as strongly as I uttered my views when with you, I would now advocate the truth of the existence, real and tangible, of every man, woman and child; and that to me every form of life that we found upon earth has its manifestation here. Further, I desire you to visit those who are called mediums and give me an opportunity of answering some of the many questions that you have to ask in regard to this condition. Do that, and I will be with you in a manner that you can realize my presence. Until then I remain your brother and friend N. C. Fulton.

For the Religio-Philosophical Journal.

Charity.

BY SARAH MURRAY.

Oh, kindly love thy brother man,
And kindly aid him o'er life's strand;
Tho' gross his soul, and dark as night—
Tho' loving darkness more than light—
Still clasp his hand with loving grace,
For him with smiles still wreathe thy face.
Oh, gently point the higher way,
Nor censure if he turn astray!
Not *he* has sown the seeds of strife
That make such discord of his life;
Of sin, and shame, and darkness born—
"Ye cannot gather grapes of thorns."

Art thou formed of nobler plan,
With lofty aim and purpose grand?
With strength to conquer in each strife—
Triumphant o'er the ills of life;
With love for all that is good and true—
With power to emulate it, too?
And has thy life forever stood
As true to highest thought of good?
Not *thou* has made thy nature kind!
Not thou has formed thy glorious mind!
Of light and love is virtue born—
"We do not gather grapes of thorns!"

Boonville, N. Y., May 20, 1866.

For the Religio-Philosophical Journal.

Diet.

The prevalence of *trichina spiralis* in pork and the approaching cholera, seem naturally to turn our attention to the subject of diet. "What can furnish a substitute for pork?" This question is asked on every hand; and some propound it in a manner indicating their fears that mankind would soon become extinct on this planet, were it to desist from preying upon the carcass of that delectable animal, the *hog!* But what are the indications of nature on the subject?

Comparative anatomy teaches that the anatomical structure of any animal reveals its dietetic character. Thus, all with teeth, jaws and intestines like those of the lion, tiger, cat, etc., are naturally carnivorous or flesh eaters. All like the ox, horse, deer, etc., in this respect, are herbivorous, or subsist on herbage. Then there is a class called omnivorous, or all devouring, feeding on both animal and vegetable substances—this includes the hog, bear, etc.

These conclusions have been arrived at by observing the habits of the several classes when wild and free to select their own food. Nevertheless both the carnivora and herbivora may be taught to subsist on unnatural food, as the lion, dog, cat, etc., on grain, and the cow and sheep on flesh. Now, on coming to man, we cannot decide on his dietetic character by observing his habits, they are so artificial; he having the power to swerve from the highest laws of his nature in diet as well as in morals. Otherwise, we should be compelled to conclude that opium, tobacco, arsenic and alcohol, as well as flesh, are natural and conducive to his highest good. But if there is an animal in nature with teeth, jaws, stomach, etc., like those of man, we have the best authority for deciding that the kind of food freely selected by such animal, must be natural and best for man. The nearest approximation is met with in the orang-outang; which, both in outward conformation and general organization, bears the greatest resemblance to man. "The masticatory organs of the orang are so closely similar," observes Professor Lawrence in his Lectures on Physiology, "that they might easily be mistaken for human," the only difference being that the cuspids, or canine teeth, are relatively longer and more pointed, with intervals for the reception of those in the opposite jaw; and the elevations on the grinding surfaces of the molars more prominent and pointed; by which characteristics the orang approaches nearer to the carnivora than man. The disposition of the enamel in the molar teeth is the same as in the human subject. The articulation of the lower jaw, the form of the stomach, the comparative length of the intestines, the relative capacity of the cœcum, and the cellular arrangement of the colon in the orang-outang likewise correspond very closely with those of the human body; in what part soever a difference is detected, it denotes man to be less formed for animal diet than the orang. Comparative anatomy, therefore, warrants us in concluding that the alimentary organs of the orang are the true type with which to compare those of man, in order to ascertain his true dietetic character. Now, as the orang-outang when in a pure state of nature and free to choose his own food, and to follow his undepraved instincts, is wholly frugiverous, subsisting exclusively on fruits, nuts, and other esculent farinaceous vegetables, we are perfectly justified by all the laws of correct reasoning in concluding that the natural food of man is not of that mixed nature which many physiologists would have us believe. Linnœus, one of the most celebrated naturalists that ever existed, speaking of fruits, says, "This species of food is that which is most suitable to man." Gasendi, in his celebrated letter to Von Helmont, says: "I was, therefore, contending that we do not appear to be adapted by nature to the use of a flesh diet, from the conformation of the teeth; since all animals (I speak of terrestrial ones,) which nature has formed to feed on flesh have teeth long, conical, sharp, uneven, and with intervals between them; of which are lions, tigers, wolves, dogs, cats, etc." Baron Cuvier says: "Fruits, roots and the succulent parts of vegetables, appear to be the natural food of man."

It is true that man is able to substitute, with apparent impunity, an animal for a vegetable diet; but what does this prove? Merely that, although constitutionally adapted to a frugiverous diet, there is in his alimentary organs a certain range of adaptability, by which he is enabled to deviate considerably from his nature without any immediately apparent bad effects. This is a wise and kind provision in the organization of all animals, by which they are enabled, in peculiar circumstances and in cases of necessity, to subsist on food to which their organs were not originally adapted; and to which on ordinary occasions they would not resort. A lamb, for instance, during a long sea voyage, was induced to live upon the flesh of animals; and so powerful was the force of habit that it finally refused to crop the grass destined by nature for its support. Horses on the coast of Arabia are constantly fed upon fish, herbage being deficient; and they seem very much to relish this, to them, unnatural food. "In Norway, as well as in some parts of Hadramant and the Coromandel coasts, the cattle are fed upon the refuse of fish." Life of Reginal Heber, Harper's Family Library, No. 40, p. 360.

Plutarch supposed man to have been driven to the eating of flesh by necessity—by the most pressing hunger. But from whatever cause the use of animal food may have sprung, its stimulating qualities soon produced an effect on the instincts and sensibilities of the system similar to opium, tobacco, alcohol, etc., in imperiously demanding a continuance of its use.

Vegetable substances, although containing twice the amount of nutriment, fall almost as far short of appeasing the hunger of one accustomed to flesh meat as would pure water of quenching the thirst of the rum drinker. And in such a state of the body it is very difficult to convince the individual that flesh, or even pork, is not the best and most natural food in the world.

Or, if you succeed by argument during a lull in the demands of the appetite, in showing that the use of flesh is less conducive to health, and happiness, and purity, than fruits and grains, and the products of the dairy, as soon as the accustomed meal time arrives, this abnormal appetite will show itself a pettifogger of such wonderful address and power as to sweep away in a trice all your facts and philosophy, and leave its devotee in undisputed possession of the field.

There are comparatively few who can give due weight to evidence on this subject. An esteemed neighbor of mine refuses to examine the question at all; "for," says he, "I could not abandon the use of meat were I convinced that it is unnatural, and so I choose to have the benefit of a doubt." And there are thousands in the same condition, though they may not avow it. From such considerations we should not look for rapid reform in diet. But is not nature speaking in trumpet tones: "Turn away from the devil-infested carcass of the hog?"

There are many, no doubt, of sufficient tenacity of purpose who will now abandon pork forever. Let such call to mind a maxim of Pythagoras: "Fix upon that course of life which is the most excellent, and habit will render it the most agreeable."

In another brief article I will try to show that vegetable food is capable of sustaining man in a greater degree of strength and health than is flesh meat. STEPHEN YOUNG.

Poplar Ridge, N. Y., May, 1866.

TO KEEP FOWLS FREE FROM VERMIN.—There are several kinds of vermin that infest the hen. By attending to the following remedies, they will be entirely kept clear: First of all, if in confinement, in the dust corner of the poultry house, mix about a pound of sulphur among the dust, ashes and fine air-slaked lime for them to dust in. This will give the feathers a fine glossy appearance. If infested with insects, damp the skin with a little water; then sprinkle with a pepper box a little sulphur on the skin. Let a bird be covered with these insects and they will all disappear in twelve hours. Previous to setting a hen, more particularly in warm weather, if the nest be slightly sprinkled with sulphur, there is no fear of the hen being annoyed by them. Many a fine brood of chickens pines away and dies through nothing else, when no one knows the cause. Having observed hens leaving their nests just before hatching time, we examined the nest and found the eggs covered and literally alive with very small and minute vermin, almost too small to be observed with the naked eye. A free application of air-slaked lime, dry wood ashes and sulphur sprinkled over the eggs will exterminate them; or, when the house is infested with them, clear out the fowls, close the doors, windows, etc., and fumigate with brimstone, by burning it in an iron vessel, and the fowls will not be annoyed afterward.

Carbonic acid has been resolved by Mr. Deville into an explosive mixture of carbonic oxide and oxygen. The transformation was effected at 2,372 degrees Fahrenheit.

You will never have a friend if you must have one without failings.

Confucius was a carpenter.

An exchange asks "If the poor girls Governor Andrews sent to Washington Territory are to be sold, like Circassian beauties, by the weight and plumpness?" We suppose not. We infer they will be sold at liquid measure—so much per gal.

Robert Burns was a plowman in Ayrshire.

Third National Convention.

To the Spiritualists and Reformers of the World:

At the SECOND NATIONAL CONVENTION OF SPIRITUALISTS held in Philadelphia by adjournment from the 17th to the 21st of October, 1865, it was

Resolved, That this Convention and its successors be, and hereby are declared to be a Permanent National Organization of Spiritualists, and that the officers of this Convention hold their respective offices until the next Annual Convention, and their successors are elected;

Resolved, That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Spiritualists, whose terms of office, as delegates, shall expire when their successors, or other delegates, shall be elected by their respective local organizations, but whose membership of the National Organization shall not cease until their names are voluntarily withdrawn, provided that membership, without annual appointment by local organization, shall not entitle members to vote, or take part in the business of Annual Conventions;

Resolved, That the National Organization of Spiritualists will, until otherwise ordered, hold Annual National Conventions of delegates from local organizations, at such times and places as the President, Vice-Presidents, Secretary and Treasurer of this and each subsequent Convention shall designate; and such officers are hereby declared an Executive Committee for that purpose;

Resolved, That appointments and records as delegates from local organizations, shall alone constitute the membership in the National Organization of Spiritualists; and all such delegates shall be thereby constituted and remain members until their names are voluntarily withdrawn.

Resolved, That until otherwise ordered, each local organization of Spiritualists, or Progressive Reformers, shall be entitled to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty members.

Resolved, That in adopting these articles, all rights of the National Organization hereby instituted, in any wise, at any time, or in any manner, in the least degree to assume the power to prescribe creeds, articles, or declarations of faith for Spiritualists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, or otherwise, are forever prohibited.

In pursuance of the above, the undersigned officers of said Convention, as the Executive Committee, have received the following invitation, to wit: "At a meeting of the Providence Congregation of Spiritualists, held at Pratt's Hall, the following resolutions were unanimously adopted:

Resolved, That the National Convention of Spiritualists be invited to hold their next session in the city of Providence in the month of August next;

Resolved, That if this invitation be accepted, we recommend that one day be devoted to an excursion upon the waters of our Narragansett Bay. And we tender to the Convention the free use of our Hall, a fraternal greeting and kind hospitality."

(Signed) L. K. JOSLIN, *Secretary.*

And, on conferring with each other, we have decided to call the THIRD NATIONAL CONVENTION to meet on Tuesday, the 21st day of August, 1866, and continue in session until the following Sunday, at the above mentioned Hall, in the City of Providence, State of Rhode Island. And we therefore invite "each local organization of Spiritualists or Progressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members;" to attend and participate in the business which may come before said Convention.

JNO. PIERPONT, President.
MARY F. DAVIS, V. P. for New York.
J. G. FISH, " " New Jersey.
I. REHN, " " Penn.
THOMAS GARRETT, " " Delaware.
J. A. ROWLAND, " " D. of C.
A. G. W. CARTER, " " Ohio.
BENJ. TODD, " " Michigan.
S. S. JONES, " " Illinois.
H. S. BROWN, M.D. " " Wisconsin.
C. H. CROWELL, " " Mass.
M. R. RANDALL, M.D. " " Vermont.
M. B. DYOTT, of Pennsylvania, Treasurer.
HENRY T. CHILD, M. D., Secretary,
634 Race St., Philadelphia.

Circular.

To Spiritualists and Friends of Progress everywhere:

In accordance with and furtherance of the views and sentiments of the National Convention of Spiritualists, held in Chicago, Illinois, from the 9th to the 14th of August, A. D. 1864, inclusive: We, the National Executive Committee, appointed by said Convention, do most respectfully, but urgently, recommend the immediate formation (without creeds or articles of faith), of societies or local organizations, for associate efforts by Spiritualists and all progressive minds everywhere. To this end do we present the following form of Articles of Association—comprehensive and liberal—and such as leave individual rights entirely unmolested.

Under these Articles societies will be entirely independent of each other, yet they will possess an inherent power for general associative effort, so necessary for a National expression of the great Principles now being evolved by the most progressive minds of the Age.

Your committee only assume to *recommend*, believing that, when uniting for an associative effort, we should be especially careful, to guard sacredly INDIVIDUAL RIGHTS.

Societies organized as recommended, can be incorporated under the *general laws* governing Religious organizations in the several States, as well as the Canadas—our rights being equally sacred in law with other religious bodies.

It will be understood that each local organization can assume such name as may be deemed advisable by the individuals composing the society. We simply propose a name highly expressive of a *type of Religion*, based on *sound philosophy*, one which will stand the test of reason, and that for which Spiritualists, Friends of Progress, and *all* progressive minds boldly contend.

S. S. JONES, *Chairman*,
St. Charles, Ill.
WARREN CHASE,
Battle Creek, Mich.
HENRY T. CHILD, M. D.,
634 Race Street, Philadelphia.
W. F. SHUEY,
Elkhart, Indiana.
SELDEN J. FINNEY,
Plato P. O., Ohio.
H. B. STORER,
Boston, Mass.
M. M. DANIELS,
Independence, Iowa.
MILO O. MOTT,
Brandon, Vermont.
F. L. WADSWORTH,
Secretary National Executive Committee of Spiritualists.

Chicago, August 15, 1864.

Plan Recommended—Religio-Philosophical Society.

ARTICLES OF ASSOCIATION.

DECLARATION.

WE THE UNDERSIGNED being desirous of promulgating the great and sublime principles of the Harmonial Philosophy, and of elevating and unfolding the minds of Humanity to a due appreciation of the attributes of Deity, as manifested through Mother Nature, the better to enable us to appreciate a common Paternity and Brotherhood, do unite ourselves into a Society, under the Laws of this State, by the name and style of the RELIGIO-PHILOSOPHICAL SOCIETY.

OFFICERS, AND THEIR DUTIES.

And for the better execution of the will of said Society, it is provided that it shall, each and every year, on the First Sunday in January, or as soon thereafter as convenient, elect from their members a President, Vice President, Clerk, Treasurer, Collector, Janitor, and Five Trustees, which Trustees shall be styled the Trustees of "The *Religio*-Philosophical Society;"

The duty of which officers shall be to execute and perform the usual functions of like officers in other organized bodies, and especially the following duties, viz:

It shall be the duty of the President to call meetings of the Society, and preside at all meetings of the Society or Executive Board, if present, and act as the general corresponding and financial agent of the Society.

It shall be the duty of the Vice President to perform all of the duties of the President in his absence, or inability to act.

It shall be the duty of the Clerk to keep accurate minutes of the doings of the Society and Executive Board, and such other duties as usually appertain to similar officers, under the direction of the President.

It shall be the duty of the Treasurer to receive all money belonging to the Society, and keep a correct account thereof, and if it be from the collector, to receipt to him therefor, and pay the same out at the order of the President, under the direction of the Society or Executive Board.

It shall be the duty of the Collector to collect all money subscribed or contributed, and pay the same over to the Treasurer immediately, taking his receipt therefor.

It shall be the duty of the Janitor to take charge of the meeting house, and perform all such duties as are incident to such offices, in other bodies, and act as the general messenger of the Society.

It shall be the duty of the Trustees to perform all such duties as the law, under which this Society is organized, requires.

VACANCIES—HOW FILLED.

In case a vacancy in any office in these articles provided for, shall occur, either by death, resignation, removal to a distance, or inability to act, it shall be the duty of the Executive Board to appoint some member of the Society to fill such vacancy until the next ensuing annual meeting; and any office may, if necessary, be filled *pro tempore* in case of the temporary absence of the regular incumbent.

THE EXECUTIVE BOARD AND THEIR DUTIES.

The President, Vice President and Clerk shall form an Executive Board, and a majority of them may transact business in the name of and on behalf of the Society, but subject to the approval of the Society, when an amount exceeding Fifty Dollars is involved.

The Executive Board shall report all their doings at the next annual meeting of the Society, and whenever required by a vote of the Society, in a business like manner, which report, when approved by the Society, the Clerk shall spread upon the records of the Society for future reference.

The Executive Board shall be qualified to give Public Lecturers Certificates which shall endow them with fellowship as "Ministers of the Gospel,"—such Ministers of the Gospel as are referred to in the law under which this Society is organized; and authorize such Lecturers, in the capacity of such Ministers of the Gospel, to solemnize marriages in accordance with law, which certificate may be as near as practicable in the following form:

CERTIFICATE.

To all whom it may concern: Know ye that the *Religio*-Philosophical Society, reposing especial confidence in our .....as a public Lecturer, do hereby grant this Certificate o Fellowship and recognize .....as a "regular Minister of the Gospel," and as such authorize.....to solemnize marriages in accordance with law.

Given under our hands at....., this.....day of.....A. D. 18.....

.....PRESIDENT }
.....VICE PRES. } Executive Board of the
.....CLERK } *Religio*-Philosophical Society.

OF MEMBERSHIP.

"*We hold these truths to be self-evident,*" That we are all children of a common Parent who, through the kind care of Mother Nature, and the instrumentality of Angelic Messengers, ever holds the lowest, or least developed, as well as the highest of His children in his loving embrace, and provides impartially for their every want, and is continually bringing them to appreciate His unfailing love for all: Therefore it is the duty of this Society to receive all who desire to unite herewith, by subscribing to these articles, each individual alone being responsible for views entertained or uttered, or acts performed or approved. And for these reasons no complaint or charge against members of this Society shall ever be entertained, nor shall any member of this Society ever be suspended or expelled from membership.

As all things in nature are subject to change, so the mind is governed by the same law; and what appears to be truth and right to-day may appear otherwise to-morrow. For these reasons, any person becoming a member of this Society is at any time at liberty to withdraw therefrom, and have his or her name stricken from the roll of members, on application to the Clerk, without imputation for so doing.

That man is a progressive being, and at all times acts in accordance with the *internal forces of his own being and external surroundings*; it therefore becomes the duty of every brother and sister to extend the hand of charity to all, and use their utmost endeavors to unfold the higher faculties by enlightening the mind of humanity, and especially of the erring, downtrodden and oppressed.

That the most highly developed inhabitants of earth, are intermediate between those angelic beings of expanded intellects, who long since passed from earth, and now inhabit the "Summer Land," and the lower races of humanity who occupy the rudimental plains of this sphere of existence; and that, as the Angelic World tender their kindest offices to us for our unfoldment in health, comfort, wisdom and happiness, so it is our duty to extend like loving care to our brothers and sisters of every grade, alike, for their unfoldment in health, comfort, wisdom and happiness.

To "err is human;" "no man liveth and sinneth not," therefore it is the duty of man to encourage his fellow man in well-doing, and to chide and judge not, as all in turn need encouragement, and not censure and reproach.

MODE OF DOING BUSINESS.

A majority vote of the members present at all regularly called meetings of this Society, when it does not contravene these articles, shall govern.

FINANCES.

All money required for the furtherance of the great objects contemplated, and to be used by this Society for any and all purposes deemed expedient, shall be raised from free donations, voluntary subscriptions, and rents and profits or sales of property owned by the Society—but never by taxation of its members.

LEGISLATIVE POWERS

This Society may from time to time adopt such By-Laws at meetings duly called for that purpose as shall be deemed expedient, provided that they do not in any manner contravene or conflict with the true intent and meaning of these articles, or the laws of our country.

ON AMENDMENTS OF THE ARTICLES OF ASSOCIATION.

These Articles of Association may be amended by a vote of two-thirds of the members of the Society present at a meeting called therefor, provided such amendments shall have been submitted in writing, at a regularly called meeting of the Society, at least ten days before being acted upon. And provided further that such amendments shall in no wise infringe upon the largest and broadest interpretation of these articles in favor of individual rights, freedom of action—thoughts, and expression thereof. And no amendment shall ever be made allowing complaints to be entertained against members, nor for their censure, suspension or expulsion, nor in any wise to restrict or hinder any person from uniting with or withdrawing from this Society in the manner herein before provided.

FIRST BOARD OF OFFICERS.

And, lastly, it is agreed that the following named persons shall constitute the Board of Officers, provided for in the foregoing articles of association, until the first Sunday in January, A. D. 18— and until their successors are duly elected and enter upon the duties of their several offices, viz:

BOOKS! BOOKS!!
NEW YORK AND BOSTON PRICES.

FOR SALE BY THE

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION

(Address Post Office Drawer 6325.)

CHICAGO, ILL.

All orders by mail, with the price of books desired, and the additional amount mentioned in the following list of prices for postage, addressed as above, will meet with prompt attention.

	Price.	Postage.
A, B, C, of Life, by A. B. Child	$ 25	2
Age of Reason, by Thomas Paine	40	8
America and Her Destiny, by Emma Hardinge	10	2
American Crisis, by Warren Chase	20	4
Answers to Ever Recurring Questions, a Sequel to the Penetralia, by A. J. Davis	1.50	20
Anti-Slavery Harp, compiled by W. W. Brown	13	2
Apocryphal New Testament	1.00	16
Arcana of Nature, or History and Laws of Creation, Vol. I, by Hudson Tuttle	1.25	20
Arcana of Nature, or the Philosophy of Spiritual Existence, and of the Spirit World, Vol 2, by Hudson Tuttle	1.25	20
Arnold, and other Poems, by J. R. Orton, cloth	50	12
Astro-Theological Sermons, by Robert Taylor.	1.50	18
Anthroposmorphism Dissected and Spiritualism Vindicated, by D. S. Davis, M. D	60	12
Be Thyself, by Wm. Denton	20	
Bible Triumphant, by Mrs. H. V. Reed	50	4
Biography of Free Thinkers	75	10
Biography of Satan, by K. Graves	35	
Blossoms of Our Spring, (a Poetic Work,) by Hudson and Emma Tuttle	1.25	20
Bouquet of Spiritual Flowers, through the mediumship of Mrs. J. S. Adams, by A. B. Child, M. D. Cloth, 75 cts., postage 10 cts. Gilt, $1.00, postage 10 cts. Extra gilt	1.50	10
Bouquet from the Garden of Humanity, (Poetical,) by Benjamin Todd	25	2
Branches of Palm, by Mrs. J. S. Adams. English cloth, beveled, $1.25. Extra, gilt edge	1.75	16
Broken Lights, by Frances Power Cobbe	1.75	
Christ and the People, by A. B. Child, M. D..,	1.25	12
Christ and the Pharisees upon the Sabbath, by a Student of Divinity	20	2
Christianity; its influence on Civilization, and its relation to Nature's Religion, by Caleb S. Weeks	25	2
Complete Works of Thomas Paine. Three volumes	6.00	94
Conduct of Life, by R. W. Emerson	1.50	20
Contest The, a poem, by Geo. P. Carr	1.25	10
Davenport Brothers; Their Manifestations, &c.	30	4
Devil's Pulpit, by Robert Taylor	1.50	18
Discussions of Spiritualism, by Brittan and Richmond, cloth	2.50	28
Dissertation on the Evidences of Divine Inspiration, by Datus Kelley	20	4
Effect of Slavery on the American People, by Theodore Parker	10	
Eliza Woodson, or the Early Days of One of the World's Workers, by Mrs. E. W. Farnham	1.50	
Emerson's Writings, 1st and 2d Series, both	3.00	40
Emma Hardinge, (Photograph)	25	
English Traits, by Ralph Waldo Emerson	1.50	20
Epitome of Spirit Intercourse; a Condensed View of Spiritualism, by Alfred Cridge	40	8
Errors Corrected; an Address by the spirit of Stephen Treadwell	10	2
Errors of the Bible, by H. C. Wright	30	6
Essay on Dream, by Thomas Paine	25	4
Essay on the Trial by Jury, by L. Spooner	1.00	16
Facts and Information for Young Men	13	2
do do do Women	13	2
False and True Theology, by Theodore Parker	10	
False and True Revival of Religion, by Theodore Parker	10	
False and True Marriage, by Mrs. H. F. M. Brown	10	2
Familiar Spirits, and Spiritual Manifestations, by Dr. Enoch Pond	15	4
Footfalls on the Boundary of Another World, by Robert Dale Owen	1.75	24
Free Love and Affinity, by Miss Lizzie Doten.	10	
Free Thoughts Concerning Religion, or Nature vs. Theology, by A. J. Davis	20	2
Further Communications from the World of Spirits, by the Spirit of George Fox	75	12
Fugitive Wife by Warren Chase. Paper, 30 cts. Cloth	50	
Gazelle	1.25	12
Gist of Spiritualism, by Warren Chase	50	6
Great Harmonia, by A. J. Davis. 5 vols, viz: Vol. 1. The Physician; Vol. 2. The Teacher; Vol. 3. The Seer; Vol. 4. The Reformer; Vol. 5. The Thinker. Each	1.50	20
Harmonial Man, or Thoughts for the Age, by A. J. Davis. Paper, 40 cts., postage, 6 cts.	75	12
Cloth		
Harmonial and Sacred Melodies, by Asa Fitz	40	6
Hartford Bible Convention	1.00	16
Harbinger of Health, by A. J. Davis	1.50	20
Healing of the Nations, (First Series,) by Chas. Linton, Medium	2.50	32
Healing of the Nations, (Second Series,) by Charles Linton	2.50	32
History of all Christian Sects and Denominations—their Origin, Tenets, Condition, by John Evans, LL. D.	75	16
History of the Chicago Artesian Well, by Geo. A. Shufeldt	25	
History and Philosophy of Evil, by A. J. Davis.	40	6
History of Dungeon Rock, by Enesee	30	4
History of Mexican War, by Laring Moody	20	4
Household Poems, (15 Illustrations,) by H. W. Longfellow	50	6
How and Why I became a Spiritualist, by W. A. Danskin. Cloth	75	12
Incidents in My Life, by D. D. Home, Introduction by Judge Edmonds	1.25	16
Infidels' Text-Book, by Robert Cooper	1.00	12
Intellectual Freedom; or Emancipation from Mental and Physical Bondage, by Charles S. Woodruff, M. D.	50	
Is the Bible Divine? by S. J. Finney	30	4
Is there a Devil? The Argument Pro and Con.	20	2
I Still Live, (a Poem,) by Miss A. W. Sprague	10	
Jesus of Nazareth, by Alexander Smyth	1.50	20
Kingdom of Heaven; or the Golden Age, by E. W. Loveland. Cloth	75	12
Kiss for a Blow, by H. C. Wright	75	12
Kneeland's Review of the Evidences of Christianity	75	8
Know Thyself, O, Man, and be thine own Physician, by the Spirit Physician called the Man of Nature, through Mrs. Dr. D. A. Gallion	50	4
Lays of Liberty	20	4
Lectures on the Bible, by J. Prince	1.00	16
Legacy to the Friends of Free Discussion, by Benjamin Offen	75	10
Legalized Prostitution, by C. S. Woodruff, M. D. Cloth	1.00	16
Letter to the Chestnut Street Congregational Church, by John S. Adams	15	2
Letters to Eugenia; or a Preservative against Religious Prejudice, by Baron D'Holbach. Translated from the French by Anthony C. Middleton, M. D.	75	10
Lily Wreath, by Mrs. J. S. Adams, Medium	1.00	16
Life Line of the Lone One, by Warren Chase. Cloth	1.00	16
Life of Thomas Paine, by G. Vale. Cloth	75	10
Light in the Valley, by Mrs. Newton Crosland	1.00	16
Living Present and Dead Past, by Henry C. Wright	50	4
Lizzie Doten's Review of a Lecture by James Freeman Clarke	15	
Love and Mock Love. Cloth, plain, 25 cts., postage, 4 cts. Gilt	40	4
Lyric of the Golden Age, by T. L. Harris	2.00	20
Magic Staff, an Auto-Biography of A. J. Davis.	1.75	24
Man and His Relations, by Prof. S. B. Brittan.	3.50	40
Manomin, by Myron Coloney	1.25	16
Marriage and Parentage, by Henry C. Wright.	1.25	20
Messages from the Superior State, by John Murray, through John M. Spear	50	10
Methodism and Spiritualism, by Andrew Rickel	10	2
Millenial Dawn; or Spiritual Manifestations Tested, by Rev. C. H. Harvey	75	8
Ministry of Angels Realized, by A. E. Newton	20	2
Miscellanies, embracing Nature, Addresses, and Lectures, by R. W. Emerson	1.50	20
Mistake of Christendom, by George Stearns	1.00	16
Morning Lectures, (Twenty Discourses,) by A. J. Davis	1.75	
Moses and the Israelites, by Merritt Munson.	1.50	20
Natty, a Spirit; His Portrait and his Life, by Allen Putnam. Paper, 40 cts., postage 4 cts. Cloth	50	16
New Manual for Children, (for Lyceums,) by A. J. Davis. Cloth, 80 cts. Morocco, gilt	1.00	8
New Testament Miracles and Modern Miracles, by J. H. Fowler	40	4
Optimism, the Lesson of Ages, by Benjamin Blood	75	12
Paine's Political Writings. Two volumes in one. Calf	4.00	62
Paine's Theological Works, by J. J. Rousseau.	1.50	20
Paine's Writings, Theological and Miscellaneous	2.00	36
Peculiar: A Tale of the Great Transition, by Epes Sargent	1.75	20
Penetralia; being Harmonial Answers to Important Questions, by A. J. Davis	1.75	24
Personal Memories of Daniel Drayton	40	8
Philosophical Dictionary of Voltaire. Two volumes in one. Calf	5.00	65
Philosophy of Spiritual Intercourse, by A. J. Davis	60	6
Philosophy of Herbert Spencer, (First Principles.)	2.25	28
Philosophy of Creation, from Thomas Paine, by Horace Wood, Medium. Paper	30	4
Philosophy of Special Providences, (a Vision,) by A. J. Davis	20	2
Physiological Mysteries and Revelations, by Eugene Becklard	25	4
Physical Man, by Hudson Tuttle	1.50	20
Poems, (with Portrait,) by Ralph Waldo Emerson	1.50	20
Poems from the Inner Life, by Miss Lizzie Doten. Cloth, $1.25, postage, 16 cts. Full Gilt	2.00	
Poems for Reformers, by Wm. Denton. Cloth	60	12
Psalms of Life. Cloth	1.00	16
Ravalette; a Wonderful Story, by P. B. Randolph	1.25	
Reason, the only Oracle of Man; or a Compendious System of Natural Religion, by Col. Ethan Allen	50	8
Relation of Slavery to a Republican Form of Government, by Theodore Parker	10	
Religion of Manhood; or the Age of Thought, by Dr. J. H. Robinson. Cloth	75	16
Religious Demands of the Age, by Frances Power Cobbe. Paper	25	4
Religious History and Criticisms, by Ernest Renan	2.50	
Reply to Lunt, by Miss Elizabeth R. Torry	15	2
Report of an extraordinary Church Trial, Conservatives vs. Progressives, by Philo Hermo	15	2
Representative Men. Seven Lectures, by Ralph Waldo Emerson	1.50	20
Revival of Religion Which we Need, by Theodore Parker	10	2
Road to Spiritualism, by Dr. R. T. Hallock	25	4
Rubicon is Passed, by Elisha Chase	25	4
Scenes in the Summer Land, (a Photograph,) by Hudson Tuttle	25	
Science of Man Applied to Epidemics; their Cause, Cure and Prevention, by Lewis S. Hough	75	16
Seeress of Provorst, (from the German,) by Mrs. Crowe	60	8
Selections from Theodore Parker's Unpublished Sermons	2.50	24
Self-Abnegationist; or the True King and Queen, by H. C. Wright. Paper, 40 cts., postage, 4 cts., Cloth	65	8
Sexual Physiology, by R. T. Trall, M. D.	2.00	
Six Lectures on Theology and Nature, by Emma Hardinge. Paper, 75 cts. Cloth	1.00	
Six Years in a Georgia Prison, by Lewis W. Paine. Paper, 25 cts., postage 4 cts. Cloth	40	8
Soul Affinity, by A. B. Child, M. D.	20	2
Soul of Things, by Wm. and Elizabeth M. F. Denton	1.50	20
Spirit Manifestations, by Adin Ballou. Paper 50 cts.—postage 6 cts. Cloth	75	12
Spirit Minstrel, by Packard and Loveland. Paper, 35 cts. Board	50	
Spirit Voices, (Poetical,) by E. C. Hench, Medium	40	4
Spirit Works Real but not Miraculous, by Allen Putnam	25	4
Spiritual Reasoner, by Dr. E. W. Lewis	75	12
Spiritual Sunday School Class Book	25	4
Spiritual Telegraph Papers, 9 vols., each	1.25	20
do do do Large Size, Stiff Covers, each	2.25	75
Spiritualism, by Judge Edmonds and Dr. G. T. Dexter	2.50	32
System of Nature; or, Laws of the Moral and Physical World, by Baron D'Holbach. Translated by H. D. Robinson. Two volumes	2.00	24
The Diegesis; being a discovery of the Origin, Evidences, and Early History of Christianity, by Rev. Robert Taylor.	2.00	24
Thirty-two Wonders, or the Skill Displayed in the Miracles of Jesus, by Prof. M. Durais. Paper, 30cts., postage, 6 cts. Cloth	50	8
True Civilization, by Josiah Warren. Paper,	50	8
Twelve Messages from the Spirit of John Quincy Adams. Plain, cloth	2.00,	32
Two Discourses, by F. L. H. Willis	20	
Unconstitutionality of Slavery, by Lysander Spooner	1.00	16
Unwelcome Child, by Henry C. Wright. Paper, 30 cts. Cloth	50	10
Voices of the Morning, (a New Poetic Work,) by Belle Bush	1.25	16
Voices from Prison, or Truths for the Multitude, by James A. Clay	75	12
Whatever is, is Right, by A. B. Child, M. D.	1.25	16
Whatever is is Right, Vindicated, by A. P. McCombs	10	2
What's o'clock	15	2
Woodman's Reply to Dwight	20	4
Woman and her Era, by Mrs. Eliza W. Farnham, 2 vols. Plain cloth, $3.00; full gilt.	4.00	
Wreath of St. Crispin; or, Lives of Eminent Shoemakers	40	10
Yahoo	75	10

The above, and a variety of other books, kept for sale, will be mailed on the receipt of the price and postage. We shall add to, and correct the list, from time to time, as occasion may require.

Address GEO. H. JONES,
Sec'y R. P. P. Association,
Post Office Drawer 6325, Chicago, Ill.

S. S. JONES,
President Religio-Philosophical Publishing Association.

THIS DAY PUBLISHED, JANUARY 2d.

An Original and Startling Book!

THE ORIGIN AND ANTIQUITY OF PHYSICAL MAN,

SCIENTIFICALLY CONSIDERED,

PROVING MAN TO HAVE BEEN COTEMPORARY WITH THE MASTODON; DETAILING THE HISTORY OF HIS DEVELOPMENT FROM THE DOMAIN OF THE BRUTE, AND DISPERSION BY GREAT WAVES OF EMIGRATION FROM CENTRAL ASIA.

BY HUDSON TUTTLE.

THE design of the author is well set forth in the title of his work. The manner of its accomplishment may be understood by our saying that he seems peculiarly endowed with the rare faculty of presenting the most dry and obscure questions of Science in such a vivid and striking manner, that the most unscientific reader can readily comprehend them. He stands directly between the Scientist and the man of common education as an interpreter; and as is proved by the success of his former publications, understands the needs of the popular heart, and the best manner of meeting them in a most surprising manner.

"Theology is not mentioned in the course of the whole work, yet it is most completely overthrown and annihilated. The annals of geology are exhausted in successfully proving the vast antiquity of man, the records of zoology in proving his place in animate nature, and the immense labors of historians and linguists in showing the origin and relations of the diversified Races of Mankind."

The Lithographed Chart,

Attached to the volume, is alone worth its price.

Price, $1.50—postage 18 cents extra. For sale at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. P. O. Drawer 6325, Chicago, Ill. 18-tf

THE GREAT LYRICAL EPIC OF THE WAR.

GAZELLE:

A TALE OF THE GREAT REBELLION.

A Purely American Poem.
It is an Autobiography.
Its Characters are from Life.
Its Scenes are the Great Lakes.

NIAGARA FALLS, the St. Lawrence, Montreal, the White Mountains, and the sanguinary battle-fields of the South. It episodes the weird legends which cluster around these places. Its measure changes with the subject, joyful or sad, and by its originality and airy lightness awakens at once the interest of the reader, and chains it to the end. It has all the beauties of a poem, the interest of a romance, and the truthfulness of real life.

This volume marks a new era in the history of American poetry. It is receiving the most marked attention from the press.

"This is a delightful, delicious, versified story of the war; full of romance, spiced with wit, spicy with humor, happy even to occasional grotesqueness in its rhymes, with a dash and rattle, which wins the reader at the start, and chains his attention to the very last page."—*Banner.*

Beautifully bound in blue and gold.

Price $1.25—postage 12 cents. For sale at the office of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. P. O. Drawer 6325, Chicago. 18-tf

A NEW BOOK.

Just published by the "Religio-Philosophical Association," entitled

THE BIOGRAPHY OF SATAN;

Or a Historical Exposition of the Devil and his Dominions; Disclosing the Oriental Origin of the Belief in a Devil and Future Endless Punishment. Also, the Pagan Origin of the Scriptural Terms, "Bottomless Pit," "Lake of Fire and Brimstone," "Keys of Hell," "Chains of Darkness," "Everlasting Punishment," "Casting out Devils," etc., etc.

With an Explanation of the Meaning and Origin of the Traditions respecting the Dragon Chasing the Woman—"The Woman Clothed with the Sun," etc. By K. GRAVES, author of "Christianity Before Christ; or, The World's Sixteen Crucified Saviours."

(Fear hath torment.) Read! Read! Read! "Something new and something true," and be saved from (the fear of) endless damnation.

THE "BIOGRAPHY OF SATAN" will be found to be a work of rare novelty, curiosity and value to the general reader, and of the most intense and momentous interest to the fear-bound professor of religion, of every name and nation in the world. It contains a very extensive, rare and complete collection of historical facts upon the several points treated on.

For sale at this office. Price 35 cents. Sent by mail post-paid on receipt of price.

THE HISTORY OF MOSES AND THE ISRAELITES,

IS THE title of a new book, written by the undersigned, and just issued from the press of the RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, Chicago, Ill. The design of the work is to expose to popular comprehension the false God whom Moses taught mankind to revere; the uninspirational character of Moses' writings; the criminality of his conduct; and the impurity of the source of that conduct. All these positions are plainly demonstrated in this book.

The book contains some 370 duodecimo pages; is printed on new type, (Brevier) and on good paper. Retail price, bound in cloth, $1.50; postage 20 cents extra. For sale at the office of publication, and at the Book Store of Tallmadge & Co., 109 Monroe street, Chicago, and by the undersigned at Geneseo, Henry Co., Ill., MERRITT MUNSON. 15-tf

JUST PUBLISHED:

JESUS OF NAZARETH:

OR THE

TRUE HISTORY OF THE MAN

CALLED

JESUS CHRIST.

GIVEN ON SPIRITUAL AUTHORITY, THROUGH

ALEXANDER SMYTH.

THIS is the most extraordinary and curious book ever published since the art of printing has been invented. It purports to be a true history of the lamentable career of Jesus during the last three years of his existence, with a slight sketch of his youth. It presents him in the natural character of an intelligent and virtuous man, who fell a martyr to his good intentions in the cause of humanity. It is entirely cut loose from the trammels of priestcraft, superstition and humbug, and though written in a style so plain that every reader can comprehend, yet the incidents are so startling and combined with such prudence and tact as regard Unity, that the reader's attention is seized and held fast by a deep absorbing interest. The most brilliant romance ever written cannot present scenes more attractive than are presented in this curious and unparalelled production. The author asserts that this book is written at the request of the spirits who furnished him with certain facts by mental visions and oral communications, with per mission to use his own taste, judgment, and abilities as to the manner in which they should be made known to the public. Since the book has been published, in regard to its truth it has been publicly endorsed by the spirits at Boston, and declared to be the only work ever written in which the truth is given concerning Jesus of Nazareth. (See "Banner of Light," June 3, 1865.)

For sale by the author, 337 S. Second street, Philadelphia, Penn., and at the Religio-Philosophical Publishing Association, Chicago, at $1.50 per copy, and postage 18 cts. 11-tf

A NEW AND THRILLING POEM.

THE CONTEST.

A POEM,

BY GEORGE P. CARR.

THIS work embodies the history of the war for the maintenance of the Union, from its commencement to its close, omitting to notice in detail the latter portions of the struggle wherein the spirit of partisanship has obscured the real merits of those concerned.

The uniform excellence of the language employed, and the careful adherence to regular metre, will commend "The Contest" to all lovers of true poetry; while the pure and lofty sentiments of patriotism, which abound in its glowing pages, make it a valuable accession to every good library, and an acceptable gift for a beloved friend.

It is tastefully bound in cloth and printed on elegantly tinted paper. For sale at this office. Price, $1.25; postage, 10 cents. Sent by mail on receipt of price and postage. Address Geo. H. Jones, Secretary, P. O. Drawer 6325, Chicago, Ill 2-9-tf

CHRIST AND THE PEOPLE.

BY A. B. CHILD, M. D.

A NEW BOOK IN HANDSOME TYPE AND BINDING.

THIS book presents Christ as He presented Himself.
It presents a new view of SIN;
A new view of JUSTICE;
A new view of CHARITY;
A new view of HUMAN LAW;
A new view of GOVERNMENT FOR THE PEOPLE;
A new view of MAN'S INSEPARABLE RELATION TO CHRIST,
in the present and the future, and of the unseen ties, that in all times, places and conditions, bind man to his fellow man.

Price per single copy, $1.25; postage, 15 cents.
Now ready. For sale at this office. 2-8-tf

WESTERN HYGEIAN HOME,

ST. ANTHONY'S FALLS, MINN.

R. T. TRALL, M. D.
M. NEVINS, M. D. } Proprietors.

THE INVIGORATING CLIMATE, clear, dry, bracing atmosphere, and charming scenery, render this region unrivalled as a resort for invalids affected with consumptive, dyspeptic, bronchial, rheumatic, and, indeed, all chronic diseases. The building is replete with all the appliances of the Hygienic System, and has accommodations for 500 or 600 persons.

Send stamps for circulars to the *Home*, or No. 15 Laight st., New York.

HYGEIO-THERAPEUTIC COLLEGES.—The lectures of the Summer terms will hereafter be given at "Western Hygeian Home," St. Anthony, commencing on the *Second Tuesday in June*. The winter terms will be held in New York, commencing on the *Second Tuesday in November*. Fees for the course $100. Graduation $30. After the first term Students or Graduates are charged $10 for every subsequent term. Ladies and gentlemen are admitted on precisely equal terms.

☞ The Honorary Degree of the College is conferred on properly qualified persons, on payment of the Diploma fee of $30.

WESTERN HYGEIAN HOME PRIMARY SCHOOL DEPARTMENT.—In this School *Physical Culture* is as much a part of the educational programme as is reading, writing arithmetic, Geography, &c. A superior system of Light Gymnastics is taught; and the health and development of both body and mind are carefully and equally attended to. 1-tf

A. JAMES,
THE MEDIUM ARTIST,

THROUGH WHOM the design for the heading of this paper was given, will send to any address, for 25 cents, a History of the CHICAGO ARTESIA

Our Children.

"A child is born; now take the germ and make it
A bud of moral beauty. Let the dews
Of knowledge, and the light of virtue, wake it
In richest fragrance and in purest hues;
For soon the gathering hand of death will break it
From its weak stem of life, and it shall lose
All power to charm; but if that lovely flower
Hath swelled one pleasure, or subdued one pain,
O who shall say that it has lived in vain?"

From the Little Corporal.

Baby on the Porch.

BY EMILY HUNTINGTON MILLER.

Out on the porch, by the open door,
Sweet with roses, and cool with shade,
Baby is creeping over the floor—
Dear little winsome blue-eyed maid!

All about her the shadows dance,
All above her the roses swing,
Sunbeams in the lattice glance,
Robins up in the branches sing.

Up at the blossoms her fingers reach,
Lisping her pleading in broken words,
Cooing away in her tender speech,
Songs like the twitter of nestling birds.

Creeping, creeping over the floor,
Soon my birdie will find her wings,
Fluttering out at the open door,
Into the wonderful world of things.

Bloom of roses and balm of dew,
Brooks that bubble, and winds that call,
All things lovely, and glad, and new,
And the Father watching us over it all.

Enigmas, Charades, Etc.

MISCELLANEOUS ENIGMA.

I am composed of 24 letters.
My 12, 19, 23, 8 all good housekeepers dislike.
" 12, 7, 9 is a four legged animal.
" 19, 3, 18, 4, 6, 7, 19, 5 is one of the Western States.
" 12, 16, 9, 22, 23 many step too fearlessly into.
" 17, 10, 11, 12 is worshiped by many.
" 13, 22, 23, 23, 19, 22, 23 is a species of the canine race.
" 14, 15, 2, 21 is a command the soldiers are often glad to hear.
" 14, 1, 16 is worn on the head.
" 6, 15, 20 is a boy's nick-name.
My whole is a proverb all ought to remember.

HOWARD PAINTER.

West Chester, Pa., June, 1866.
Answer in two weeks.

CHARADE.

The leaf may wither on the hill,
Pierced by the breath of autumn keen,
The flower may fade and fall, but still
My first will be forever green.

But when autumnal breezes blow,
And forest leaves bestrew the ground,
As through the woods you chance to go,
You'll see my second all around.

When vernal gales roam unconfined,
And "flowerets bloom and warblers sing,"
My first and second, both combined,
Will help to beautify the spring.

If further information still
You crave, this much I may aver:
It is a name that helps to fill
The JOURNAL'S "Speaker's Register."

SYLVAN BARD.

Answer in two weeks.

WORD PUZZLE.

I am composed of 16 letters.
My 1 is in crab, but not in fish.
" 2 " wealth, also in health.
" 3 " down, but not in up.
" 4 " Jack, but not in tar.
" 5 " behind, but not in before.
" 6 " master, but not in slave.
" 7 " Clarence, but not in Henry.
" 8 " within, but not in without.
" 9 " far, but not in near.
" 10 " run, but not in walk.
" 11 " pear, also in peach.
" 12 " gone, but not in come.
" 13 " kick, but not in pull.
" 14 " lent, but not in borrow.
" 15 " this, but not in that.
" 16 " noun, also in pronoun.
My whole was an early philosopher.

HOWARD PAINTER.

West Chester, Pa.
Answer in two weeks.

RIDDLE.

High above the houses,
High above the trees,
Staring at you all night,
Just as if it sees.

Syracuse, N. Y. MINNIE A. B.
Answer in two weeks.

PUZZLE.

In number we are fifty-two,
A motly, quaint and jovial crew;
We go wherever fortune sends,
By some deemed foes, by others friends,
In festive scenes we oft are found,
In dissipations halls abound;
Four monarchies, with rogues in court,
Each in apparel of a sort;
One makes his kingdom in the heart,
Another takes the delving part,
A third is armed quite savagely,
A fourth lights up the other three.
We have a pope, we have a deuce,
I pray th' expression you excuse;
Our commons have their apple seed;
But 'stead of fruit a noxious weed
Springs up to choke the mind's best soil,
And a false pleasure proves fierce toil.
A pack of wolves—we fleece the sheep,
And leave them wasted hours to reap.

CINCINNATUS.

Answer in two weeks.

ANSWERS TO UNIMPORTANT QUESTIONS.

Why is a letter like a flock of sheep? Because it is penned and folded.

Why is a man taking a nap like a man reading a paper? Because he is enjoying his (s)nooze.

What is the difference between a spider and a duck? One has its feet perpetually on a web, and the other a web perpetually on its feet.

Why do the recriminations of married people resemble the sound of waves on the sea-shore? Because they are the murmurs of the tied.

Why do the birds feel depressed only in a summer morning? Because their little bills are all over dew.

When was the largest amount of beef tea consumed in England? When Henry VIII dissolved the Pope's bull.

Teacher.—What is syntax?
Pupil.—The tax on rum and tobacco.

ANSWER TO ENIGMA, ETC., IN NO. 12.

Answer to Miscellaneous Enigma.—Truth wears no mask—she only asks a hearing.
Answer to Word Puzzle.—Emancipation.
Answer to Charade.—Load-stone.
Answer to Puzzle.—5, 10, 11, 14.
Answer to Transposition.—
Men are but children of a larger growth;
Our appetites are apt to change as theirs,
And full as craving too, and full as vain.

John Dickey, of Springfield, sent the first correct answer to Word Puzzle.

Abbie J. Spalding, of Anoka, Minn., sent first correct answer to Transposition.

Something about Monkeys.

Apes and monkeys have been favorite pets ever since the days of Solomon—certainly not for their beauty; but their amusing tricks, and their burlesque of mankind, provoke a smile on the sourest faces. They are all imitators, from the least to the greatest; though some varieties excel in this respect. A gentleman owned one which readily learned a great many useful lessons his master took the pains to teach him, and many more which he picked up himself. He would put wood into the stove when it was needed, taking care to manage it properly, and not put in too much. He would eat with a spoon and fork, and pick up his strawberries one by one. He often sat down at table, and spread a book before him, pretending to study with great gravity. One day he took great delight in turning over the leaves of a book on natural history, and looking at the pictures; but on examining it after him, it was found that he had pinched out all the pictures of beetles, and eaten them up, which was quite a compliment to the engraver.

Poor fellow! he did not like to be secured by a chain, and seeing some one open his padlock with a key, he took a bit of stick and put it in the key-hole, turning it about in all directions, to see if he could not get his freedom when he pleased. There were a few insects of which he was extremely fond, especially the roaches which infested the ship in which he was brought over. He paid his way by his usefulness in destroying such numbers of these pests.

Monkeys are apt to be very mischievous, so they are not very safe pets when suffered to run at large about a house. Their fondness for their young is the most beautiful trait in their character. They are always carrying them about on their backs, or holding and fondling them in their arms. When any danger threatens, the mother clasps them close to her heart, and leaps from tree to tree until she is safe from pursuit. She is not blind to their misdoings, however; for when some mischievous little ape ventures to set up for himself, and resolves to have his own way in spite of orders, a sharp box or two on his round pate, or a nip from her keen teeth, quietly brings him to terms. The monkeys belonging to the Italian organ boys that frequent our busy thoroughfares are great favorites with their masters, whose fortunes they share, partaking alike of their prosperity and adversity, until both biped and brute conceive an intense affection for each other.

A STAMMERING CROWD.—A gentleman afflicted with an impediment in his speech, sat down to a crowded dinner table at a public hotel, and calling to a servant addressed him as follows:

"We-w-waiter, gi-give me s-some r-r-roast beef."

The waiter stammered out in reply:

"W-w-we a-a-ain't g-g-got a-any.

At which the gentleman, highly enraged, supposing the servant was mocking him, sprang from his seat and was proceeding to knock him down, when a third person arrested his arm and cried to him not to strike, saying:

"He st-st-stutters s-s-same as w-we do."

"Madam, your boy cannot pass at half fare; he is too large," said the conductor of a railway train, which had been long detained on the road by the snow. "He may be too large now," replied the matron, "but he was small enough when we started." The conductor gave in, and the boy passed for half fare.

"I say, milkman, you give your cows too much salt!" "Why—how do you know how much salt I give them?" "I judge from the appearance of the milk you bring us lately. Salt makes the cows dry, and then they drink too much water, that makes their milk thin, you know."

A little boy running along, stubbed his toe, and fell on the pavement. "Never mind, my little fellow," said a bystander, "you won't feel the pain to-morrow." "Then," answered the little boy, "I won't cry to-morrow."

BELVIDERE SEMINARY.

THIS school for young ladies is located at Belvidere, Warren county, New Jersey, in a section of country justly noted for the beauty of its scenery and healthfulness of its scenery.

The town is situated upon the east bank of the Delaware, only four hours' ride from Philadelphia and New York. It has railway and telegraphic communication with all parts of the country.

The course of instruction is extensive and thorough, having been matured during several years' experience in teaching.

The buildings, which are constructed in the "Italian villa" style, are pleasant and commodious, and well supplied with all the necessary appurtenances for teaching.

It is the intention of the Principals of this school to make every department comfortable and pleasant for their pupils, and to this end especial care will be taken to preserve strict order and neatness throughout the entire premises.

The boarding department will be under the supervision of competent persons, and everything needful will be done to make the pupils happy.

No sectarian or party spirit will be introduced into the school, but every pupil will be received and treated in accordance with the sacred principles of equality, justice and liberty of conscience.

It will only be required of each pupil that she conduct herself in a lady-like manner, and attend faithfully to her studies. Particular attention will be paid to the health of each pupil, and gymnastic exercises will constitute a part of each day's duty during the fall and winter term.

A teacher having charge of the Gymnastic Department, will give lessons in the new system as taught by Dr. Dio Lewis, of Boston.

A graduating class will be formed at the commencement of the fall term, and all desiring to enter it this year should signify the same to the Principals in making application for admission.

It is desirable that every pupil be present at the opening of the school, and all applications for admission should be made as early as possible.

For circulars, giving terms, etc., address

MISSES BUSH,
Belvidere Seminary, Belvidere, Warren county, New Jersey.
2-14-2m

Children's The Progressive Lyceum.
FIFTH EDITION—JUST ISSUED.

A MANUAL, with directions for the **Organization and Management of Sunday Schools,** adapted to the Bodies and Minds of the Young: By Andrew Jackson Davis. Price per copy, 80 cents, 8 cents postage, when sent by mail; twelve copies, $8.40; 100 copies, $63; gilt per copy, $1.

Address, "BELA MARSH
22-eot-tf 14 Bromfield street, Boston."

WORKS OF THOMAS PAINE.

COMPLETE WORKS, 3 volumes, cloth: price $6.00, postage, 94 cent.

POLITICAL WORKS, 2 volumes in one, calf; price $4.00, postage 62 cents.

THEOLOGICAL AND MISCELLANEOUS WORKS, 1 volume, calf; price $2.00, postage 40 cents.

THEOLOGICAL WORKS, to which is added the "Profession of Faith of a Savoyard Vicar," by J. J. Rousseau; price $1.50, postage 24 cents.

COMMON SENSE, a Revolutionary Pamphlet; price 20 cents, postage 2 cents.

AGE OF REASON, being an investigation of True and Fabulous Theology. Pocket edition, cloth. Price 40 cents, postage 8 cents.

For sale at this office. Sent by mail on receipt of price and postage. 2-14-eot-tf

ANDREW JACKSON DAVIS' LATEST WORK.

DEATH AND THE AFTER LIFE.
THREE LECTURES.
BY ANDREW JACKSON DAVIS.

Also,

A VOICE FROM THE SUMMER LAND.

For sale at this office. Price 35 cents. Sent by mail, post paid, on receipt of price. 2-14 tf

HOME FOR SPIRITUALISTS.

SPIRITUALISTS intending a brief stay in the city, will find a quiet, pleasant HOME and good board at MRS. SWEET'S, No. 409 West Lake street. Terms moderate. 2-14-tf

SELF-CONTRADICTIONS OF THE BIBLE.

144 PROPOSITIONS,

Theological, Moral, Historical and Speculative, each Proved Affirmatively and Negatively, by Quotation from Scripture,

WITHOUT COMMENT.

Embodying most of the palpable and striking Self-Contradictions of the so-called Inspired Word of God. Price 25 cents; postage 2 cents.

THE BIBLE TRIUMPHANT,

Being a Reply to a work entitled "144 Self-Contradictions of the Bible."

BY MRS. H. V. REED.

Price 50 cents; postage 4 cents.
Both of the above works for sale at this office. 2-14-tf

A NEW AND THRILLING WORK.

SEVEN MONTHS IN PRISON:
OR,
LIFE IN REBELDOM.
BY D. E. RUSSELL,

A Wisconsin Volunteer for the preservation of our glorious Union in the great Rebellion, and afterwards a prisoner.

Details of Real Prison Life in Richmond and Danville, with a List, arranged in order by regiments, of Wisconsin men who died in the Andersonville prison.

Liberal terms offered to agents.
For sale at this office. Price 40 cents. Sent by mail, postpaid, on receipt of price. 2-14-tf

A NEW AND INSTRUCTIVE WORK.

SEXUAL PHYSIOLOGY.

A Scientific and Popular exposition of the Fundamental

PROBLEMS IN SOCIOLOGY.

BY R. T. TRALL, M. D.

THIS Work treats its subject in a philosophical and scientific manner, yet by its simplicity of language is easily understood by the most illiterate. It contains much valuable information that every one should know. It is beautifully bound in cloth and embellished with eighty fine illustrations.
For sale at this office. Price $2.00; postage 20 cts. 2-13-tf.

WESTERN PHŒNIX

FIRE AND MARINE INSURANCE COMPANY

OF CHICAGO.

Authorized Capital - - $1,000,000
Paid up Capital - - 250,000

Insures against loss or damage by Fire, Lightning, Tornado, Flood, and the risks of Inland Navigation and Transportation rates corresponding with the hazard.

OFFICERS.

S. S. JONES, *President,*
S. W. RICHMOND, *Vice President,*
GEO. I. YEAGER, *Secretary,*
CHAS. T. LITHERBURY, *General Agent.*

REFER TO

Religio-Philosophical Publishing Association, Chicago.
Merchants' Savings, Loan and Trust Co., "
R. & A. Chapin, shoe manufacturers, "
B. F. Jacobs, wholesale grocer, "
M. C. Baker, commission merchant, "
H. Remington, merchant and produce dealer, Fairbury, Ill.
2-12-tf

Perfection in Cooking and Heating

IS ATTAINED ONLY BY USING

THE EAGLE GAS STOVES AND RANGES.

Headquarters at 176 South Clark St.,

CHICAGO, ILL.

THESE stoves are adapted to every DOMESTIC and MECHANICAL purpose.
They are NEAT, causing no dust, dirt, smell or smoke.
They are CONVENIENT, taking up little room, and are easily managed.
The heat is uniform, and can be graduated to suit the work to be done.
They are ECONOMICAL, the heat being applied when wanted, where wanted, and no longer than is actually required.
We have also for sale a large assortment of

Ambrose Patent Kerosene Stoves,

which, in many respects, are superior to the Gas Stoves.
These stoves are in use by thousands of persons in all parts of the United States, and having stood the test of time, we are enabled to

Guarantee Perfect Satisfaction in Every Instance.

Please call and examine, or send for a descriptive catalogue, which will give directions and full information.

PRICES MODERATE.

EAGLE GAS & KEROSENE STOVE MANUFACTURING CO.,
2-11-tf 176 South Clark street.

OIL AND VARIOUS DEPOSITS FOUND.

I WILL now answer letters inquiring concerning the Mineral Deposits of any specified locality, giving a description of them to the depth of from one hundred to one thousand feet below the surface. (One locality described in each letter.) Having been engaged in this business, more or less, for fourteen years, I now give the public a chance to be benefited by my clairvoyant and scientific researches. Write your name and post office address plainly, enclose $5.00, with stamp, and address A. D. BALLOU,
2-2-tf Mankato, Minnesota.

SPIRITUAL PUBLICATIONS.

TALLMADGE & CO.,
CHICAGO, ILLINOIS.

GREAT WESTERN DEPOT

FOR ALL

Spiritual and Reformatory Books

AND PERIODICALS.

Also—Agents for the RELIGIO-PHILOSOPHICAL JOURNAL and *Banner of Light.*

☞ These Publications will be furnished to patrons in Chicago at Boston prices, at **No. 109 Monroe Street,** (Lombard Block), two doors west of the Post Office.
Catalogues of books and prices sent on application.
Address, TALLMADGE & CO.,
1-tf Box 2222, Chicago, Ill.

Equipments for Children's Progressive Lyceums.

MRS. MARY F. DAVIS has made arrangements with the undersigned, so that all the articles required for Children's Lyceums can be furnished at short notice and lowest prices. He will keep a full supply of silk and linen Flags, Group Targets, Badges, Tickets, Manuals, &c., and will (for one postage stamp,) send printed instructions to any part of the world. Address FRANK W. BALDWIN,
2-8-tf No. 544 Broadway, New York.

REALLY A GOOD THING!

THE best method for Tanning, Dressing and Coloring Furs, together with the latest style patterns for making Gloves, Mittens, Victorines, Muffs and Skating Caps, sent to any address in the United States, on the receipt of $2.00.
Address MRS. F. A. LOGAN,
2-1-tf Station D, New York City.

NORTH-WESTERN PATENT AGENCY.

TUTTLE & CO.,

Solicitors of

AMERICAN AND FOREIGN PATENTS.

INVENTORS' GUIDE,

Containing important information, sent to applican gratis.

F. W. KRAUSE, Agent,

FRANKLIN IRON WORKS,

S. E. Corner Washington and Jefferson Sts.,

CHICAGO, ILLINOIS.

Manufacture Steam Engines, Sawmills, all kinds of Hoisting Machines, Derricks, Pulleys, Shafting, Hangers, Gearing, Mill Work, Tobacco Machinery, Lard Presses, and all kinds of Wood and Iron Machinery.
inds of Machinery Repaired. 1-t

DR. J. P. BRYANT

WILL

HEAL THE SICK,

At his residence, 58 CLINTON AVENUE, (between Myrtle and Park avenues,) Brooklyn, N. Y., till July 1st, 1866.
2-8-tf

DR. H. ALLEN,

ELECTROPATHIST AND HOMŒOPATHIST,

(Room 5,)

101 WASHINGTON STREET, CHICAGO.

Office hours from 8 A. M. to 6 P. M. 29-tf

HEALING IN WASHINGTON, IOWA.

DR. A. N. MILLER

HAS opened rooms at his residence, for healing all manner of diseases by the laying on of hands. 2-8-tf

MRS. NELLIE PINE,

CLAIRVOYANT PHYSICIAN

Has permanently located at South Bend, Ind. [2-7-1yr

D. N. HENDERSON,

CLAIRVOYANT HEALING MEDIUM, will attend calls and take patients at his house at Talleyrand, Keokuk co., Iowa. 25-tf

DELINEATIONS OF CHARACTER

WILL be given by enclosing a lock of hair and stating sex. A full description will be returned upon the receipt of $2.00. Address Mrs. ISABELLA TALMADGE, box 2230, Phila., Pa. 25-tf

MR. & MRS. FERRIS,

MEDIUMS for Physical manifestations, can be addressed at Coldwater, Michigan, care of Alonzo Bennett. 14-tf

MRS. C. A. GENUNG,

HEALING, CLAIRVOYANT AND BUSINESS MEDIUM.

EXAMINATION made on Lock of Hair, on enclosing $3.00 and two three-cent stamps. No. 293 West Lake street, Chicago. P. O. Box 1899. 10-tf

MRS. C. H. DEARBORN,

INSPIRATIONAL TRANCE MEDIUM, will answer calls to lecture. Will also give advice, clairvoyantly, upon the Marriage question where there is inharmony, and tell persons what the trouble is, and how it can be remedied, to bring peace and harmony to their firesides, by letter or in person. All letters promptly attended to. Ladies, $1.00; gentlemen, $2.00. Address, Worcester, Mass. 8-tf

MRS. MARY J. CROOKER,

CLAIRVOYANT PHYSICIAN

Will examine and prescribe for all diseases of the human family, at her residence,

731 State Street, Chicago.

Her motto is "There is no disease without a remedy." Let no one, however far gone, despair of relief. She is certain to cure, whenever there is vitality enough left in the patient to build upon. One examination and prescription is, in ordinary cases, sufficient to cure.

TERMS:

Examinations, if the patient is present..... $1.00
" If distant, or visited in the city..... 2.00
Prescriptions..... 3.00

If the patient is absent, the name written by the patient, a lock of hair, or directions where he or she may be found, is necessary. Office hours, from 9 to 12 and 2 to 5.

The following certificate from a celebrated Trance Speaker of Western New York is given, as a sample of many that can be given, because his name, residence and standing are well known to the readers of Spiritual journals:

To whom it may concern:

I hereby certify that I believe my life has been preserved through the agency of Mrs. G. A. S. CROOKER, under the following circumstances: I had been at the point of death several weeks with hemorrhage of the bowels. When at last the symptoms turned, I was fast going with bronchial and liver consumption, yet no one out of the house knew the danger. Mrs. Crooker came from Rutledge, thirty-five miles away, and brought a prescription, by spirit direction, which was mostly for the lungs and liver! In three days from the time I commenced using the remedies, there was a marked change for the better; and from that time I continued to improve till I was able to lecture. But for this timely help, I believe I should have laid off the form in a few days more.

LYMAN C. HOWE.

New Albion, May 6, 1864.

Mrs. C. desires that the scientific skeptic and the unlearned doubter should test her wonderful powers and satisfy themselves. 2-8-tf

DR. VALENTINE.

THIS GREAT HEALING MEDIUM cures disease without the use of medicine, by the laying on of hands. He has met with good success in Wooster, Canton, Warren, and other parts of Ohio. He will be in Newcastle, Pa., from the first to the fifteenth of June; Akron, Ohio, from the fifteenth of June to the first of July. Address

DR. J. VALENTINE,
2-11-tf Newcastle, Pa.

DR. AKELY, PHYSICIAN,

19-4 South Clark Street, Chicago, Ill.
2-12-3mo

CLAIRVOYANT COUNSEL.

DR. J. K. BAILEY, Psychometrist and Business Clairvoyant, may be addressed at Quincy, Ill. Terms, $2.00 and three letter stamps. 2-12-tf

A MAIDEN IN THE SPIRIT LAND.

THE picture bearing the above name is the most valuable and beautiful spirit picture in existence. $5,000 has been refused for it. Fassett's photograph copies, and all complete gems of art will be sent to any address in the United States at 50 cents each. Address
2-12-4t SOPHIA EHRENFELS, Chicago, Ill.

Railroad Time-Table.

CHICAGO AND NORTHWESTERN—DEPOT COR. WEST WATER AND KINZIE STS.

	Depart.	Arrive.
Day Express,	*9.00 a. m.	*8.30 p. m.
Woodstock Accommodation,	*3.00 p. m.	*9.00 a. m.
Night Express,	*4.30 p. m.	*5.45 a. m.
Janesville Accommodation,	*5.40 p. m.	*2.30 p. m.
GALENA DIVISION.		
Day Express	8.15 a. m.	7.10 p. m.
Night Express,	†7.00 p. m.	5.00 a. m.
Freeport and Dunleith,	9.00 a. m.	8.30 p. m.
Dubuque and Cedar Falls	10.00 p. m.	3.40 p. m.
Dixon and Rockford Accomm'n,	4.00 p. m.	*11.10 a. m.
Geneva and Elgin,	5.30 p. m.	*8.45 a. m.
MILWAUKEE DIVISION.		
Milwaukee Express,	*9.00 a. m.	11.00 a. m.
Express,	*4.30 p. m.	*8.30 p. m.
Accommodation,	11.45 p. m.	5.30 a. m.
Roschill and Evanston Accom'n,	2.00 p. m.	3.50 p. m.
Kenosha Accom'p, (Wells st. depot)	5.00 p. m.	9.30 a. m.
Waukegan Accommodation,	6.00 p. m.	8.20 a. m.
MICHIGAN CENTRAL.		
Morning Express,	*4.40 a. m.	*7.45 p. m.
Detroit Express,	*7.00 a. m.	†11.30 a. m.
Detroit Express,	†5.30 p. m.	*6.00 a. m.
Detroit Express,	†*10.00 p. m.	*12.30 p. m.
(TRAINS FOR CINCINNATI AND LOUISVILLE.)		
Morning Express,	*7.00 a. m.	*11.00 p. m.
Night Express,	†5.45 p. m.	‡ 8.30 a. m.
MICHIGAN SOUTHERN—DEPOT COR. VAN BUREN AND SHERMAN STS.		
TOLEDO TRAINS.		
Mail	*6.00 a. m.	
Day Express,	*7.00 a. m.	*11.00 p. m.
Evening Express,	5.30 p. m.	‡6.00 a. m.
Night Express,	*†10.05 p. m.	‡11.30 a. m.
DETROIT TRAINS.		
Express, via Adrian	*6.00 a. m.	*11.30 a. m.
Night Express, via Adrian,	†10.00 p. m.	*7.30 p. m.
PITTSBURG, FT. WAYNE AND CHICAGO.		
Mail	4.20 a. m.	‡6.00 a. m.
Express,	*7.00 a. m.	11.30 p. m.
Express,	5.30 p. m.	*8.20 p. m.
Express,	*†10.00 p. m.	11.00 p. m.
CHICAGO AND GREAT EASTERN RAILWAY. (Late Cincinnati and Chicago Air-Line Railroad.)		
Day Express,	*6.40 a. m.	*10.00 p. m.
Night Express,	†9.00 p. m.	‡8.30 a. m.
(FOR CINCINNATI, INDIANAPOLIS AND LOUISVILLE.)		
Day Express,	*6.40 a. m.	*10.00 p. m.
Night Express,	†9.00 p. m.	‡8.30 a. m.
Lansing Accommodation,	*5.10 p. m.	*9.30 a. m.
ILLINOIS CENTRAL.		
Day Passenger,	*9.00 a. m.	* 9.00 p. m.
Night Passenger,	10.05 p. m.	*6.55 a. m.
Kankakee Accommodation,	*4.45 p. m.	*9.50 a. m.
Hyde Park Train,	*6.10 a. m.	*7.55 a. m.
do do	*12.10 p. m.	*1.45 p. m.
do do	*3.30 p. m.	*4.50 p. m.
do do	*5.55 p. m.	*7.15 p. m
CHICAGO, BURLINGTON AND QUINCY.		
Day Express and Mail,	8.20 a. m.	4.30 p. m.
Night Express,	12.00 p. m.	5.00 a. m
Mendota Accommodation,	4.30 p. m.	9.45 a. m
Aurora "	5.30 p. m.	8.30 a. m.
CHICAGO AND ST. LOUIS.		
Eastern Mail,	8.10 a. m.	8.45 p. m.
Night Express,	8.05 p. m.	5.30 a. m.
Joliet and Wilmington Accomodat'n,	5.00 p. m.	9.50 a. m.
CHICAGO AND ROCK ISLAND.		
Day Express and Mail,	*9.00 a. m.	*4.30 p. m.
Night Express,	†12.00 p. m.	*5.00 a. m.
Joliet Accommodation,	4.45 p. m.	9.50 a. m.

*Sundays except'd. †Saturdays except'd. ‡Mondays except'd

MAGNETISM.

MRS. J. K. OBER, Magnetic Physician, the better to accommodate her extensive practice, has opened an office at Rooms 5 and 6, McCormick's Building, S. E. cor. Randolph and Dearborn streets.

All Diseases Treated Without Medicine.

Special attention given to the treatment and cure of all diseases peculiar to females, and to all Chronic Complaints. Mrs. O. has met with great success in this city and St. Louis, and confidently announces that she *can* and *will cure* those that have been pronounced incurable by other Physicians. Refers to many well known citizens of this city who have been *radically cured* by her treatment. A thorough diagnosis is given Clairvoyantly, tracing back to the cause of the disease. Those suffering from disease would do well to call and be treated Magnetically. 2-10-4t

PROSPECTUS

OF

THE LITTLE BOUQUET,

Published on the 15th day of each month, at Chicago, Ill., by the Religio-Philosophical Publishing Association.

THE LITTLE BOUQUET

Will be exclusively devoted to the interests of

CHILDREN AND YOUTH

And will be an especial advocate of

CHILDREN'S PROGRESSIVE LYCEUMS.

It will contain eight pages, printed upon fine, clear white paper, one-half the size of the *Religio-Philosophical Journal* or *Banner of Light*, and will be embellished with electrotype illustrations, which will give it a most attractive appearance.

It will abound with short, pithy articles, contributed by the best writers of the age, all of which will be adapted to the unfoldment of the youthful mind to the highest standard of truth and goodness. Its sole aim will be to begin at the foundation, and lay a basis of a noble character and pure principles, by inculcating those sentiments of virtue in the hearts of tender children, which will bring forth rich fruits in mature life.

It is the intention of the Religio-Philosophical Publishing Association to publish THE LITTLE BOUQUET weekly, at as early a date as the subscription list will justify it in so doing.

No exertions will be spared to make it the most desirable paper ever published for Children and Youth.

TERMS OF SUBSCRIPTION:

One year, One Dollar *in advance.*

Clubs of ten subscribers for one year will entitle the one making up the club to a copy for one year, free.

Chicago, April 15, 1866.

PROSPECTUS

OF THE

RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPER will be devoted to the ARTS, SCIENCES, and to the SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the rising generation. In fact we intend to make our journal cosmopolitan in character—a friend of our common humanity, and an advocate of the rights, duties and interests of the people.

This Journal will be published by the

RELIGIO-PHILOSOPHICAL

PUBLISHING ASSOCIATION,

CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS.

It will be published every Saturday at

84, 86 and 88 Dearborn Street, Chicago, Ill.

Reception Room No. 87 Lombard Block.

The JOURNAL is a large quarto, printed on good paper with new type. The articles, mostly original, are from the pens of the most popular among the liberal writers in both hemispheres.

All systems, creeds and institutions that cannot stand the ordeal of a scientific research, positive philosophy and enlightened reason, will be treated with the same, and no more consideration, from their antiquity and general acceptance, than a fallacy of modern date. Believing that the Divine is unfolding the Human Mind to-day, *through Spiritual intercourse* and general intelligence, to an appreciation of greater and more sublime truths than it was capable of receiving or comprehending centuries ago, so should all subjects pass the analyzing crucible of science and reason.

A watchful eye will be kept upon affairs Governmental. While we stand aloof from all partizanism, we shall not hesitate to make our journal potent in power for the advocacy of the right, whether such principles are found in the platform of a party apparently in the minority or majority.

A large space will be devoted to Spiritual Philosophy, and communications from the inhabitants of the Summer Land.

Communications are solicited from any and all who feel that they have a truth to unfold on any subject; our right always being reserved to judge *what will or will not* interest or instruct the public.

TERMS OF SUBSCRIPTION—IN ADVANCE:

One Year,.....$3.00. | Six Months,.....$1.50.
Single Copies, 8 Cents each.

CLUB RATES:

Any person sending us $30,00 shall receive ten copies of the paper, and ONE EXTRA COPY for the getter up of the club for one year.

Ten copies of the paper will be sent for one year, to one Post Office address, for $27,00.

Any getter up of a club of five or more subscribers, to one Post Office address, will be allowed TWENTY-FIVE CENTS to be deducted from each three dollar subscription, and half that amount for six months.

POST MASTERS everywhere are requested to act as Agents, and will be entitled to receive FORTY CENTS out of each three dollars subscription, and half that amount for each six months subscription.

When drafts on Chicago, Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, United States Government money.

Subscriptions discontinued at the expiration of the time paid for.

Subscribers in Canada will add to the terms of subscription 26 cents per year, for pre-payment of American postage.

POST OFFICE ADDRESS.—It is *useless* for subscribers to write, unless they give their *Post Office Address* and *name of State.*

Subscribers wishing the direction of their papers changed from one town to another, must always give the name of the *Town, County and State* to which it has been sent.

☞ *Specimen copies sent* FREE.

Subscribers are informed that twenty-six numbers of the RELIGIO-PHILOSOPHICAL JOURNAL comprise a volume. Thus we publish two volumes a year.

ADVERTISEMENTS inserted at TWENTY CENTS per line for the first, and FIFTEEN CENTS per line for each subsequent insertion.

☞ *There will be no deviation from the above prices.*

All letters must be addressed R. P. PUBLISHING ASSOCIATION, P. O. Drawer **6325,** Chicago, Ill.

Matter for publication should be marked on the margin, "Editor;" all matter for the corporation should be marked "President;" all matter of subscriptions should be marked "Secretary."

S. S. JONES, President of the
RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.

AGENTS:

All the principal Wholesale and Retail News Agents throughout the United States will be supplied with the paper for the country News Dealers, and News Boys in the cities and on the cars.

JOHN R. WALSH & Co., corner Dearborn and Madison sts., Chicago, Ill., General Agents for the United States and British Provinces.
J. C. Parker, Post Office News Stand, Washington, D. C.
Bela Marsh, No. 14 Bromfield Street, Boston, Mass.
J. Burns, Progressive Library, 1 Wellington Road, Camberwell, London, England.
A. Winch, Philadelphia.
Luther S. Handy, Providence, R. I.
American News Company, New York.
Wm. White & Co., 544 Broadway, New York.
Warren Kennedy, Cincinnati, Ohio.
Wm. Hyatt, 414 W. Fifth street, Cincinnati, Ohio.
E. P. Gray, St. Louis, Mo.
Willie H. Gray, St. Louis, Mo.
H. Stagg, St. Louis, Mo.
D. A. Eddy, Cleveland, Ohio.
White & Bauer, San Francisco, Cal.
D. M. Dewey, Rochester, N. Y.

LOCAL NEWS DEALERS IN CHICAGO:

Tallmadge & Co., Lombard Block, next building west of the Post Office.
John R. Walsh & Co., corner of Dearborn and Madison streets.
P. T. Sherlock, No. 112 Dearborn street.

☞ *Publishers who insert the above Prospectus three times, and call attention to it editorially, shall be entitled to a copy of the* RELIGIO-PHILOSOPHICAL JOURNAL *one year. It will be forwarded to their address on receipt of the papers with the advertisement marked*

Those desiring to subscribe for the RELIGIO-PHILOSOPHICAL JOURNAL or renew their subscriptions, should address GEO. H. JONES, Secretary, P. O. Drawer **6325.**